ΕΥΡΙΠΙΔΟΥ

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΑΥΛΙΔΙ

ΚΑΙ

Η ΕΝ ΤΑΥΡΟΙΣ.

EURIPIDIS

PHIGENIA IN AULIDE

ET

IN TAURIS

CUM

NOTIS JER. MARKLANDI INTEGRIS

ET ALIORUM SELECTIS

CUM

INDICIBUS NECESSARIIS.

LIPSIAE

SUMPTIBUS C. H. F. HARTMANNI.

MDCCCXXII.

DOCTISSIMO,

Et, quod longe praestantius est,

HUMANISSIMO VIRO,

WILHELMO HEBERDEN, M. D.

DEFERUNTUR HAE NOTAE IN EURIPIDIS UTRAMQUE IPHIGENIAM,

ARBITRATU EJUS VEL CREMANDAE VEL IN PUBLICUM EMITTENDAE:

EA TAMEN LEGE,

UT, SI EDITIONE DIGNAE AB ILLO CENSEANTUR, QUEMADMODUM OLIM JUDICAVIT IN SUPPLICIBUS, EXSTET SIMUL HAEC PAGINA, QUAE TESTETUR ANIMUM MEMOREM BENEFICIORUM AB EO COLLATORUM IN ANNOTATOREM,

JER. MARKLAND.

LECTORI S.
J. MARKLANDUS.

NOLUI mutare quidquam in contextu sine Manuscriptorum auctoritate, nisi raro, et in locis de quibus dubitare, foret vel caecum existimare Lectorem, vel malignum. Liberius egi in distinctionibus, et in versione, in qua mentem annotatoris fere potes perspicere. Quando locum non intellexi, monui, opinor, (certe volui,) et reliqui quod in Cantero et Barnesio interpretibus inveni. Ad hujus editionem, contextus et notae plerumque exiguntur. Difficiliora in quibus nulla erat corrupti textus suspicio, rarius attigi, ne in molem nimiam hae notae, jam satis longae, excederent. Uberiores scripseram, sicut in Supplicibus: sed omisi, ne doctioribus essem molestus, et Euripidem nimis onerarem. Multa sine dubio me fugerunt; in multis falsus fui. Collationes exemplarium Parisiensium cum utroque dramate, quae notantur literis A. B. C.; et item *) Oxoniensis cum Iphig. Taurica, debeo humanitati virorum eruditissimorum: istas, Samueli Musgrave, M. D.; hanc, Carolo Hall, S. T. P. Decano Bockingensi.

*) Codex Oxoniensis est Editio Aldina cum MS. collata, quae annum circiter 1805. Curatorum jussu e Bibliotheca Bodleiana in Collegium Wadhamense immigravit.

ΕΥΡΙΠΙΔΟΥ

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΑΥΛΙΔΙ.

ARGUMENTUM XYLANDRI.

Graecorum classis ad Trojam proficiscens in Aulide detinebatur, quod nullus ventus navigationem dabat. Calchas vates respondit Iphigeniam Agamemnonis filiam Dianae immolandam: ita fore, ut ventus existat. Agamemnon domum mittit, accersitque Iphigeniam, Achilli se eam locaturum praetendens. Mater Clytaemnestra una venit. Sed, re comperta, acriter cum marito expostulat, Achillem quoque sibi adstipulantem habens. Iphigenia autem persuadet utrisque, ut ipsam pro salute Graeciae sinant immolari. Diana vero eam, cum esset mactanda, abripit, inque locum ejus cervam supponit. Scena Tragoediae est in Aulide. Chorus constat Aulidensibus (*Chalcidensibus*) mulieribus.

ΤΑ ΤΟΥ

ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΓΑΜΕΜΝΩΝ.

ΠΡΕΣΒΥΤΗΣ.

ΧΟΡΟΣ.

ΜΕΝΕΛΑΟΣ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΙΦΙΓΕΝΕΙΑ.

ΑΧΙΛΛΕΥΣ.

ΘΕΡΑΠΩΝ.

ΑΓΓΕΛΟΣ.

Προλογίζει δὲ ὁ Ἀγαμέμνων.

ΘΕΡΑΠΩΝ] Hic idem est qui supra *Πρεσβύτης* appellatur, et qui in Scenam initio Fabulae cum Agamemnone ingressus est. vide vers. 855. et seqq. Hinc colligere licet, has Tabulas *Dramatis personarum*, utcumque Antiquas, non tamen ab ipso Auctore his Fabulis praefixas fuisse. nam ipse Euripides non potuit tale *παρόραμα* admisisse.

ΑΓΓΕΛΟΣ] *Personae Dramatis* collocari debent in Tabula personarum eodem ordine, quo in Scenam ingressae sunt. Hic itaque *Ἄγγελος* poni debuit in Quinta sede, inter *Μενέλαος* et *Κλυταίμνηστρα*. Quod si hic *Ἄγγελος*, qui ultimo loco ponitur, diversus sit (uti videtur esse) ab eo *Nuncio* qui ingressus est supra ver. 414, debuit signari, *ΕΤΕΡΟΣ ΑΓΓΕΛΟΣ*, alius Nuncius, quemadmodum fit in Nostri *Phoenissis*, *Hippolyto*, et *Bacchis*; et in Aristophanis *Acharnensibus* et *Avibus*.

ΕΥΡΙΠΙΔΟΥ
ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΑΥΛΙΔΙ.

ΑΓΑΜΕΜΝΩΝ.

Ω ΠΡΕΣΒΥ, δόμων τῶνδε πάροιθεν
στεῖχε. ΠΡΕΣΒΥΣ. στείχω. τί δὲ καινουργεῖς,

Cl. Musgravius admodum probabiliter putat hujus Dramatis Prologum deperditum esse. Vide eum Exercit. in Eurip. 1, 8. p. 25. [Ex hac fabula Aelianus de Animal. VII. 29. duos versus cum dimidio citat, quos tantum abest, ut inter ea quae supersunt, invenias, ut ne locum quidem, ubi commode exstare potuerunt. Ii sic se habent: Ἔλαφον δ' Ἀχαιῶν χερσὶν ἐνθήσω φίλαις Κεροῦσσαν, ἣν σφάζοντες αὐχήσουσι σὴν Σφάζειν θυγατέρα. Haec dubitari non potest, quin a Diana enunciata sint; cujus Persona cum Prologo, in hac praesertim Tragoedia, convenientissima sit, versenturque hi versus, ut et multi apud Euripidem Prologi, in praedictione rerum futurarum, magna exinde oritur suspicio, fragmentum hoc ex vero Prologo, quem proinde nunc desideramus, desumtum esse. Accedit etiam, quod systema Anapaesticum nusquam alibi ab Euripide in initio Tragoediae positum sit: nam Rhesi quidem Prologus itidem intercidit, testante fabulae Argumento, prout in MSS. exhibetur. Obstat tamen, quod Diana, cujus personae unice accommodata est oratio, et Agamemnonem alloqui videatur, et eo sermone utatur, qui de summo rei exitu omnem et curam et dubitationem sustulisset. Verum isti scrupulo non magnam vim tribuo. Fieri enim potest, ut, quae citat Aelianus, ad Agamemnonem vel absentem, vel non audientem, dicta sint; cujus rei cum multa exempla apud alios auctores, tum nonnulla apud Euripidem, habemus. vid. Hec. 55. Androm. 222. Iph. T. 579. Habet porro aliquid in hanc partem momenti, quod vox ἄθραυστα, quam ex hac fabula citat Hesychius, nuspiam inter ea, quae supersunt, compareat. Neque enim Hemsterhusio, Viro Summo, assentiri possum, pro ἄρistα v. 57. ex hac Hesychii glossa reponenti ἄθραυστα. Sed de hoc suo l co. Scholiast. Aristoph. Ran. 1345. ἔστι δὲ τὸ προέγκείμενον ἐξ Ἰφιγενείας τῆς ἐν Αὐλίδι. Versus quos ibi interpretatur hi sunt: Ἀλκύονες, αἳ παρ' ἀενάοις θαλάσσης Κύμασι στωμύλλετε· Τέγγουσαι νοτεροῖς πτερῶν Ῥανίσι χρόα δροσιζόμεναι. Haec in superstite fabula frustra quaeras. An locum habuerunt in Chori παρόδῳ ante v. 154. *Musgravius.*]

[1. Ennius apud Festum v. *Pedum. Porsonus.* Locum Ennii cita-

Ἀγάμεμνον ἄναξ; ΑΓ. πεύσει. ΠΡ. σπεύδω.
μάλα τὸ γῆρας τοὐμὸν ἄϋπνον,
καὶ ἐπ' ὀφθαλμοῖς ὀξὺ πάρεστιν.
ΑΓ. τίς ποτ' ἄρ' ἀστὴρ ὅδε πορθμεύει;
ΠΡ. Σείριος, ἐγγὺς τῆς ἑπταπόρου
Πλειάδος αἴσσων, ἔτι μεσσήρης.
ΑΓ. οὔκουν φθόγγος γ' οὔτ' ὀρνίθων,
οὔτε θαλάσσης· σιγαὶ δ' ἀνέμων
τόνδε κατ' Εὔριπον ἔχουσιν.
ΠΡ. τί δὲ σὺ σκηνῆς ἐκτὸς ἀΐσσεις,
Ἀγάμεμνον ἄναξ;
ἔτι δ' ἡσυχία τῇδε κατ' Αὖλιν,
καὶ ἀκίνητοι φυλακαὶ τειχέων·
στείχωμεν ἔσω. ΑΓ. ζηλῶ σε, γέρον·
ζηλῶ δ' ἀνδρῶν, ὃς ἀκίνδυνον
βίον ἐξεπέρασ' ἀγνὼς, ἀκλεής·
τοὺς δ' ἐν τιμαῖς ἧσσον ζηλῶ.
ΠΡ. καὶ μὴν τὸ καλόν γ' ἐνταῦθα βίου.

rat Scaliger laudatus ad v. 6. *Procede; gradum proferre pedum Nitere. Cessas? Ex Addendis.*]

4. *μάλα τὸ γῆρας τοὐμόν.* Ob metrum admisissem τοι (quod habet, nescio unde, margo Barnesii) si vel in uno Exemplari invenissem. Vera Scriptura potuit esse δὴ vel *γάρ*, vel τόδε. Quae sequuntur, *Καὶ ἐπ' ὀφθαλμοῖς*, etc. valde ambigua sunt.

[6. Hunc locum ita vertit Ennius, *Quid nocti' videtur? in altisono Caeli clupeo temo superat Stellas, cogens sublime etiam Atque etiam noctis iter.* Vide Scaligeri Conject. in Varronem p. 143. ed. 1581.]

[7. Hoc epithετon Pleiasin tribuitur etiam ab Euripide Orest. 1010. *Ἑπταπόρου τε δρόμημα Πελειάδος*, ita enim legendum ex Eustathio ad Homer. Od. *Μ.* p. 1713. confer Athen. XI. p. 490. l. 2. ut autem ibi *δρόμημα* in *δρομήματα*, sic *παιδεύματα* recte scriptum apud Euripid. Hippol. 11. in *παίδευμα* degenaravit apud Plutarchum Thes. p. 2. B. vide Musgrav. ad Helen. 1509. et adde Theocrit. XIII. 25. Heynium ad Pindar. Nem. II. 17. *Porsonus. Ex Addendis.*]

[12. De v. *ἀΐσσω τρισυλλαβῶς* pronunciato vide Porsonum ad Hec. 31.]

16. *στείχομεν εἴσω.* Codd. Parisienses A. B. C. et marg. Barnes. habent *στείχωμεν ἔσω* quod usitatius est. et iis obsecutus sum. [Sed Aldinam *στείχομεν εἴσω* defendit Musgravius.]

[16. *γέρων* Plutarch. II. p. 471. C. huc respicit Cicero Tusc. Disp. III. 24. *Γέρον* habet Plutarchi ed. Aldina. *Porsonus.* Verba Ciceronis, quae et ipse dudum cum Euripideis contuleram, sic se habent; *Nec siletur illud potentissimi regis Anapaestum, qui laudat senem et fortunatum esse dicit, quod inglorius sit, atque ignobilis ad supremum diem perventurus.* Nec praeterierat Davisius. *Ex Addendis.*]

19. *ἧσσον ζηλῶ.* Stobaeus Serm. LVI. pro *ζηλῶ* habet *ἐπαινῶ*: ut

ΑΓ. τοῦτο δέ γ' ἐστὶν τὸ καλὸν, σφαλερόν·
καὶ τὸ φιλότιμον
γλυκὺ μὲν, λυπεῖ δὲ προσιστάμενον.
τοτὲ μὲν, τὰ θεῶν οὐκ ὀρθωθέν-
τ', ἀνέτρεψε βίον·
τοτὲ δ' ἀνθρώπων γνῶμαι πολλαὶ
καὶ δυσάρεστοι διέκναισαν.
ΠΡ. οὐκ ἄγαμαι ταῦτ' ἀνδρὸς ἀριστέως.
οὐκ ἐπὶ πᾶσίν σ' ἐφύτευσ' ἀγαθοῖς,
Ἀγάμεμνον, Ἀτρεύς·
δεῖ δέ σε χαίρειν, καὶ λυπεῖσθαι·

noster Hippolyt. 264. *Οὕτω τὸ λίαν ἧσσον ἐπαινῶ τοῦ μηδὲν ἄγαν.*

22. *καὶ τὸ φιλότιμον.* Metrum poscit, vel, *καὶ φιλότιμον·* vel, *τό τε φιλότιμον.*

[23. Vix dubito quin huc adluserit Macho Athenaei VI. p. 243. F. 244. A. Locus est facetissimus, et plane dignus qui a nobis exscribatur: *Ὁ Χαιρεφῶν κρεάδι' ὀψωνεῖ ποτε, Καὶ τοῦ μαγείρου, φασὶν, ὀστῶδες σφόδρα Αὐτῷ τι προσκόπτοντος ἀπὸ τύχης κρέας, Εἶπεν, μάγειρε, μὴ προσίστα τοῦτό μοι Τοὐστοῦν. Ὁ δ' εἶπεν, ἀλλὰ μήν ἐστιν γλυκύ. Καὶ μὴν τὸ πρὸς ὀστοῦν φασὶ κρέας εἶναι γλυκύ. Ὁ Χαιρεφῶν δὲ, καὶ μάλ' ὦ βέλτιστ', ἔφη, ΓΛΥΚΥ ΜΕΝ, ΠΡΟΣΙΣΤΑΜΕΝΟΝ ΔΕ ΛΥΠΕΙ ΠΑΝΤΑΧΗ.*]

[25. Machonis locum citat etiam Porsonus, qui subjicit, "Editur "*καὶ μάλιστα*, ut et *αὐτίκα μάλιστα* pro *αὐτίκα μάλα* apud Dion. "Chrysostom. Or. LIX. p. 576." *Ex Addendis.*]

[27. Stobaeus XCIII. p. 560, 22. ed. Tigur. 1559. versuum turbato ordine sic repraesentat,

οὐκ ἄγαμαι ταῦτ' ἀνδρὸς ἀριστέως
Ἀγάμεμνον Ἀτρεῦ. δεῖ δέ σε χαίρειν,
κἂν μὴ σὺ θέλῃς τὰ θεῶν οὕτω νενόμισται.
οὐκ ἐπὶ πᾶσιν ἔφυς ἀγαθοῖς,
καὶ λυπεῖσθαι, θνητὸς γὰρ ἔφυς.

Error ortus est ex scribendi modo; quum enim librarius locum sic exaratum reperisset,

οὐκ ἄγαμαι ταῦτ' ἀνδρὸς ἀριστέως	οὐκ ἐπὶ πᾶσιν σ' ἐφύτευσ' ἀγαθοῖς
Ἀγάμεμνον, Ἀτρεύς. δεῖ δέ σε χαίρειν	καὶ λυπεῖσθαι, θνητὸς γὰρ ἔφυς,
κἂν μὴ σὺ θέλῃς, τὰ θεῶν οὕτω νενόμισται.	

columnarum rationem parum perspectam habens, versus a dextra collocatos suis sedibus reponere neglexit.]

[28. *ἀριστέως.* Conferenda Porsoni nota ad Med. 5.]

29. *οὐκ ἐπὶ πᾶσίν σ' ἐφύτευσ' ἀγαθοῖς.* Stobaeus Serm. CIII. citat *πᾶσιν ἔφυς ἀγαθοῖς.* quod potuit esse, *πᾶσί σ' ἔφυσ' ἀγαθοῖς.* Codices Parisienses, Editt. vetustae, et Plutarchus *De audiend. poet.* p. 33. et *Consol. ad Apollon.* p. 103. legunt, *πᾶσί σ' ἐφύτευσ'*: nisi quod Cod. A pro σ' habet δ'. Vulgatam veram puto.

θνητὸς γὰρ ἔφυς· κἂν μὴ σὺ θέλῃς,
τὰ θεῶν οὕτω βουλόμεν' ἔσται.
σὺ δὲ λαμπτῆρος φάος ἀμπετάσας,
δέλτον τε γράφεις
τήνδ', ἣν πρὸ χερῶν ἔτι βαστάζεις,
καὶ ταὐτὰ πάλιν γράμματα συγχεῖς,
καὶ σφραγίζεις, λύεις τ' ὀπίσω,
ῥίπτεις τε πέδῳ πεύκην, θαλερὸν
κατὰ δάκρυ χέων·
καὶ τῶν ἀπόρων οὐδενὸς ἐνδεῖς
μὴ οὐ μαίνεσθαι. τί πονεῖς; τί πονεῖς;
τί νέον, τί νέον περί σοι, βασιλεῦ;
φέρε, κοίνωσον μῦθον ἐς ἡμᾶς·
πρὸς δ' ἄνδρ' ἀγαθὸν πιστόν τε φράσεις·
σῇ γάρ μ' ἀλόχῳ τότε Τυνδάρεως
πέμπεν φερνὴν,
ξυνυμφοκόμον τε δίκαιον.

ΑΓ. ἐγένοντο Λήδᾳ Θεστιάδι τρεῖς παρθένοι,
Φοίβη, Κλυταιμνήστρα τ' ἐμὴ ξυνάορος

33. *τὰ Θεῶν οὕτω νενόμισται.* Codd. Par. Aldina, et caeterae Editt. pro *νενόμισται* habent *βουλόμεν' ἔσται.* quam veram esse Euripidis manum non dubito, si pro *ἔσται* legatur *ἐστιν.* Plutarchus quoque T. II. p. 103. citat *βουλομένων ἔσται.* Idem est *τὰ βουλόμενα* quod *τὸ βουλόμενον* (ut ver. 1270.) id est, *τὸ βούλημα*, *Deorum voluntas ita habet*, Dii sic volunt.

39. pro *πέδῳ* Cod. A. *παιδω.* contra. ver. 430. *πρασσετε* pro *πράσσεται*, Idem.

[39. *πευκὴν.* Musgravius interpretatur *laricea tabellam*, cera oblitam, cui Epistola pro more ejus aevi inscripta erat. Valckenaerius ad Hippol. 1253. similiter vertit *tabellae ligneas.* Pergit vir doctissimus: "Hanc picturam jure velut admirabilem laudat ipse quoque Poëta *Michaël Arnoldus Racinius, dans les Mémoires de Littérature de l'Académie R. des Inscript. et B. L.* T. VIII. p. 290. Euripidea, illinc, ut opinor, sumpta, feliciter *Ovidius* in sororem transtulit, illegitimum amorem suum fratri per epistolam indicaturam, Met. IX. 522. *Incipit, et dubitat; scribit, damnatque tabellas; Et notat, et delet; mutat, culpatque, probatque; Inque vicem sumtas ponit, positasque resumit.*"]

42. *τί πονεῖς.* Codd. Par. *τι πονεις; τι πονεις;* ultimum *τί πονεῖς* in multis Editt. deest.

46. Non mutarem *τότε* in *ποτὲ* [probat Musgravius] contra omnia Exemplaria. vide *Helen.* 1037. *Orest.* 99. *Supplic.* 737. Sophocl. *Ajac.* 664. 1262. Aristoph. *Thesmoph.* 13.

[47. Nota *πέμπεν* sine augmento, quod nescio an in Anapaesticis legitime factum.]

Ἑλένη τε· ταύτης οἱ τὰ πρῶτ᾽ ὠλβισμένοι,
μνηστῆρες ἦλθον, Ἑλλάδος νεανίαι.
δειναὶ δ᾽ ἀπειλαί, καὶ κατ᾽ ἀλλήλων φόνος
ξυνίσταθ᾽, ὅστις μὴ λάβοι τὴν παρθένον.
τὸ πρᾶγμα δ᾽ ἀπόρως εἶχε Τυνδάρεῳ πατρί,
δοῦναί τε μὴ δοῦναί τε, τῆς τύχης ὅπως
ἅψαιτ᾽ ἄριστα· καί νιν εἰσῆλθεν τάδε,
ὅρκους ξυνάψαι, δεξιάς τε συμβαλεῖν
μνηστῆρας ἀλλήλοισι, καὶ δι᾽ ἐμπύρων
σπονδὰς καθεῖναι, κἀπαράσασθαι τάδε,
ὅτου γυνὴ γένοιτο Τυνδαρὶς κόρη,
τούτῳ ξυναμυνεῖν, εἴ τις ἐκ δόμων λαβὼν
οἴχοιτο, τόν τ᾽ ἔχοντ᾽ ἀπωθοίη λέχους,
κἀπιστρατεύσειν, καὶ κατασκάψειν πόλιν,
Ἕλλην᾽ ὁμοίως, βάρβαρόν θ᾽, ὅπλων μέτα.
ἐπεὶ δ᾽ ἐπιστώθησαν, εὖ δέ πως γέρων
ὑπῆλθεν αὐτοὺς Τυνδάρεως πυκνῇ φρενί,
δίδωσ᾽ ἑλέσθαι θυγατρὶ μνηστήρων ἕνα,

53, 54. *φόνος ξυνίσταθ᾽*. Legendum puto, *φθόνος ξυνίσταθ᾽*, *invidia*, *odium*, *ira oriebatur*, *constabat*.

56. *δοῦναί τε, μὴ δοῦναί τε, τῆς τύχης ὅπως Ἅψαιτ᾽ ἄριστα.* Expressum videtur ex Aesch. Ἱκέτ. 584. *Ἀμηχανῶ δέ, καὶ φόβος μ᾽ ἔχει φρένας Δρᾶσαί τε, μὴ δρᾶσαί τε, καὶ τύχην ἑλεῖν.* Conjeceram ex sensu, *τῆς τύχης θ᾽ ὅπως*: cui favet Aeschyli *καὶ τύχην ἑλεῖν*. Sed aliter sumi potest.

[57. *ἄριστα*. Huc refert Hemsterhusius probante Valckenaerio ad Herodot. III. init. Hesychii Glossam *ἄθραυστα· ἀπρόσκοπα. Εὐριπίδης Ἰφιγενείᾳ ἐν Αὐλίδι.* Sed vulgatam defendit Musgravius.]

57. *εἰσῆλθεν τάδε.* Barnesius *τόδε.* [*τόδε* placet Musgravio.] parum refert. Sed *τάδε* frequentius. vide Valckenaerium ad Phoeniss. 430.

62. *τούτῳ συναμύνειν.* Anapaestus in secundo loco (nam tertia syllaba in *συναμύνειν* longa est) vitabitur scribendo *συναμυνεῖν*, in Futuro. et ita Heathius. Isocrates Encom. Helen. p. 122. Ed. Genev. *πίστεις ἔδοσαν ἀλλήλοις, ἦ μὴν βοηθήσειν, εἴ τις*, etc. De hac re loquitur.

63. *τόν τ᾽ ἔχοντ᾽ ἀπώσασθαι.* Codd. A. B. C. *απωθοιη* (omitto Accentus quia in Collatione quam nactus sum omittebantur) pulchra et Attica restitutione. Et jam *τὸν ἔχοντα* est *maritum*, quemadmodum definitur Joan. iii. 29. *ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν.* Vide Andromach. 970.

64. *καὶ κατασκάπτειν.* Codex C. *κατασκαψειν* quod confirmat *συναμυνεῖν*, et probat scribi debere *κἀπιστρατεύσειν* pro *κἀπιστρατεύειν*.

68. *δίδωσ᾽ ἑλέσθαι.* Omnia Exemplaria, quantum scio, consentiunt in *Δίδωσιν*. Plene antea distinguebatur post *φρενί*, ver. 67, Sensu et Constructione pendentibus.

ὅτου πνοαὶ φέροιεν Ἀφροδίτης φίλαι.
ἡ δ' εἵλεθ' (ὥς γε μή ποτ' ὤφελεν λαβεῖν)
Μενέλαον. Ἐλθὼν δ' ἐκ Φρυγῶν ὁ τὰς θεὰς
κρίνας ὅδ' (ὡς ὁ μῦθος ἀνθρώπων ἔχει)
Λακεδαίμον', ἀνθηρὸς μὲν εἱμάτων στολῇ,
χρυσῷ τε λαμπρὸς, βαρβάρῳ χλιδήματι,
ἐρῶν ἐρῶσαν ᾤχετ' ἐξαναρπάσας
Ἑλένην πρὸς Ἴδης βούσταθμ', ἔκδημον λαβὼν
Μενέλαον. ὁ δὲ καθ' Ἑλλάδ' οἰστρήσας μόρῳ
ὅρκους παλαιοὺς Τυνδάρεω μαρτύρεται,
ὡς χρὴ βοηθεῖν τοῖσιν ἠδικημένοις.
τοὐντεῦθεν οὖν Ἕλληνες, αἴξαντες δορὶ,

69. ὅταν πνοαὶ φέροιεν Ἀφροδίτης φίλαι. Cod. Par. B. habet αφροδιτην, quod verum esse potest; et tunc Constructio erit, [εἰς] ὅτου ἀφροδίτην πνοαὶ φίλαι φέροιεν [αὐτήν.] *ad cujus amorem flatus grati eam ferrent.* Nonnullis placebit Ὅπου.

[72. Κρίνας. Κρίνων Clemens Alex. l. c. et versu proximo στολὴν Mss. Clementis.]

72. ἀνθρώπων. Clem. Alexandrinus Paedag. III. 2. citat Ἀργείων pro ἀνθρώπων. [In Homer. Il. T. 112. pro Ἀργείοισιν habet ἀνθρώποισιν Etymologus p. 21, 53 *Porsonus Ex Addendis.*] vere, ut mihi videtur: *ut narrant Argivi* vel *Graeci*, nempe, qui eum viderunt. Non dubito quin ἀνθρώπων sit ex Interpolatione eorum qui acceperunt μῦθος pro *fabula*.

74 χρυσῷ τε λαμπρός. Scribi posset δὲ, ob praecedens μὲν; sed Clemens retinet τε.

76. Ἑλένην, πρὸς Ἴδης βούσταθμ' ἔκδημον λαβων. Μενέλαος οὖν καθ' Ἑλλάδ' οἰστρησας, etc. Neque lingua, neque sensus recte habet. Clemens loco citato legit ἔκδημον λαβὼν Μενέλαον. unde obvium erit, ἐκδημον λαθὼν Μενέλαον· ὃς καθ' Ἑλλάδ', etc. *Latens peregre-profectum Menelaum: qui per Graeciam*, etc. λαθὼν Μενέλαον est *clam Menelao*, ignaro Menelao, qui Cretam profectus erat. Sic λαθὼν τυράννους, Elect. 95.

Haec scripseram. sed cum Par. Codd. A. B. C. habeant eodem sensu Μενελαον ο δε, pro ὃς, ita edidi.

77. οἰστρήσας μόνος. Iidem Codd. omnes pro μόνος (quod nihili est, utcumque in rustatum in Versione, *desertus a conjuge*) habent μορῳ. Latet aliquid. Proximum est πόρῳ vel πόρον, ut οἰστρήσασα κέλευθον, eodem sensu, Aeschyl. Prometh. 855. Coniici quoque potest, οἰστρήσας, τορῶς Ὅρκους παλαιοὺς, etc. *aperte, perspicue.* Vel δρόμῳ, ut Aristoph. Ὀρν. 205. θεύσονται δρόμῳ. et Ion. 1156. Quae omnia incerta sunt. Edidi μόρῳ, MSS. lectionem, ut aliorum opinationibus sit locus. et 78. scribi *potest*, Τυνδάρεῳ, casu tertio, cum Interpretibus. vid. ad Iph. Taur. 460. [οἰστρήσας μόρῳ. Ingeniose Toupius Appendic. Theocrit. p. 50. emendat πόθῳ; quod si probabis, praeterea legendum οἰστρηθεὶς. Menander apud Strabonem X. p. 452. οἰστρῶντι πόθῳ.]

80. αἴξαντες δορί. Apud Aristot. Rhet. III. 11. male legitur ποσί. Dubito de sanitate et de Versione horum, *ruentes ad bellum.* Mallem δόρυ, si hic sit loci sensus, intel-

τεύχη λαβόντες, στενόπορ' Αὐλίδος βάθρα
ἥκουσι τῆσδε, ναυσὶν, ἀσπίσιν θ' ὁμοῦ,
ἵπποις τε, πολλοῖς θ' ἅρμασίν γ' ἠσκημένοι·
κἀμὲ στρατηγεῖν, κᾆτα Μενέλεω χάριν,
εἵλοντο, σύγγονόν γε. τἀξίωμα δὲ
ἄλλος τις ὤφελ' ἀντ' ἐμοῦ λαβεῖν τόδε.
ἠθροισμένου δὲ καὶ ξυνεστῶτος στρατοῦ,
ἥμεσθ', ἀπλοίᾳ χρώμενοι, κατ' Αὐλίδα.
Κάλχας δ' ὁ μάντις ἀπορίᾳ κεχρημένοις
ἀνεῖλεν, Ἰφιγένειαν, ἣν ἔσπειρ' ἐγὼ,
Ἀρτέμιδι θῦσαι, τῇ τόδ' οἰκούσῃ πέδον,
καὶ πλοῦν τ' ἔσεσθαι, καὶ κατασκαφὰς Φρυγῶν,
θύσασι· μὴ θύσασι δ', οὐκ εἶναι τάδε.
κλύων δ' ἐγὼ ταῦτ', ὀρθίῳ κηρύγματι
Ταλθύβιον εἶπον πάντ' ἀφιέναι στρατὸν,
ὡς οὔποτ' ἂν τλὰς θυγατέρα κτανεῖν ἐμήν.
οὗ δή μ' ἀδελφὸς, πάντα προσφέρων λόγον,
ἔπεισε τλῆναι δεινά. κἀν δέλτου πτυχαῖς
γράψας, ἔπεμψα πρὸς δάμαρτα τὴν ἐμὴν,
πέμπειν Ἀχιλλεῖ θυγατέρ' ὡς γαμουμένην,

lecta praeposit. εἰς, utpote post participium *motus*, ut saepissime.

[80. Crotone saniora sunt vulgata. Vide Aristoph. Lysist. 1153. *Porsonus Ex Addendis.*]

83. ἵπποις τε, πολλοῖς θ' ἅρμασίν γ' ἠσκημένοι. Simplicius videretur, Ἵπποις τε πολλοῖς, ἅρμασίν τ' ἠσκημένοι. et eo tendunt Codd. Par. qui omittunt γ'. Ἵπποις πολλοῖς, ut Phoeniss. 113. Et ita Reiskius. ἵππων τ' ὄχλον, ver. 191.

84. κἀμὲ στρατηγεῖν, κᾆτα Μενέλεω χάριν, Εἵλοντο. Sensui et Metro satisfaceret, Κἀμὲ στρατηγήσοντα, Μενέλεω, etc. ut Herodian. VII. 25. τὸν υἱὸν αὐτοῦ, στρατηγήσοντα δὴ τοῦ πλήθους, εἵλοντο. Vel, στρατηλατοῦντα, quod verius puto. Ceterae Conjecturae, κάρτα, δῆτα, ἀλλὰ, πᾶσι, pro κᾆτα, omnes sunt aeque incertae. Sensus loci est satis perspicuus.

87. ἠθροισμένου δέ. Forte scripsit γὰρ, non δέ.

88. κατ' Αὐλίδα. Semel alibi, nisi fallor, (Iph. Taur. 26.) inveneris hanc Terminationem Αὐλίδα in Euripide. Quin et ibi Metrum forret Αὖλιν.

89. ἀπορίᾳ κεχρημένος, Ἀνεῖλεν. Κεχρημένοις Ἀνεῖλεν, certum puto. Et ita Heathius. Vid Aeschyl. Agamemn. 208. Ultimae vocum syllabae, praecipue ad finem versuum, depravationi sunt maxime obnoxiae. Exempla aliquot posui ad finem Fabulae.

[89. κεχρημένῳ Hemsterhusius ad Callimachi H. in Dian. 69. sed alterum recte editur. *Porsonus. Ex Addendis.*]

92. κατασκαφὰς Φρυγῶν. Vid. ver. 64. 535. 1579. Codd. tamen omnes Par. κατασφαγας.

100. πέμπειν Ἀχιλλεῖ. Mallem, Πέμπειν si quis Cod. MS. daret, Στέλλειν Ἀχιλλεῖ quod elegantius videretur, quia praecessit ἔπεμψα. vid. ver.

τό τ' ἀξίωμα τἀνδρὸς ἐκγαυρούμενος,
ξυμπλεῖν τ' Ἀχαιοῖς οὕνεκ' οὐ θέλοι λέγων,
εἰ μὴ παρ' ἡμῶν εἶσιν εἰς Φθίαν λέχος.
πειθὼ γὰρ εἶχον τήνδε πρὸς δάμαρτ' ἐμὴν,
ψευδῆ ξυνάψας ἀντὶ παρθένου γάμον.
μόνοι δ' Ἀχαιῶν ἴσμεν ὡς ἔχει τάδε,
Κάλχας, Ὀδυσσεὺς, Μενέλεώς θ'. ἃ δ' οὐ καλῶς
ἔγνων τότ', αὖθις μεταγράφω καλῶς πάλιν
εἰς τήνδε δέλτον, ἣν κατ' εὐφρόνης σκίαν
λύοντα, καὶ ξυνδοῦντά μ' εἰσεῖδες, γέρον.
ἀλλ', εἶα, χώρει, τάσδ' ἐπιστολὰς λαβὼν,
πρὸς Ἄργος. ἃ δὲ κέκευθε δέλτος ἐν πτυχαῖς,
λόγῳ φράσω σοι πάντα τἀγγεγραμμένα·
πιστὸς γὰρ ἀλόχῳ, τοῖς τ' ἐμοῖς δόμοισιν εἶ.
ΠΡ. λέγε, καὶ σήμαιν', ἵνα καὶ γλώσσῃ
ξύντονα τοῖς σοῖς γράμμασιν αὐδῶ.
ΑΓ. πέμπω σοι, πρὸς ταῖς πρόσθεν
δέλτοις, ὦ Λήδας ἔρνος,
μὴ στέλλειν τὰν σὰν ἶνιν πρὸς
τὰν κολπώδη πτέρυγ' Εὐβοίας,

119. 562. Sophocl. Philoct. 499. Oedip. Colon. 302.

102. τοὔνεκ' οὐ θέλοι. Barnesius οὕνεκ' recte. Vide Eranium Philonem edit. Valckenaer. v. τοὔνεκα.

103. εἰς Φθίαν. Cod. B. εις Τροιαν. Nil muta. λέχος et λέκτρον est *uxor:* unde *lectus* Poëtis Latinis. *Felix Admeti conjux,* et lectus *Ulyxis:* Propertius II. 5. i. e. *Penelope.*

105. ἀντὶ παρθένου. Opinor [sic etiam Musgravius] ἀμφὶ παρθένου, *de virgine,* ut ver. 1347. Conjicitur ἀντιπαρθένου, una voce; et ἀρτιπαρθένου, *jam modo adultae virginis.* Neutram harum vocum scio, neque invenire possum.

109. κατ' εὐφρόνης σκίαν. Codd. A. B. κατ' ευφρονην. Quis non videt unde hoc venerit?

117. λέγε καὶ σήμαιν', ἵνα καὶ γλώσσῃ Σύντονα τοῖς σοῖς γράμμασιν αὐδῶ. Hi duo Anapaesti poni debuerunt post δόμοισιν εἶ, ver. 114. Et ita Reiskius. Xenophon Cyropaed. lib. iv. ἀναγνῶναι δέ σοι, ἔφη, καὶ ἃ ἐπιστέλλω, βούλομαι, ἵνα εἰδὼς αὐτὰ, ὁμολογῇς, ἐὰν τις σε πρὸς ταῦτα ἐρωτᾷ. [Et sic, Musgravio etiam assentiente, nunc reformavi.]

120. τὰν κολπώδη πτέρυγ' Εὐβοίας, Αὖλιν ἀκλύσταν. *Brodaeus:* "κολπώδη πτέρυγα, σκέπασμα, *si*-"*nuosum tegmen*, id est, portum "undique a ventis tutum." Sed quaero adhuc, unde *Aulis*, quae erat in *Boeotia*, appelletur πτέρυξ (*ala*) *Euboeae?* Sic enim video doctos Interpretes intellexisse, quasi vox Αὖλιν esset appositiva ad πτέρυγ' Εὐβοίας. Sed puto non ita esse: et duo loca hic, opinor, significantur, *Chalcis* in *Euboea*, et *Aulis* in *Boeotia: Ne adducas tuam filiam ad Chalcidem et ad Aulidem:* quasi scriptum fuisset (et, credo, scriptum fuit) Κ' Αὖλιν ἀκλύσταν· adeo enim vicinae erant hae urbes, Euripo solum discretae, ut ponte

Αὖλιν ἀκλύσταν·
εἰς τὰς ἄλλας ὥρας γὰρ δὴ
παιδὸς δαίσομεν ὑμεναίους.
ΠΡ. *καὶ πῶς Ἀχιλεὺς λέκτρων ἀπλακὼν,*
οὐ μέγα φυσῶν θυμὸν ἐπαίρει
σοὶ, σῇ τ' ἀλόχῳ;
ΑΓ. *τόδε καὶ δεινόν.* **ΠΡ.** *σήμαιν' ὅ τι φῄς.*
ΑΓ. *ὄνομ' οὐκ ἔργον παρέχων Ἀχιλεὺς,*
οὐκ οἶδε γάμους, οὐδ' ὅ τι πράσσομεν,
οὐδ' ὅτι κείνῳ παῖδ' ἐπεφήμισα,

jungerentur, et quod ad *hanc* factum erat, ad *illam* factum fuisse dici posset (confer Matt. xv. 39. cum Marc. viii. 10.); sed non ideo Aulia in *Boeotia* recte appellari videtur *ala Euboeae;* non magis quam Chalcis in *Euboea* dici potuit *ala Boeotiae.* *Πτέρυξ* est quicquid procurrit ultra reliquum corpus, sicut *alae* in avibus: vide Salmasium ad Tertullian. De pallio, p. 58, 59. et Hesychium v. *Πτέρυγες* et *Πτερύγια.* Hinc *alae* in Exercitu dictae putantur (Gellius xvi. 4.) *quod circum legiones dextra sinistraque, tanquam alae in avium corporibus, locabantur.* In hujusmodi vero terrae prominentiis, sive *πτέρυξι*, conditas fuisse tum *Chalcida* in Euboea, tum *Aulin* in Boeotia, certum est, quia inter eas angustissimus esset Euripus, ponte *διπλέθρῳ* junctus, Strabo lib. IX. p. 615. Ubicumque autem terra hoc modo in mare procurrit, *sinus* fere efficitur: inde *κολπώδης πτέρυξ.* Eadem Metaphora qua Chalcis hic appellatur *ala* Euboeae, Enna dicitur *umbilicus* (*ὀμφαλὸς*) Siciliae, Callimacho Hymn. in Cerer. ver. 15. et Aetna Siciliae *frons* (*μέτωπον*) Pindaro Pyth. I. et Salmydesso (qui sinus est in Ponto, Stephan. de Urb.) attribuitur *γνάθος*, *maxilla*, apud Aesch. Prometh. 725. et Cithaeron mons appellatur (Phoeniss. 809.) *ὄμμα Ἀρτέμιδος*, *oculus Dianae.*

Ibid. Distingui potest, *Αὖλιν* (seu *Καῦλιν*) *ἀκλύσταν· εἰς τὰς ἄλλας Ὥρας γὰρ δὴ Παιδὸς δαίσομεν ὑμεναίους.* et ita Basis Anapaestica praecedet paroemiacum. Omittit *τὰς* Cod. A. pro *δὴ* Reiskius *τῆς.* Male Erasmus *διοίσομεν.*

124. *καὶ πῶς Ἀχιλεὺς λέκτρ' ἀμπλακών.* Ad sensum scribi potuit, *Ἀχιλεὺς εἰ λέκτρ' ἤμπλακεν·* sed verius videtur, *Ἀχιλεὺς λέκτρ' ἀμπλακέων·* Et sic Heathius. *λέκτρα* est *κατὰ λέκτρα.* Et ita in Alcest. 241. *Ὅς ἀρίστης ἀμπλακέων ἀλόχου*, ubi nunc vulgo legitur *ἀμπλακών.* Aldina habet *Ἀχιλεὺς*, hic, et ver. 128.

[124. *λέκτρων* ex emend. Scaligeri et Musgravii pro *λέκτρ'* repositum. *ἀπλακὼν* pro *ἀμπλακὼν* non modo metrum, sed consuetudo etiam Atticis perpetuo servata postulabat. In Alcest. 241. quem locum citat Marklandus, dudum est emendatum *ὅστις ἀρίστης ἀπλακὼν ἀλόχου.*]

[125. *φυσῶν.* Sic Musgravius pro Aldina *φυσσῶν.*]

127. Ita distinguendus, *Τόδε καὶ δεινόν· σήμαιν' ὅ τι φῄς.*

[127. Personarum notae additae auctore Musgravio.]

130. *παῖδ' ἐπέφησα.* Sensus, Lingua, et Metrum poscunt *ἐπεφήμισα*, ut ver. 1556. ubi Achilles dicit, *Ἥν ἐφήμισεν πατήρ μοι, Quam pater mihi nuncupaverat.* *φατίζειν* hoc vocat ver. 135. 956. *προσειπεῖν πόσιν τινί.* Iphig. Taur. 570. *ἐκλήθης πόσις* infra hac Fab. ver. 903. ad Achillem: quod est *maritus nuncupatus* Apuleio Milesiar. IV,

νυμφείους εἰς ἀγκώνων
εὐνὰς ἐνδώσειν λέκτροις.
ΠΡ. δεινά γε τολμᾷς, Ἀγάμεμνον ἄναξ.
οὕτω τῷ Θεᾶς σὴν παῖδ' ἄλοχον
φατίσας, ἦγες σφάγιον Δαναοῖς;
ΑΓ. οἴ μοι, γνώμας ἐξέσταν·
αἶ, αἶ. πίπτω δ' εἰς ἄταν.
ἀλλ' ἴθ', ἐρέσσων σὸν πόδα, γήρᾳ
μηδὲν ὑπείκων. ΠΡ. σπεύδω, βασιλεῦ.
ΑΓ. μή νυν, μήτ' ἀλσώδεις ἵζου
κρήνας, μήθ' ὕπνῳ θελχθῇς.

κατονομάζειν Hesychius *v. Τάλις· ἡ μελλόγαμος παρθένος, καὶ κατωνομασμένη τινί.* Lucianus in libello *Prometheus es in verbis,* p. 13. *τὸν σοφώτατον τῶν Τιτάνων ἐπιφημίζεις αὐτοῖς. sapientissimi istius Titanum* (i. e. Promethei) *nomine appellas eos,* sc. sermones. Ex qua locutione discimus quid sit *ἐπιφημίζειν τὴν παῖδα* (vel *θυγατέρα*) *τινί,* nempe, futuri *mariti nomine eam appellare* et distinguere, ita ut post hanc patris nuncupationem, illa non amplius Iphigenia *simpliciter,* sed *Achillis Iphigenia* ab omnibus vocetur: quod est, opinor, Hesychii, *κατωνομασμένη τινί, denominata alicui, ἡ ὀνομασθεῖσά τινι* Suidae, *τῇ λεχθείσῃ δάμαρτι σῇ,* ver. 904. *Τὸ ὄνομα τὸ σὸν κεκλήσθω ἐφ' ἡμᾶς,* dicunt Foeminae ad Virum, Esai. iv. 1. Vide Plutarchum in Gracch. p. 825. D. E. et Demetr. p. 912. A. Hunc morem respicit Penelope apud Ovidium Heroïd. I. 83. *tua sum,* TUA DICAR *oportet:* PENELOPE CONJUX *semper* ULIXIS *ero:* quae est plena locutio, *Penelope Ulixis conjux.* Ejusdem formae est *Hectoris Andromache* apud Virgilium: et sic *Marcia,* petit a Catone Lucan. II, 343. ut sibi *liceat tumulo scripsisse,* CATONIS MARCIA. ita *ἡ Κλεισθένεος Ἀγαρίστη* Herodot. VI. 31. et probabiliter *Μαρία ἡ τοῦ Κλωπᾶ* Joan. XIX. 25. Hujusmodi *ἐπιφημισμένας coronari* solitas esse discimus ex ver. 905. vide Paschalium De Coron. II. 16. De mediis syllabis verborum passim omissis consule Virum doctissimum Jac. Phil. Dorvillium in Venu Critica ad Chariton. Aphrodis. lib. viii. p. 693. et ignosce longitudini hujus et praecedentis Notae in ver. 120. in quo genere, non frequenter peccaturus sum.

132. *ἐνδώσειν λέκτροις.* Scribo *ἐκδώσειν,* proprium vocabulum in hac re; exempla ubique sunt; multa in hoc dramate.

133. *δεινά γε τολμᾷς.* Vel *γ' ἐτόλμας,* quia loquitur de *priore* consilio Agamemnonis, ut *φατίσας,* et *ἦγες.*

134. *ὃς τῷ τῆς Θεᾶς.* Codices, Aldina, et Vett. Editt. pro *Ὃς τῷ* habent *Οὕτω.* Lego, *Οὕτω* (vel *Οὕτως*) *τῷ Θεᾶς,* etc. cum Interrog. post *Δαναοῖς; Τῷ* vero, ante *Θεᾶς,* omnino necessarium est. *τὴν* in Ed. Barn. pro *σὴν* operarum est, opinor. ver. 137. pro *πίπτω* legi potest *πίπτον,* i. e. *ἔπιπτον.*

[138. Ennius apud Festum, *Procede: gradum proferre pedum Nitere: cessas!*]

140. *σπεύδω.* Cod. B. *σπευσω:* frequenti commutatione literarum *δ* et *σ.*

141. *μὴ νῦν, μήτ'.* Mallem, *Μή νυν, μήτ',* etc. ut *νυν* sit encliticum, *igitur.*

142. *μήθ' ὕπνῳ θελχθῇς.* Hoc dicit Agamemnon, quia questus

ΠΡ. εὔφημα θρόει.
ΑΓ. πάντῃ δὲ πόρον σχιστὸν ἀμείβων,
λεῦσσε, φυλάσσων μή τίς σε λάθῃ,
τροχάλοισιν ὄχοις παραμειψαμένη,
παῖδα κομίζουσ' ἐνθάδ' ἀπήνῃ
Δαναῶν πρὸς ναῦς.
ΠΡ. ἔσται τάδε. **ΑΓ.** κλῄθρων δ' ἐξόρμα.
ἤν γάρ νιν πομπαῖς ἀντήσῃς,
πάλιν ἐξορμάσεις τοὺς χαλινούς,
ἐπὶ Κυκλώπων ἱεὶς θυμέλας.

erat Senex (ver. 4.) se *somnolentum* esse.

143. *εὔφημα θρόει*, *Bona verba, quaeso!* Quare ita respondet Senex? Quia vox ὕπνῳ terruit eum, utpote *infausta* et *mali ominis*. Nam *Somnus* et *Mors* Fratres existimabantur: Pausanias Laconic. p. 195. unde *Mors* χάλκεος ὕπνος Homero, *ferreus somnus*, Virgilio. *Ὕπνῳ καὶ θανάτῳ διδυμάοσιν*· et alibi, *Ὕπνῳ κασιγνήτῳ θανάτοιο.* Vide Plutarch. Consol. ad Apollonium p. 107. et Val. Flaccum VIII. 74. Plautus Amphit. I. 1. 48. *hic pugnis faciet hodie ut* DORMIAM. et mox, *Quid si ego illum tractim tangam ut* DORMIAT? i. e. moriatur, εὐφήμως: non enim dicere amabant· *mortuus est*, sed *dormit*. Poëta apud Stobaeum. Tit. CXX. *Πᾶς γάρ λέγει τις, ὁ μακαρίτης οἴχεται, Κατέδαρθεν εὐδαίμων*· *abiit beatus iste*, OBDORMIVIT *felix*. Hinc *Nox* quoque inter δύσφημα, notante Strabone lib. iii. p. 221. Nox enim *Mater* erat *Mortis* et *Somni*, Hesiod. Theogon. 211. *Nutrix*, Pausan. Eliac. prior. p. 321.

145. *μή τι σε λάθῃ*, etc. Lege, ex Metro et Sensu, *μή τις σε λάθῃ*, sc. *ἀπήνῃ*, quod sequitur. vid. Iph. Taur. 67. Aristoph. *Ὀρν.* 1191.

146. *τροχάλοισιν ὄχοις*. Cod. A. *τροχαλοις οχοις*. Voluit forte, *Τροχάλοις ἐν ὄχοις*.

149. *ἔσται*. *ΑΓ.* *κλῄθρων* etc. Cod. B. *Εσται ταδε*. *ΑΓ.* *κληθρων εξορμα*. Codex C. *Εσται ταδε*. Multo frequentius *Ἔσται τάδε*. unde forte hic scribendum: *Ἔσται τάδε*. *ΑΓ.* *Κλῄθρων ὅρμα*, intellecta praepositione *ἐκ*. [τάδε nunc editum cum Musgravio.]

150. *ἤν γάρ νιν πομπαῖς ἀντήσαις*. Opinor *νιν ἀντήσαις* non esse Graecum, quia docent Veteres, *νιν* esse Accusativum, non Dativum. Potuit scripsisse *σφὶν*, *illis*: sc. Iphigeniae et comitatui ejus. *Πομπαῖς*, *missu* meo, hac missione. Idem est *ἀποστολαῖς* Phoen. 1060. *πομπαῖς Εὐρυσθέως*, *missu* Eurysthei, Herc. Fur. 580. De adventu Clytaemnestrae, nihil suspicatus est Agamemnon. Legi quoque potest *νῦν* pro *νιν*. et, *πομπαῖς* regi ab *ἀντήσῃς*. *Πομπαῖς* tunc erit *Ἰφιγενείᾳ πεμπομένῃ*. [De *ἀντάω* cum accusativo vide Musgravium ad Sophocl. Antig. 993.]

Ibid. *ἀντήσαις*. Ald. *ἀντήσας*. Vel ex Sono conjeceram *ἀντήσῃς*. et ita clare exhibent Codd. A. B.

151. *Πάλιν ἐξορμάσεις τοὺς χαλινούς*. Corruptum existimo *ἐξορμάσεις*: certus sum *τοὺς χαλινοὺς* ita esse. Conjecturae omnes (*ὁρμάσεις τοῖσδε* vel *τούς γε χαλινοὺς*) incertae sunt: sensus loci satis certus est. De vocibus *ἐξόρμα* ver. 149. et *ἐξορμάσεις* hoc loco, vide Cl. Graevium ad Lucian. Soloecist. p. 741. Secunda in *χαλινοὺς* semper est longa.

[152. *Κυκλώπων*. Architecti hi fuere, qui Proetum ex Asia reducem comitati sunt: vid. Strabon. p. 373. ed. Paris. Inter alia opera, quibus Graeciam ornarunt, Myce-

ΠΡ. πιστὸς δὲ, φράσας τάδε, πῶς ἔσομαι,
λέγε, παιδὶ σέθεν, τῇ σῇ τ' ἀλόχῳ;
ΑΓ. σφραγῖδα φύλασσ', ἣν ἐπὶ δέλτῳ
τῇδε κομίζεις.
ἴθι. λευκαίνει τόδε φῶς ἤδη
λάμπουσ' ἠὼς,
πῦρ τε τεθρίππων τῶν ἀελίου.
ξύλλαβε μόχθων.
θνητῶν δ' ὄλβιος εἰς τέλος οὐδεὶς,
οὐδ' εὐδαίμων·
οὔπω γὰρ ἔφυ τις ἄλυπος.

ΧΟΡΟΣ.

ἔμολον ἀμφὶ παρακτίαν — στροφὴ α'.
ψάμαθον Αὐλίδος ἐναλίας,
Εὐρίπου διὰ χευμάτων
κέλσασα, στενόπορθμον
Χαλκίδα, πόλιν ἐμὰν, προλιποῦ-
σ', ἀγχιάλων ὑδάτων τροφὸν
τᾶς κλεινᾶς Ἀρεθούσας,
Ἀχαιῶν στρατιὰν ὡς ἴδοιμ' ἂν,
Ἀχαιῶν τε πλάτας ναυσιπόρους
ἡμιθέων· ὡς ἐπὶ Τροί-
αν ἐλάταις χιλιόναυσιν,

narum moenia fuere, prout testantur Pausanias p. 232. 39. (VII. 25. p. 589. et Hesychius in *Κυκλώπων ἕδος*. *Musgravius.*]

157. *τῇδε*. Cod. B. *τηνδε*. correctum hoc modo, *τηνδε* (η suprascr.). Suprascripta lectio plerumque verior est et correctior, (quod semel monuisse sufficiat) nisi sit Explicatio. Vide Iphig. Taur. 1380.

168. *στενόπορθμον*. Vocis *νεοθαλεῖ*, quae huic in Antistropha respondet, penultima brevis est Ion. 112. unde hic scribendum forte, *στενόπορον Χαλκίδα*, ut ver. 1496. *Αὐλίδος στενοπόροις ὅρμοις*, i. e. *Αὐλίδος στενοπόρου*. vid. et Iph. Taur. 890. [*στενόπορον* etiam Musgravius.]

[170. *Ἀρεθούσας*. Notae in Homerum sub Didymi nomine laudatae ad Odyss. *N*. v. 408. *Ἀρέθουσαι δὲ τέσσαρες, ἐν Συρακούσῃ, ἐν Σμύρνῃ, ἐν Χαλκίδι. καὶ ἐν Ἰθάκῃ*. Proclus, *καίτοι πολλαχοῦ κοῦφον μὲν ὕδωρ ἐστὶν, πονηρὸν δὲ, ὡς ἐν Χαλκίδι Πλούταρχος ἱστορεῖ τὸ τῆς Ἀρεθούσης*. *Brodaeus.*]

171. *ὡς ἴδοιμ' ἂν*. Cod. A. *και ιδοιμ αν*. de qua re (*ὡς* pro *καὶ*) vid. in nota subsequenti. Heathius legit *ὡς ἂν ἴδοιμ' ἂν*, propter Antistrophen. verum puto, *ὡς ἂν ἰδοίμαν*, pro *ἰδοίμην*.

173. *ἡμιθέων*. Defenditur ex He-

τὸν ξανθὸν Μενέλαον
ἁμέτεροι πόσεις
ἐνέπουσ᾽, Ἀγαμέμνονά τ᾽ εὐπατρίδαν
στέλλειν ἐπὶ τὰν Ἑλέναν,
ἀπ᾽ Εὐρώτα δονακοτρόφου
Πάρις ὁ βουκόλος ἂν ἔλαβεν,
δῶρον τᾶς Ἀφροδίτας,
ὅτ᾽ ἐπὶ κρηναίαισι δρόσοις
Ἥρᾳ Παλλάδι τ᾽ ἔριν, ἔριν
μορφᾶς, ἁ Κύπρις ἔσχεν.
πολύθυτον δὲ δι᾽ ἄλσος Ἀρ- ἀντιστρ. α'.
τέμιδος ἤλυθον ὀρομένα,
φοινίσσουσα παρῇδ᾽ ἐμὰν
αἰσχύνᾳ νεοθαλεῖ,
ἀσπίδος ἔρυμα, καὶ κλισίας
ὁπλοφόρους Δαναῶν θέλου-
σ᾽, ἵππων τ᾽ ὄχλον ἰδέσθαι.
κατεῖδον δὲ δύ᾽ Αἴαντε συνέδρω,
τὸν Οἰλέως, Τελαμῶνός τε γόνον,
τῆς Σαλαμῖνος στέφανον,

siod. Op. et Dier. 159. Nihilominus, multo plura sunt quae mihi persuadent Euripidem hoc loco scripsisse Ἠϊθέων, *juvenum*. [Probat Musgravius.]

Ibid. οὓς ἐπὶ Τροίαν. Cod. B. et Editt. antiquae legunt ὡς pro οὓς, et Brodaeus recte explicat *quoniam*. Cod. Reg. A. και επι: ut ver. 171. pro ὡς, idem habet και. Hujusce mutationis ratio petatur ex Montfaucon. Palaeograph. Graec. lib. V. p. 345, 346. Sic Rheso 849. pro ὡς σὺ iste Cod. habet και συ. Contra, Heracl. 683. pro καὶ μὴ, idem, ως μη. at ita alibi. Dicit Chorus: *Venimus huc a Chalcide ut videremus Exercitum et Classem Graecorum:* NAM (ὡς) *nostri mariti nobis narraverunt*, etc. [οὓς probat Musgravius, et *sic* Scaliger.]

187. παρῇδ᾽ ἐμάν. Vera scriptura est παρῇδ᾽, ut ver. 681. ubi vide Barnesium, et ad Helen. 1095. sed praecipue Dorvillium ad Chariton. p. 180. Versu praecedenti ὀρομένα est Canteri bona restitutio, pro ὀρωμέναν. [Musgravio placet ἦλθον ὀρωμέναν.]

189. Ἀσπίδος ἔρυμα. *Munitionem* vel *vallum clypei*, i. e. *castra clypeatorum* seu *militum*, distinctorum a *nautis*. ἀσπὶς pro ἀσπιδηφόρος, ut δόρυ pro δορυφόρος, passim.

191. ἵππων ὄχλον τ᾽ ἰδέσθαι. Scribo, ἵππων τ᾽ ὄχλον ἰδέσθαι. vide Strophen. et ita Heathius. Andromach. 759. Herc. Fur. 976. Codd. Par. A. B. omittunt τ᾽.

194. τῆς Σαλαμῖνος στέφανον. Libri Regg. A. B. τοις σαλαμινιοις. C. σαλαμινιοις. Aldina τοῖς. unde non dubium est quin vera Scriptura sit Τοῖς Σαλαμινίοις. Schema est Colophonium, ut χαλινὸν τῷ ἵππῳ, pro τοῦ ἵππου. Distinctiones mutavi ex necessitate Constructionis. μινιοις in pronuntiatione dnarum est tantum syllabarum. [Musgravio placet Brodaei emen-

Πρωτεσίλαόν τ', ἐπὶ θάκοις
πεσσῶν ἡδομένους μορ-
φαῖσι πολυπλόκοις,
Παλαμήδεά θ', ὃν τέκε παῖς ὁ Ποσει-
δᾶνος· Διομήδεά θ', ἡ-
δοναῖς δίσκου κεχαρημένον·
παρὰ δὲ, Μηριόνην, Ἄρεος
ὄζον, θαῦμα βροτοῖσι·
τὸν ἀπὸ νησαίων τ' ὀρέων
Λαέρτα τόκον· ἅμα δὲ Νι-
ρέα, κάλλιστον Ἀχαιῶν.
τὸν ἰσάνεμόν τε ποδοῖν ἐπῳδὸς α'.
λαιψηροδρόμον Ἀχιλῆα,
τὸν ἁ Θέτις τέκε, καὶ
Χείρων ἐξεπόνασεν,
εἶδον αἰγιαλοῖσι
παρά τε κροκάλαις
δρόμον ἔχοντα σὺν ὅπλοις.
ἅμιλλαν δ' ἐπόνει ποδοῖν
πρὸς ἅρμα τέτρωρον
ἑλίσσων περὶ νίκας.
ὁ δὲ διφρηλάτας βοᾶτ' Εὔ-
μηλος Φερητιάδας,
ᾧ καλλίστους εἰδόμαν
χρυσοδαιδάλτους στομίοισι πώλους
κέντρῳ θεινομένους· τοὺς
μὲν μέσους, ζυγίους, λευ-
κοστίκτῳ τριχὶ βαλιούς·
τοὺς δ' ἔξω, σειραφόρους,

datio, τῆς Σαλαμῖνος. Et sic, metro postulante, reposui. Synizesis, quam comminiscitur Marklandus, mihi certe parum arridet.]

195. Πρωτεσίλαόν τ' — ἡδομένους — Παλαμήδεά θ'. Aliud Schema, nempe, Ἀλκμανικὸν, quando inter duo nomina numeri Singularis, Verbum vel Participium plurale intervenit. vide Lesbonactem p. 179. et Notam eruditiss. editoris Valckenaerii.

209. ἐξεπόνασεν. Forte, ἐξεπόνασσεν. [Quid voluerit Marklandus, nescio.]

[211. Κροκάλαις. Hesychius, κροκάλαι, ψῆφοι, ἀκταὶ, ἄμμος.]

217. Cod. B. φερητιαδας. "Ita concinnius constituentur hi versiculi, Ὁ δὲ διφρηλάτας βοᾶτ' Euripideus Εὔμηλος Φερητιάδας Glyconius πολυσχηματιστος." Heathius.

219. pro στομίοισι Codd. Par. στομιοις.

ἀντήρεις καμπαῖσι δρόμων,
πυῤῥότριχας, μονό-
χαλα δ' ὑπὸ σφυρὰ
ποικιλοδέρμονας.
οἷς παρεπάλλετο
Πηλείδας ξὺν ὅπλοις, παρ' ἄντυγα,
καὶ σύριγγας ἁρματείους.
ναῶν δ' εἰς ἀριθμὸν ἤλυθον, στροφὴ β'.
καὶ θέαν ἀθέσφατον,
τὰν γυναικείαν ὄψιν ὀμμάτων
ὡς πλήσαιμι, μείλινον ἁδονάν.
καὶ κέρας μὲν ἦν
δεξιὸν πλάτας ἔχων
Φθιώτας ὁ Μυρμιδόνων Ἄρης,
πεντήκοντα ναυσὶ θουρίαις.
χρυσέαις δ' εἰκόσιν
κατ' ἄκρα Νηρῇδες ἕστασαν θεαὶ
πρύμνας, σῆμ' Ἀχιλλείου στρατοῦ.
Ἀργείων δὲ ταῖσδ' ἰσήρετμοι ἀντιστροφὴ β'.
νᾶες, ἕστασαν πέλας·
ὧν ὁ Μηκιστέως στρατηλάτας
παῖς ἦν, ὃν τρέφει Ταλαὸς πατὴρ,

224. pro καμπαῖσι Cod. A. λαμπαισι.

227. pro Ποικιλοδέρμονας Ald. Steph. et omnes Codd. Parisini Ποικιλλοδερμονας. et versu 230. pro παρ' ἄντυγα, Cod. A. εκ αντυγα, quasi praecessisset ὅπλοισιν. Ver. prox. seq. mallem γ' ἁρματείους, si admittatur Heathii dispositio.

234. μείλινον ἁδονάν. Sequor Codd. Paris. in scriptura vocis μείλινον; in accentu, Ald. et Steph. quamquam non displiceret μείλιχον, ex Pindar. Pyth. IX. et Olymp. I. Homero, aliisque. Barnesius mavult μείλιον, delinitricem. [μείλιχον etiam Musgravius.]

240. κατ' ἄκραν Νηρῇδες. Κατ' ἄκρα, opinor; id est, αμφὶ ναῶν κόρυμβα, ver. 256. ex Homeri νηῶν ἄκρα κόρυμβα, Iliad. I. 214. Litera ν adhaesit ex subsequenti. Piersonus quoque legit ἄκρα, et Πρύμνας (ver. 241.) pro Πρύμναις, Verisimil. I. 2. p. 26. [et sic nunc editum probante Musgravio.]

Hic σῆμα occurrit, non σᾶμα; et iterum ver. 275. Ἤλιδος, ver. 280. ἦγεν, 284. Νήσους, 287. et nonnulla alia, quae per α, more Dorico, in Choris usitatius scribuntur. Unde colligere licet, si fidendum sit Exemplaribus, Dorica in Choris non semper praelata fuisse. vid. ad ver. 527

[244. ὁ Μηκιστέως. Sc. Euryalus, de quo Homerus Il. B. 565. τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φὼς, Μηκιστέως υἱὸς Ταλαϊονίδαο ἄνακτος. Mox πατὴρ interpretandum, tanquam pater. Musgravius.]

245. Ταλαὸς ὃν τρέφει πατήρ.

Καπανέως τε παῖς
Σθένελος. Ἀτθίδος δ' ἄγων
ἑξήκοντα νῆας ὁ Θησέως
παῖς, ἑξῆς ἐναυλόχει, θεὰν
Παλλάδ' ἐν μωνύχοις
ἔχων πτερωτοῖσιν ἅρμασιν θετὸν,
εὔσημόν τε φάσμα ναυβάταις.
τῶν Βοιωτῶν δ' ὅπλισμα, ποντίας   στροφὴ γ'.
πεντήκοντα νῆας εἰδόμαν,
σημείοις εὐστολισμένας.
τοῖς δὲ Κάδμος ἦν
χρύσεον δράκοντ' ἔχων
ἀμφὶ ναῶν κόρυμβα·
Λήϊτος δ' ὁ γηγενὴς
ἀρχὲ ναΐου στρατοῦ·
Φωκίδος δ' ἀπὸ χθονός.
Λοκροῖς δὲ τοῖσδ' ἴσας ἄγων

Ὃν τρέφει Ταλαὸς πατήρ. vide Strophen. ver. 248. pro νῆας Cod. C. ναυς.

250. *Παλλάδ' ἐν μωνύχοις Ἔχων πτερωτοῖσιν ἅρμασιν* etc. *Palladem in equestribus alatis curribus habens.* Lego, *Παλλάδ' ἐν Μωνυχίοις Ἔχων πτερωτοῖσιν ἅρμασιν* etc. *Palladem in Munichiis alatis curribus habens.* *Μωνυχίοις* est *Ἀττικοῖς*, ut notum est omnibus, a *Μωνυχία* vel *Μουνυχία* (Hippol. ver. 760.) portu Atticae. *Πτερωτὰ ἅρματα*, *alati currus*, sunt *naves.* exempla sunt ubique. *νυχίοις*, tres ultimae syllabae vocis *Μωνυχίοις*, in pronuntiatione pro duabus solum sunt habendae. Vid. ver. 194.

[250. *μωνύχοις.* Recte Interpres, *equestribus.* Palladem curru vectam effingere mos erat, quia in Gigantomachia *ἐπήλασεν Ἐγκελάδῳ ἵππων τὸ ἅρμα*, Pausan. p. 275, 54. (viii. 47. p. 695.) *Musgravius.*]

252. *Εὔσημόν τε φάσμα ναυβάταις.* Mallem, *Εὔσημόν τι φάσμα*, ut *ἄσπετόν τι θαῦμα*, Sophocl. Trachin. 978. *παρθένος, πάγκαλόν τι χρῆμα*, Lucian. Dial. Marin. p. 247. et innumera ejusmodi. Post hanc Antistrophen abest integer *Ἐπῳδὸς β'*.

254. *νῆας εἰδόμαν, Σημείοις ἐστολισμένας. Τοῖς δὲ*, etc. Codd. et Editt. *εὐστολισμένας.* Lego et distinguo, *Πεντήκοντα νῆας εἰδόμαν. Σημεῖον εὖ 'στολισμέναις Ταῖσδε Κάδμος ἦν*, etc. Versus secundus est Iambus dimeter acatalectus. vid. Antistrophen. Legi potest divisim, *Ταῖς δὲ*, pro *ταύταις δὲ*, *his vero.* *εὖ 'στολισμέναις*, ut *ἤδη 'σπαρμένα*, pro *ἐσπαρμένα*, Aristoph. *Εἰρήν.* 1140. ubi pro *ἢ τυχεῖν*, scrib. *ἢ 'υτυχεῖν*, i. e. *ἢ εὐτυχεῖν.*

259. *Λήϊτος δ' ὁ γηγενὴς Ἀρχὲ ναΐου στρατοῦ, Φωκίδος δ' ἀπὸ χθονός.* Distinguendum semiplene post *στρατοῦ·* deinde legendum, *Φωκίδος τ' ἀπὸ χθονὸς*: scil. *εἰδόμαν ὅπλισμα*, ex superioribus repetendum: *Boeotorum classem vidi, cui praeerat Leitus, ex Spartorum posteris: et* vidi classem *ex terra Phocensi.* Ita vitabitur Absurdum vulgatae.

262. *Λοκροῖς δὲ τοῖσδε ἴσας ἄγων*

ναῦς Οἰλέως τόκος, κλυτὰν
Θρονιάδ' ἐκλιπὼν πόλιν.
ἐκ Μυκήνας δὲ τᾶς Κυκλωπίας, ἀντ. γ'.
παῖς 'Ατρέως ἔπεμπε ναυβάτας
ναῶν ἑκατὸν ἠθροισμένους·
σὺν δ' Ἄδραστος ἦν
ταγὸς, ὡς φίλος φίλῳ,
τᾶς φυγούσας μέλαθρα
βαρβάρων χάριν γάμων
πρᾶξιν Ἑλλὰς ὡς λάβοι.
ἐκ Πύλου δὲ Νέστορος
Γερηνίου κατειδόμαν
πρύμνας, σῆμα ταυρόπουν
ὁρᾷν, πάροικον 'Αλφεόν.
Αἰνιάνων δὲ δώδεκα στόλοι ἐπῳδὸς γ'.
ναῶν ἦσαν, ὧν ἄναξ Γουνεὺς

Ναῦς Οἰλέως τόκος. Scalig. et Canter. *Λοκρὸς*: Heathius *Λοκρῶν*. Forte *Λοκρὰς — ἄγεν. Τοῖσδ'* sc. Phocensibus: nisi quis malit *ταῖσδ'*, sc. *ναυσί*. vide Homer. Catal. Nav. ver. 31. 41. Si retineatur *ἄγων*, subintellige *ἦν*.

264. *Θρονιάδ' ἐκλιπὼν πόλιν.* Scribendum. *Θρονιάδ'*, epenthesi Poëtica. *Θρονιὰς πόλις* est *Θρόνιον* Homeri, Iliad. *B.* 533.

265. *Κυκλωπιας* in Cod. B. scribitur *Κυκλωπειας*

268. *σὺν δ' Ἄδραστος ἦν ταγὸς,* etc. De Menelao haec intelligenda esse mihi quoque videntur. Clarum esset si pro *Ἄδραστος* scriptum fuisset *ἀδελφός*. Sed quis probabilem caussam tantae mutationis potest reddere? Eadem difficultate premitur *ὕπαρχος* Sophoclis, Ajac. 1129. Nam *ἀγαστὸς*, *ἀγανὸς*, et similia, forte non sunt mentione digna. Mihi locus immedicabilis videtur, licet sciam Viros Doctos in diversum abituros. Ego minime dubito, quin multa, etiam eorum quae sensum bonum continent, et in quibus consentiunt MSS. interpolata tamen sint in his Dramatibus, et in aliis Antiquis Scriptoribus. Exemplum sit ver. 72. [*Ἄδραστος.* Facile iotelligitur, Poetam de Adrasto, Polynicis socero, non loqui, utpote qui brevi post captas ab Epigonis Thebas mortem obierit. Pausan. p. 41, 14. ed. Sylb. (I. 43. p. 103.) Verba *ὡς φίλος φίλῳ* indicare videntur aliquem, qui caussas inimicitiae cum Agamemnone habebat, quas tamen publico bono posthabuerat. Id ego ad Adrastum refero, Polynicis filium, cujus meminit Pausan. p. 62. (II. 20. p. 156.) quippe ad quem regnum Argivorum a Pelopidis jam occupatum haereditario jure pertinebat. De Historia Adrasti et Argivorum, deque Argis civitate ab Agamemnone subacta, multa et scitu digna habet Eustathius Vol. I. p. 288. ed. Rom. Vide etiam Schol. Pindar. Nem. IX. *δυωδ. γ'.* denique Strabon. X. p. 426. A. *Musgravius.*]

[272. *πρᾶξιν.* Hesychius, *πρᾶξις, ἀπαίτησις.*]

275. *πρύμνας, σῆμα ταυρόπουν, Ὁρᾷν πάροικον Ἀλφεόν.* Metrum

ἄρχε. τῶνδε δ' αὖ πέλας,
Ἠλίδος δυνάστορες,
οὓς Ἐπειοὺς ὠνόμαζε πᾶς λεώς·
Εὔρυτος δ' ἄνασσε τῶνδε.
λευκήρετμον δ' Ἄρη
Τάφιον ἦγεν ὧν Μέγης
ἄνασσε, Φυλέως λόχευμα,
τὰς Ἐχίδνας λιπὼν
νήσους, ναυβάταις ἀπροσφόρους.
Αἴας δ' ὁ Σαλαμῖνος ἔντροφος,
δεξιὸν κέρας
πρὸς τὸ λαιὸν ξύναγε·
τῶν ἄσσον ὥρμει, πλάταισιν
ἐσχάταισι συμπλέκων,
δώδεκ' εὐστροφωτάταισι
ναυσὶν, ὡς ἄϊον, καὶ ναυβάταν
εἰδόμαν λεών·
ᾧ τις εἰ προσαρμόσει
βαρβάρους βάριδας,
νόστον οὐκ ἀποίσεται.
ἔνθα δ' ἄϊον, εἰδόμαν
νάϊον πόρευμα.

poscit Πρύμναισι, et Sensus hanc Distinctionem, Γερηνίου κατειδόμαν Πρύμναιοι σῆμα, ταυρόπουν Ὀρᾶν, πάροικον Ἀλφεόν. Vide Strophen. Cood. Par. A. B. habent Ὀραν τον παροικον: Solito more inserendi Articulum. Heathius quoque distinguit post Ὀρᾶν. Brodaeus videtur legisse ταυρωπὸν, contra metrum; quod Vir ille Magnus saepe parum curavit.

[282. Εὔρυτος. Homerus non Eurytum, sed filium ejus, Thalpium, cum Amphimacho, Cteati filio, Elidensibus praeficit. vid. Il. B. 260. collat. cum Pausan. p. 149, 54. (V. 3. p. 380.) *Musgravius.*]

284. Τάφιον ἦγεν· ὧν Μέγης Ἄνασσε. Delevi punctum post ἦγεν, ut Constructio sit, Μέγης δὲ—ἦγεν ἄρη Τάφιον ὧν ἄνασσε. ex Homeri Catal. 154. Τάφιον pro Ταφίων, et collective ὧν potius quam Grammatice οὗ. Mox, pro Ἐχίδνας, Brodaeus Ἐχίνας, ex Homero: Barnesius, Ἐχινάδας. [Vide Athenaeum I. p. 30. D.]

[287. ναυβάταις ἀπροσφόρους. Piraticam enim exercebant Taphii, ut diserte testatur Strabo p. 459. A. Suidas: Τάφιος, ἐθνικὸν, ὁ λῃστής. *Musgravius.*]

296. προσαρμόσοι. Cod. A. προσαρμοσει. non male. [Et sic cum Musgravio editum.]

[297. Βάριδας. Barbarum navigii genus est, cujus descriptionem vide apud Herodot. II. c. 96. *Musgravius.*]

299. Ἔνθα δ' ἄϊον, εἰδόμαν. Mallem, Ἐνθάδ' ἄϊον, εἰδόμαν, etc. *Hic* (sc. Aulide) *vidi*, *audivi*, etc. Distinguit inter ἐνθάδε et κατ' οἴκους. Quae sequuntur, in Aldi-

τάδε κατ' οἴκους κλύουσα, συγκλήτου
μνήμην σώζομαι στρατεύματος.

ΠΡ. Μενέλαε, τολμᾷς δείν', ἅ σ' οὐ τολμᾷν χρεών.

ΜΕΝΕΛΑΟΣ.

ἄπελθε, λίαν δεσπόταισι πιστὸς εἶ.
ΠΡ. καλόν γέ μοι τοὔνειδος ἐξωνείδισας.
ΜΕ. κλάοις ἄν, εἰ πράσσοις ἃ μὴ πράσσειν σε δεῖ.
ΠΡ. οὐ χρῆν σε λῦσαι δέλτον, ἣν ἐγὼ 'φέρον.
ΜΕ. οὐδέ σε φέρειν δεῖ πᾶσιν Ἕλλησιν κακά.
ΠΡ. ἄλλως ἁμιλλᾷ ταῦτ', ἄφες δὲ τήνδ' ἐμοί.
ΜΕ. οὐκ ἂν μεθείμην. **ΠΡ.** οὐδ' ἔγωγ' ἀφήσομαι.
ΜΕ. σκήπτρῳ τάχ' ἄρα σὸν καθαιμάξω κάρα.
ΠΡ. ἀλλ' εὐκλεές τοι δεσποτῶν θνήσκειν ὕπερ.
ΜΕ. μέθες. μακροὺς δὲ, δοῦλος ὢν, λέγεις λόγους;

na ita concipiuntur, *Τάδε κατ' οἴκους κλύουσα συγκλήτου, Μνήμην σώζομαι. στρατεύματος*: ut *κλύουσα συγκλήτου στρατεύματος*, sit, *περὶ συγκλήτου στρατεύματος*. Scripsisse potuit, *Μνήμῃ. σώζομαι* est *σώζω*.

304. *λίαν δεσπόταισι.* Multae Editt. inserunt *γε* post *λίαν*. Codd. A. B. C. recte omittunt; [probante Brunckio ad Androm. 860. *Porsonus. Ex Addendis.*] prima enim in *λίαν* saepe producitur: ob quam rationem prima in *λιπαρεῖν* longa esse dicitur, utpote a *λίαν παρεῖναί τινι*. Qualis vero sententia est haec! Sed memineris, Menelai ori inditam esse ab Euripide, qui illum summopere contemsit.

[504. Theopompus Medo apud Schol. ad Pindar. Pyth. II. 79. *παρ' ἐμοὶ τὰ λίαν μειράκια χαρίζεται Τοῖς ἡλικιώταις*. Mala *λίαν τὰ μ.* legit Meursius in Reliq. Attic c. vii. p. 29. *Porsonus. Ex Addendis.*]

307. *ἐγὼ φέρω.* Iidem Codices, *εγω φερον*. recte. hoc est *ἐγὼ 'φέρον*, seu *ἔφερον*.

309. *ἄλλως ἁμιλλῶ.* Piersonus, [ad Moerin p. 16.] Reiskius, et Heathius, *ἁμιλλᾷ*. Sed mendum erat, opinor, in voce *ἄλλως*, pro qua scribendum, *Ἄλλοις ἁμιλλῶ ταῦτ', Cum aliis discepta de his rebus*; nempe, cum Agamemnone. ita Supplic. 195. *Ἄλλοισι—ἁμιλληθεὶς*, et *τοῖς ἀρίστοις ἁμιλλᾶσθαι*, Plutarch. Cat. Major. p. 342. B. Cum praepositione *πρὸς*, ead. pag. D. Vid. Andromach. 128. [*ἁμιλλῶ*. Ita Ms. uterque et Lib P. ut jam eleganter Barnesius. Aldus *ἁμιλλᾷ*. *Musgravius.*]

310. *οὐκ ἂν μεθείμην.* *Οὐκ ἂν μεθείην*, Sophocl. Philoct. 1307. loco simili: et Noster Alcest. 1111. nulla sensus differentia, magna constructionis; cum *μεθίημι* Accusativum post se trahat, *μεθίεμαι* Genitivum, docente Dawesio Miscell. Crit. p. 238.

313. *μακροὺς δὲ δοῦλος ὢν λέγεις λόγους.* Multo animosius erit cum nota interrog. post *λόγους*, et magis ex usu. vide Helen. 1646. Orest. 1555. Aristoph. Avib. 912. Plautum Asinar. II. 4. *tun' libero homini male servus loquere?* O quantas difficultates tolleret haec punctuatio interrogativa, si restitue-

ΠΡ. ὦ δέσποτ', ἀδικούμεσθα· σὰς δ' ἐπιστολὰς
ἐξαρπάσας ὅδ' ἐκ χερῶν ἐμῶν βίᾳ,
Ἀγάμεμνον, οὐδὲν τῇ δίκῃ χρῆσθαι θέλει.

ΑΓ. ἔα· τίς ἐν πύλαισι θόρυβος, καὶ λόγων ἀκοσμία;
ΠΡ. οὑμὸς, οὐχ ὁ τοῦδε μῦθος, κυριώτερος λέγειν.
ΑΓ. σὺ δὲ τί τῷδ' ἐς ἔριν ἀφῖξαι, Μενέλεως, βίᾳ τ' ἄγεις;
ΜΕ. βλέψον εἰς ἡμᾶς, ἵν' ἀρχὰς τῶν λόγων ταύτας λάβω.
ΑΓ. μῶν τρέσας οὐκ ἀνακαλύψω βλέφαρον, Ἀτρέως γεγώς;
ΜΕ. τήνδ' ὁρᾷς δέλτον, κακίστων γραμμάτων ὑπηρέτιν;
ΑΓ. εἰσορῶ. καὶ πρῶτα ταύτην σῶν ἀπάλλαξον χερῶν.
ΜΕ. οὔ, πρὶν ἂν δείξω γε Δαναοῖς πᾶσι τἀγγεγραμμένα.
ΑΓ. ἦ γὰρ οἶσθ' ἃ μή σε καιρὸς εἰδέναι, σήμαντρ' ἀνείς;
ΜΕ. ὥστε σ' ἀλγῦναί γ', ἀνοίξας ἃ σὺ κάκ' εἰργάσω λάθρα.
ΑΓ. ποῦ δὲ κἄλαβές νιν; ὦ θεοί, σῆς ἀναισχύντου φρενός.
ΜΕ. προσδοκῶν σὴν παῖδ' ἀπ' Ἄργους εἰ στράτευμ' ἀφίξεται.
ΑΓ. τί δέ σε τἀμὰ δεῖ φυλάσσειν; οὐκ ἀναισχύντου τόδε;
ΜΕ. ὅτι τὸ βούλεσθαί μ' ἔκνιζε· σὸς δὲ δοῦλος οὐκ ἔφυν.
ΑΓ. οὐχὶ δεινά; τὸν ἐμὸν οἰκεῖν οἶκον οὐκ ἐάσομαι;
ΜΕ. πλάγια γὰρ φρονεῖς· τὰ μὲν νῦν, τὰ δὲ πάλαι, τὰ δ' αὐτίκα.
ΑΓ. ἐκκεκόμψευσαι· πονηρὸν γλῶσσ' ἐπίφθονον σοφή.

retur Evangelio D. Lucae xxiv. 34. *Ἠγέρθη ὁ Κύριος ὄντως, καὶ ὤφθη Σίμωνι; Resurrexit Dominus revera, et apparuit Simoni?* Quasi dixissent subsannantes: Quid? isti Simoni, qui tribus abhinc diebus illi, et omni ejus notitiae renunciavit? non probabile est: *non credimus*, Marc. xvi. 13. Parum in S. Scripturis versatus est, qui nescit, *λέγοντας* ibi significare, *quaerentes, interrogantes*: et ὅτι, *nempe*, vel, *quae sequuntur.*

317. *ἔα, τίς δῆτ' ἐν πύλαισι*, etc. *Ἔα* est extra versum, ut saepe. δῆτ' peccat in normam Trochaïcorum. Forte, *Ἔα· Τίς δέ γ' ἐν πύλαισι*—vel, *Τίς δ' ὅδ'* (vel *ὅ γ'*) *ἐν πύλαισι*, etc. Codd. C. *πυλαις*. [δῆτ' Musgravio et Heathio obsecutus delevi.]

321. *Ἀτρέως γεγώς.* Magis emphaticum putarem *Ὡτρέως*, i. e. *ὁ Ἀτρέως γεγώς*; *Ὡτρέως* foret ut *ὤριστος* pro *ὁ ἄριστος*, Hom. Il. T. 413. Usitatissima est contractio.

322. *κακίστων γραμμάτων ὑπηρέτιν. Γραμμάτων, scripturae.* alioquin scribere potuit *πραγμάτων* vel *ἐργμάτων*, *pessimorum facinorum ministram.*

[324. Versus exhibetur secundum MS. G. apud Musgravium. Vulgo *δείξω Δαναοῖς ἅπασι.*]

325. Pro οἶσθ' Ald. ἦσθ'. [Contra mox 344. pro ἦσθα idem οἶσθα] et ita Brodaeus, qui explicat *jam nosti*. cepit forte ἦσθα pro ᾔδεισθα, ab εἴδω, *scio.*

333. *Ἐκκεκόμψευσαι πονηρὸν*, etc. Conjeceram, *Εἰ κεκόμψευσαι*, (vel *κεκόμψευται*), *πονηρὸν*, etc. *Licet scitus sis*, (vel *scita sit*,) *tamen lin-*

ΜΕ. νοῦς δέ γ' οὐ βέβαιος ἄδικον κτῆμα, κοὐ σαφὲς φίλοις.
βούλομαι δέ σ' ἐξελέγξαι, καὶ σὺ μήτ' ὀργῆς ὕπο
ἀποτρέπου τἀληθές. οὔ τοι καταινῶ λίαν σ' ἐγώ.
οἶσθ', ὅτ' ἐσπούδαζες ἄρχειν Δαναΐδαις πρὸς Ἴλιον,
τῷ δοκεῖν μὲν οὐχὶ χρῄζων, τῷ δὲ βούλεσθαι, θέλων,
ὡς ταπεινὸς ἦς, ἁπάσης δεξιᾶς προσθιγγάνων,
καὶ θύρας ἔχων ἀκλείστους τῷ θέλοντι δημοτῶν,
καὶ διδοὺς πρόσρησιν ἑξῆς πᾶσι, κεἰ μή τις θέλοι,
τοῖς τρόποις ζητῶν πρίασθαι τὸ φιλότιμον ἐκ μέσου;
κᾆτ' ἐπεὶ κατέσχες ἀρχὰς, μεταβαλὼν ἄλλους τρόπους,
τοῖς φίλοισιν οὐκ ἔτ' ἦσθα τοῖς πρὶν, ὡς πρόσθεν, φίλος,
δυσπρόσιτος, ἔσω τε κλείθρων σπάνιος; Ἄνδρα δ' οὐ
χρεὼν
τὸν ἀγαθὸν, πράσσοντα μεγάλα, τοὺς τρόπους μεθιστάναι,
ἀλλὰ καὶ βέβαιον εἶναι τότε μάλιστα τοῖς φίλοις,
ἡνίκ' ὠφελεῖν μάλιστα δυνατός ἐστιν εὐτυχῶν.
ταῦτα μέν σε πρῶτ' ἐπῆλθον, ἵνα σε πρῶθ' εὗρω κακόν.

gua arguta odiosum est malum. Doctiss. Ruhnkenius ad Timaei Lexic. Platonic. p. 115. legit *Εὖ κεκόμψευσαι.*

[333. ἐπὶ φθόνον Musgravius.]

335. *καὶ σὺ μήτ' ὀργῆς ὕπο Ἀποτρέπου τ' ἀληθές. οὔτοι* etc. *Tu vero ne prae ira Aversare verum. Non* etc. In Codd. Par. et Ald. est *μή τ'* (unde Barnesii *μήτ'*) hoc est, *μὴ τῆς ὀργῆς*, vel *τῆς*, quod Stephani editio plane et plene habet, Porti *μὴ τῆς ὀργῆς*. Puto verum esse, *Βούλομαι δέ σ' ἐξελέγξαι· κ'εἰ σὺ τῆς ὀργῆς ὕπο Ἀποτρέπῃ τ' ἀληθές, οὐ* etc. *Volo autem te redarguere: quod si tu prae ira Aversaris veritatem, non* etc. Obvium est perspicere unde *vetatorium* istud *μὴ* venerit; nempe, postquam *ἀποτρέπῃ* mutatum fuisset in imperativum *ἀποτρέπου*, quod flagitabat particulam *μή:* et inde necesse erat ut *κ'εἰ* verteretur in *καί*. Quae sequuntur legi possunt, *Ἀποτρέπῃ τ'ἀληθὲς, οὐκ ἐπαινέσω* (vel, *οὔ ποτ' αἰνέσω*) *λίαν σ' ἐγώ.* Certum puto, verbum *καταινῶ* nihil hic habere quod agat. Codd. A. B. omittunt *σ'* ante *ἐγώ*. In Vulgata *οὐ καταινῶ*, vel *οὐ καταινήσω*, neque sensus est, neque metrum.

339. *ὡς ταπεινὸς ἦς, ἁπάσης.* Graecorum est *ἦς·* Atticorum *ἦσθα*. proinde mallem, vel, *Ὡς ταπεινὸς ἦσθ', ἁπάσης δεξιᾶς* etc. vel, *Ὡς ταπεινὸς ἦσθα, πάσης.*

[340. *ἀκλήστους* Aldus. Mox 345. *κλήθρων* Ms. G.]

345. *δυσπρόσιτος, ἔσω τε κλείθρων σπάνιος.* Omnia recte habent. Sensum loci exprimit Martialis Epig. II. 5. *Saepe domi non es: cum sis quoque, saepe negaris.*

[345. *δυσπρόσοδος* eodem sensu Thucydides I. 130. *ἔξω* pro *ἔσω* Brunck ad Theogn. 56. *Porsonus.* Contrario sensu *εὐπρόσοδος* usurpat Thucydides de Hippia VI. 57. *Ex Addendis.*]

349. *ταῦτα μέν σοι πρῶτ' ἐπῆλθον.* Cod. A. omittit *σοι*. sed C. clare habet *σε*. Recte, et Graece. Andromach. 688. *Ταῦτ' εὖ φρονῶν σ' ἐπῆλθον.* ita *μετῆλθόν σε αἷμα*, Orest. 425.

Ibid. *ἵνα σε πρῶθ' εὕρω κακόν. Ἵνα* est *ubi*, cum Indicativo, ut

ὡς δ' ἐς Αὖλιν ἦλθες αὖθις, χὠ πανελλήνων στρατὸς,
οὐδὲν ἦσθ', ἀλλ' ἐξεπλήσσου τῇ τύχῃ τῇ τῶν θεῶν,
οὐρίας πομπῆς σπανίζων. Δαναΐδαι δ' ἀφιέναι
ναῦς διήγγελλον, μάτην δὲ μὴ πονεῖν ἐν Αὐλίδι.
ὡς δ' ἄνολβον εἶχες ὄμμα, σύγχυσίν τε, μὴ νεῶν
χιλίων ἄρχων, Πριάμου τε πεδίον ἐμπλήσας δορὸς,
κἀμὲ παρεκάλεις, τί δράσω; τίνα δὲ πόρον εὕρω ποθέν;
ὥστε μὴ στερέντα σ' ἀρχᾶς, ἀπολέσαι καλὸν κλέος.
κᾆτ' ἐπεὶ Κάλχας ἐν ἱεροῖς εἶπε σὴν θῦσαι κόρην
Ἀρτέμιδι, καὶ πλοῦν ἔσεσθαι Δαναΐδαις, ἡσθεὶς φρένας,
ἄσμενος θύσειν ὑπέστης παῖδα· καὶ πέμπεις ἑκὼν
(οὐ βίᾳ, μὴ τοῦτο λέξῃς) σῇ δάμαρτι, παῖδα σὴν
δεῦρ' ἀποστέλλειν, Ἀχιλλεῖ πρόφασιν ὡς γαμουμένην.
κᾆθ' ὑποστρέψας, λέλησαι μεταβαλὼν ἄλλας γραφὰς,
ὡς φονεὺς οὐκέτι θυγατρὸς σῆς ἔσει μάλιστά γε.
οὗτος αὐτός ἐστιν αἰθὴρ, ὃς τάδ' ἤκουσεν σέθεν.

ἵνα ἦσαν, *ubi erant*. Scribendum opinor, εὗρον κακόν. et ita Reiskius. ἵνα εὕρω foret *ut inveniam*. infra ver. 459. ἵν' ἡμᾶς ὄντας εὑρήσει κακούς. nisi malis ὁρῶ, pro εὕρω. Si ἂν conjungatur cum ἵνα, tunc ἵνα significat *ubi*, et ἂν proprium modum habet, potentialem vel subjunctivum: ver. 1579. et Aristophan. alicubi in Plut. nisi fallor, cum subjunctivo.

354. ὡς δ' ἄνολβον εἶχες ὄνομα. Codd. A. B. C. ὄμμα. Recte. ὄμμα est *vultus*, *facies*, *aspectus*. Rem illustrat locus Coelii ad Ciceron. Famil. VIII. 14. *Nunquam tibi oculi doluissent, si in repulsa Domitii vultum vidisses.*

355. Πριάμου τε πέδιον ἐμπλήσας δορός. Difficultas hujus loci pendet, opinor, ab elegantia Graeci sermonis non percepta, nempe, a suppressione particulae μὴ, quae repeti debuit ante τε, ita, μὴ ἄρχων, μήτε ἐμπλήσας. Sic Iph. Taur. 1368. Κεῖνοί τε γὰρ σίδηρον ΟΥΚ εἶχον χεροῖν, Ἡμεῖς ΤΕ: i. e. Οὔτε (vel Οὐθ') ἡμεῖς. recte vertitur, *neque nos*. Vide Notam ibi. Aeque facile scripsisse potuit plene, Πριάμου τε πέδια μὴ 'μπλήσας δορός: Sed noluit. Atticis enim scripsit. Post δορὸς pono minimam distinctionem, sententia adhuc pendente.

357. pro ἀρχᾶς forte ἀρχῆς, et pro γνώμας (ver. 368.) verius videtur γνώμης. Dorica enim non solent poni in Trochaïcis. Sed "optimae Membranae in plurimis "vocabulis Dialectorum Analo-"giam constanter respuunt;" ut notat peritissimus harum rerum judex, Dorvillius, ad Chariton. p. 629.

363. λέλησαι, μεταβαλών. Codd. omnes λελῆφαι, [sic ed. Musg.] a λαμβάνομαι. Atticis usitatius εἴληφαι. quod metrum non admittit. Reiskius distinguit [ut Ald.] Κᾆθ' ὑποστρέψας, λέλησαι μεταβαλὼν, etc. qui et ver. 364. censet punctum collocandum esse ante voces μάλιστά γε, quas εἰρωνικῶς Brodaeus accipit, *recte vero, euge bene*. Ego eas non intelligo hoc sensu; et adjungo sequentibus: dubius tamen, propter usum istarum vocum, quae sententiam fere claudunt.

365. οὗτος αὐτός ἐστιν αἰθήρ. Opinor, Οὗτος αὐτός ἐστιν, *Hic*

μυρίοι δέ τοι πεπόνθασ' αὐτὸ πρὸς τὰ πράγματα,
ἐκπονοῦσ' ἔχοντες· εἶτα δ' ἐξεχώρησαν κακῶς·
τὰ μὲν ὑπὸ γνώμας πολιτῶν ἀσυνέτου, τὰ δ' ἐνδίκως,
ἀδύνατοι γεγῶτες αὐτοὶ διαφυλάξασθαι πόλιν.
Ἑλλάδος μάλιστ' ἔγωγε τῆς ταλαιπώρου στένω,
ἣ θέλουσα δρᾶν τι κεδνὸν βαρβάρους, τοὺς οὐδένας
καταγελῶντας ἐξανήσει διὰ σὲ, καὶ τὴν σὴν κόρην.
μηδέν' ἂν χρέους ἕκατι προστάτην θείμην χθονὸς,
μήδ' ὅπλων ἄρχοντα. νοῦν χρὴ τὸν στρατηλάτην ἔχειν
πόλεος. ὡς ἄρχων ἀνὴρ πᾶς, ξύνεσιν ἢν ἔχων τύχῃ.

ΧΟ. δεινὸν, κασιγνήτοισι γίγνεσθαι λόγους,
μάχας θ', ὅταν ποτ' ἐμπέσωσιν εἰς ἔριν.

ΑΓ. βούλομαί σ' εἰπεῖν κακῶς εὖ, βραχέα, μὴ λίαν ἄνω

idem est aër: ut Troas. 1024. *τὸν αὐτὸν αἰθέρ'.*

567. Nonnullis placebit Conjectura, *Ἐκπονοῦσ' ἑκόντες· εἶτα* etc. [quomodo edidit Barnesius, Cantero et Scaligero auctoribus] pro *Ἐκπονοῦσ' ἔχοντες, εἶτα δ'* etc. sed vid. Valckenaer. ad Phoen. 715. [*Ἐκπονοῦσ' ἔχοντες.* Interpretor, *ἐκπονοῦσιν ὥστε ἔχειν.* Gemina plane locutio est *δίδασκε σοφοὺς,* pro *δίδασκε σοφοὺς εἶναι.* Heraclid. v. 575. ubi vide quae annotavimus. Sic et Dionys. Halic. *φεύγειν ἀπολυόμενον* pro *φεύγειν ἀπολύεσθαι* p. 415, 52. ed. Hudson. Participium quoque infinitivi vico posuisse videtur Herodotus VIII. ubi *ἐπειρῶντο ἀντιούμενοι,* iterumque IX. 26. *ἐπειρῶντο κατιόντες.* *Ἔχειν τὰ πράγματα* Graecis valet *summa rerum potiri.* Thucyd. III. 72 *οἱ ἔχοντες τὰ πράγματα.* Scholiastes ibi interpretatus *οἱ δυνατοὶ, οἱ πλούσιοι,* mihi quidem non penitus satisfacit. Confer ejusdem Libri c. 27. Canterus *ἐκπονοῦσ' ἑκόντες,* quod nec vim nec venustatem habet. *Musgravius.*]

370. ante *Ἑλλάδος* intelligo *ἕνεκα,* et videbis nihil mutandum esse in *μάλιστα.* Hunc versum respicit Eubulus Comicus ap. Athenaeum XIII 5. p. 569. A. *Ἑλλάδος ἔγωγε τῆς ταλαιπώρου πέρι Στένω.*

[370. In Eubuli versu miror Marklandum non vidisse expungendum, tum Euripidis auctoritate, tum metri jussu importunum istud *περί.* Idem faciendum in Herodot. II. 102. p. 150, 5. judicat Valckenaerius ad VIII. 143. *Porsonus. Ex Addendis.*]

371. *βαρβάρους, τοὺς οὐδένας, Καταγελῶντας ἐξανήσει.* Sustuli distinctionem post *οὐδένας,* quae vox non pertinet ad *βαρβάρους,* sed ad sequentia. Nonnulli malent *ἐξαφήσει* quam *ἐξανήσει,* quia *ἀφίημι* est *dimitto,* quod loci sensus postulat: sed *ἀνίημι* est *remitto.* Usus tamen forte aliud dicit.

373. *χρέους ἕκατι.* Valdo ambiguum est *χρέους* hoc loco. *necessitatis gratia,* vertit Brodaeus. [*γένους* conj. Reiskius, *κήδους* Musgravius.]

374. Canterus legit *ἄρχοντ' ἄνουν.* Sod Vir doctiss. non prospiciebat sequentibus.

375. *στρατηλάτην — Πόλεως. ὡς.* Scribendum *Πόλεος.* alterum metro repugnat. Ita Grotius quoque legebat.

[376. 377. Citat Stobaeus LXXXIV. p. 349.]

378. *βούλομαί σ' εἰπεῖν κακῶς εὖ,*

βλέφαρα πρὸς τἀναιδὲς ἀγαγὼν, ἀλλὰ σωφρονεστέρως
ὡς ἀδελφὸν ὄντ'. Ἀνὴρ γὰρ χρηστὸς αἰδεῖσθαι φιλεῖ.
εἰπέ μοι, τί δεινὰ φυσᾷς, αἱματηρὸν ὄμμ' ἔχων;
τίς ἀδικεῖ σε; τοῦ κέχρησαι; λέκτρα χρήστ' ἐρᾷς λαβεῖν;
οὐκ ἔχοιμ' ἂν σοι παρασχεῖν· ὧν γὰρ ἐκτήσω, κακῶς
ἦρχες. εἶτ' ἐγὼ δίκην δῶ σῶν κακῶν, ὁ μὴ σφαλείς;
ἢ δάκνει σε τὸ φιλότιμον τοὐμόν; ἀλλ' ἐν ἀγκάλαις
εὐπρεπῆ γυναῖκα χρῄζεις, τὸ λελογισμένον παρεὶς,
καὶ τὸ καλὸν, ἔχειν; πονηροῦ φωτὸς ἡδοναὶ κακαί.
εἰ δ' ἐγὼ, γνοὺς πρόσθεν οὐκ εὖ, μετετέθην εὐβουλίᾳ,

βραχέα, μὴ λίαν ἂν ὦ Βλέφαρα πρὸς τ' ἀναιδὲς ἀγαγών. ἀλλὰ σωφρονέστερος, Ὡς ἀδελφὸν ὄντ'. Volo tibi recte maledicere, idque breviter, ne nimis sim, i. e. videar, *Oculos ad impudentiam deducere; sed modestior* videar erga te *Utpote qui sis frater meus.* Haec mira sunt tam in Graecis quam in Versione. Legendum (pro εὖ) αὖ, *vicissim:* nam haec respondent istis Menelai ver. 355. *Βούλομαί σ' ἐξελέγξαι*, etc. pro ἂν ὦ et σωφρονέστερος, conjeceeram ἄνω et σωφρονεστέρως: et mirabar ita jam editum invenire in Stobaeo Tit. 31. p. 211. edit. Aurel. Allobrog. 1609. Distinguo post *βλέφαρα*, et scribo πρός τ' ἀναιδὲς, i. e. πρός τε, *et impudenter.* Codd. A. B pro Var Lect. habent ἄνω, et C. in contextu. *Καλῶς* quoque ironiee, forte melius legeretur quam κακῶς. [ἐς βραχέα vel eum Marklando αὖ β. Musgravius.]

[379. Pessime Marklandus. Ocyus repone πρὸς τἀναιδὲς, quamvis alterum in Stobaeo vulgetur. *Porsonus. Ex Addendis.*]

380. *αἰδεῖσθ' οὐ φιλεῖ.*] Codd. A. B. C. ουκ αιδεισθαι φιλει, magno errore: sed ex isto consensu probabile est locum esse interpolatum. [Aldus αἰσχρὸς, αἰδεῖσθ' οὐ φιλεῖ.] Stobaeus (loco citato) habet, Ἀνὴρ γὰρ χρηστὸς χρηστὸν αἰδεῖσθαι φιλεῖ. Lego, Ὡς ἀδελφὸν ὄντ'. ἀνὴρ γὰρ χρηστὸς αἰδεῖσθαι φιλεῖ. ut de seipso Agamemnon loquatur, et de sua moderatione, rationem reddens quare dixerit σωφρονεστέρως. [Ita jam ediderat Grotius p. 137. *Porsonus. Ex Addendis.*] Versu proxime sequenti, αἱματηρὸν ὄμμ' ambiguum est.

382. *λέκτρ' ἐρᾷς χρηστὰ λαβεῖν;* Scripturae vestigia, metrum, sensus, et praecipue sequentia verba Agamemnonis, ducunt ad lectionem de cujus veritate non dubitari posse opinor, λέκτρ' ἐμὰ χρῄζεις λαβεῖν; Vide autem quam bene haec connectantur, *Quis te injuria afficit? qua re indiges? cupisne habere meam uxorem? Non dabo tibi* eam; *nam* uxorem *quam habebas, male Regebas.* In antt. Editt. est ἐρᾷς γε, pro ἐμά γε, addita γε ab Interpolatore, qui nescivit ultimam in ἐμὰ produci posse ob sequens χρ, ut ὁ ante χρυσοκόμας, ver. 548. et ablegant γε Codd. A. B. Χρῄζεις λαβεῖν, ut Supplic. 740. et χρῄζεις λέγειν hac Fab. 866. [χρηστὰ λέκτρ' ἐρᾷς λαβεῖν. *Reiskius.* λέκτρα χρήστ' *Heathius.*]

384. δίκην δώσω κακῶν, etc. Doctissimus Ric. Dawesius Miscel. Crit. p. 341. legit δίκην δῶ σῶν κακῶν, ex Sensu et Regula Ter. Mauri de Trochaïcis, ut quartus pes in voce integra δῶ finiatur. Indubitabilem puto correctionem. Poëtae Comici hanc regulam saepe migrant; etiam Tragici in vocibus compositis. [Posterius hoc falsum esse docuit Porsonus in praef. ad Hecub. p. xlviii.]

[384. Imitatur Ennius Iphigenia apud J. Rufinianum de Fig. Sent.

μαίνομαι; σὺ μᾶλλον, ὅστις ἀπολέσας κακὸν λέχος,
ἀναλαβεῖν θέλεις, θεοῦ σοι τὴν τύχην διδόντος εὖ.
ὤμοσαν τὸν Τυνδάρειον ὅρκον οἱ κακόφρονες
φιλόγαμοι μνηστῆρες· ἡ δέ γ' ἐλπὶς, οἶμαι μὲν, θεὸς
* * * * * * * * *

κἀξέπραξεν αὐτὸ μᾶλλον, ἢ σὺ, καὶ τὸ σὸν σθένος·
οὓς λαβὼν στράτευέ γ' οἶμαι δ' εἴσει μωρίᾳ φρενῶν
* * * * * * * * *

τοὺς κακῶς παγέντας ὅρκους, καὶ ξυνηναγκασμένους.
τἀμὰ δ' οὐκ ἀποκτενῶ 'γὼ τέκνα. καὶ τὸ σὸν μὲν εὖ
παρὰ δίκης ἔσται, κακίστης εὐνίδος τιμωρία·
ἐμὲ δὲ συντήξουσι νύκτες, ἡμέραι τε δακρύοις,
ἄνομα δρῶντα, κοὐ δίκαια, παῖδας, οὓς ἐγεινάμην;
ταῦτά σοι βραχέα λέλεκται, καὶ σαφῆ, καὶ ῥᾴδια.

et Eloc. c. 37. ubi Dawesii emendationem probat Ruhnkenius p. 222. *Porsonus. Ex Addendis.*]

390. *θεοῦ σοι τὴν τύχην διδόντος εὖ.* Si *τὴν τύχην* recte habet (neque legendum *τῆς τύχης* sc. *ἕνεκα*) intelligi potest *κατά*. Alluditur ad formulam *εὖ δοίης*, qua utebantur in precationibus ad Deum aliquem.

393. *Ἐξέπραξεν αὐτὸ*, etc. MSS. *κἀξέπραξεν:* particula *καὶ* monstrante, periisse aliquid, quod *καὶ* istud olim connectebat.

394. *οἶμαι δ' εἴσῃ μωρίᾳ φρενῶν.* Post haec additur versus sequens ex Theophilo Antiocheno, *Οὐ γὰρ ἀσύνετον τὸ Θεῖον, ἀλλ' ἔχει συνιέναι Τοὺς κακῶς*, etc. De his duobus locis vide quae scripserunt Viri Eruditissimi, Reiskius, Heathius, et Musgravius. Totum exscribam quemadmodum legere soleo: *Ὤμοσαν τὸν Τυνδάρειον ὅρκον οἱ κακόφρονες Φιλόγαμοι μνηστῆρες· ἡ δέ γ' ἐλπὶς, οἶμαι, γ' εὐνίδος * * * * * Κἀξέπραξεν αὐτὸ μᾶλλον ἢ σὺ, καὶ τὸ σὸν σθένος· Οὓς λαβὼν, στράτευέ γ', οὔ μοι, σῇ δὲ μωρίᾳ φρενῶν. Οὐ δ' ἄρ' ἀσύνετον τὸ Θεῖον, ἀλλ' ἔχει συνιέναι Τοὺς κακῶς παγέντας ὅρκους, καὶ συνηναγκασμενους.*

Οὔ μοι, non mihi, non mei gratia, nulla enim mea res agitur hac expeditione. *Σῇ δὲ μωρίᾳ φρενῶν*, pro *μωρίᾳ δὲ σῶν φρενῶν* vel *σῆς φρενὸς:* vid. ad ver. 901. Codd. A. B. omittunt *γ'* post *στράτευε*, quasi legissent *στράτευες*, pro *ἐστράτευες:* quod potest esse verum. Pro *συνιέναι* non male legeretur *μετιέναι, punire, ulcisci.* Scripsi *δ' ἄρ'* pro *γὰρ*, quia nihil probandum videtur. Phrasis *παγεὶς ὅρκος* non est Euripidi propria, si Auratus recte (quod puto) emendat Aeschylum Agam. 1207. legendo *ὅρκου πῆγμα* pro *ὅρκος πῆμα*. Versum istum in Interpretatione Latina supplevi ex sensu, praeeunte Isocrate in Encom. Helen. p. 422. Ed. Genev. 8vo. [Valckenaerius Diatrib. Eurip. p. 224. locum sic constituit: *οὓς λαβὼν στράτευέ γ', ὅρμα· μωρίαν δ' εἴσει φρενῶν. Οὐ γὰρ ἀσύνετον τὸ Θεῖον, ἀλλ' ἔχει συνιέναι Τοὺς κακῶς παγέντας ὅρκους καὶ κατηναγκασμένους. Κατηναγκασμένους* Stobaei est lectio XXVIII. p. 125.]

396. *εὐνίδος τιμωρία.* Hi quatuor versus ita distinguendi sunt, et legendi, ut opinor: *καὶ τὸ σὸν μὲν εὖ Πέρα δίκης —— τιμωρία, Ἐμὲ δὲ —— δακρύοις, Ἄνομα δρῶντα —— ἐγεινάμην;* Vulgo plene distinguitur post *τιμωρία*, et deest

εἰ δὲ μὴ βούλει φρονεῖν σὺ, τἀμ' ἐγὼ θήσω καλῶς.
ΧΟ. οἶδ' αὖ διάφοροι τῶν πάρος λελεγμένων
μύθων. καλῶς δ' ἔχουσι, φείδεσθαι τέκνων.
ΜΕ. αἶ, αἶ, φίλους ἄρ' οὐχὶ κεκτήμην τάλας.
ΑΓ. εἰ τοὺς φίλους γε μὴ θέλεις ἀπολλύναι.
ΜΕ. δείξεις δὲ ποῦ μοι πατρὸς ἐκ ταυτοῦ γεγώς;
ΑΓ. ξυνσωφρονεῖν σοι βούλομ', ἀλλ' οὐ ξυννοσεῖν.
ΜΕ. ἐς κοινὸν ἀλγεῖν τοῖς φίλοισι χρὴ φίλους.
ΑΓ. εὖ δρῶν παρακάλει μ', ἀλλὰ μὴ λυπῶν ἐμέ.
ΜΕ. οὐκ ἄρα δοκεῖ σοι τάδε πονεῖν ξὺν Ἑλλάδι;
ΑΓ. Ἑλλὰς δὲ σὺν σοὶ κατὰ θεὸν νοσεῖ τινα.
ΜΕ. σκήπτρῳ νυν αὐχεῖς, σὸν κασίγνητον προδούς.
ἐγὼ δ' ἐπ' ἄλλας εἶμι μηχανάς τινας,
φίλους τ' ἐπ' ἄλλους. ΑΓ. ὦ Πανελλήνων ἄναξ
Ἀγάμεμνον, ἥκω παῖδά σοι τὴν σὴν ἄγων,
ἣν Ἰφιγένειαν ὠνόμαζες ἐν δόμοις.

interrog. post ἐγεινάμην, quod in Ald. Port. Steph. et Barnes. legitur ἐγείναμεν. voce Graecis incognita. Reiskius quoque mecum emendavit. Πέρα δίκης (non Παρὰ δίκην) ut Plutarch. in Sertor. p. 570. B. Sophocl. Electr. 523. pro εὖ Heathius οὐ. τὸ εὖ est *commodum*, *utilitas*: ubique occurrit. [πέρα ultimam semper habet productam. Recte, ut videtur, Reiskius, παρὰ δίκης, *commodum tuum quidem esset a justitia impetrandum*, vel *repetendum*, punitio *uxoris tuae*. Mox τιμωρίᾳ in dativo Musgravius.]

401. φρονεῖν εὖ, τἀμ' ἐγώ. Lego, εἰ δὲ μὴ βούλει φρονεῖν ΣΥ, τἀμ' ΕΓΩ θήσω καλῶς. vid. ver. 790. [probat Musgravius.]

404. οὐχὶ κεκτήμην τάλας; Delevi interrog. et sic postea inveni in Aldina. Ita Orest. 719. ἄφιλος ἦσθ' ἄρ', ὦ πάτερ, πράσσων κακῶς. Οὐχὶ κεκτήμην maluit scribere quam οὐκ ἐκεκτήμην.

407. Ald. Port. Steph. habent συνσωφρονεῖν pro συσσωφρονεῖν. more vulgato Plutarchus De Adul. et Amic. Discrim. p. 64. C. [Vide Gatakerum M. A. p. 169.] συνσταθεύσω Aristoph. Lysistrat. 844. συνσώζειν hac Fab. 1209, Cod. A. pro συσσώζειν, et Helen. 1405, pro συσσῶσαι A. B. συνσωσαι. Herc. Fur. 833, pro ἄτεγκτος συλλαβοῦσα καρδίαν, Cod. A. ατεγκτον σην λαβουσα καρδιαν, i. e. opinor, συνλαβοῦσα. συνσωφρόνησον σώφρονι, in scolio vetere, ap. Athenaeum XV, 15. p. 695. D. et συνστεφανηφόρει, ibid. [In scolio apud Athenaeum vera omnino est lectio σὺν σώφρονι σωφρόνει. Vide Bentleium ad Menand. p. 56=66. Valcken. ad Phoen. 597. p. 146.]

[407. Συσσωφρονεῖν γὰρ οὐχὶ συννοσεῖν ἔφυν. Plutarch. p. 64. C. et ita omnino legendum. Contra σοι pro γὰρ reponendum Ion. 1543. ex Schol. ad Phoeniss. 937. *Porsonus. Ex Addendis.*]

412. σκήπτρῳ νῦν αὐχεῖς. *Nυν* sine Accentu, ob metrum. et ita Reiskius. "oratio magis animosa "erit si legamus αὔχει, modo im"perandi." *Tyrwhittus.*

416. ἣν Ἰφιγένειαν ὠνόμασάς ποτ' ἐν δόμοις. Codd. A. B. C. ωνομαξαις εν δομοις, omisso ποτ'. Doricum ξ pro σ admitti non potest; neque placet Anapaestus in

μήτηρ δ᾽ ὁμαρτεῖ, σῆς Κλυταιμνήστρας δέμας,
καὶ παῖς Ὀρέστης, ὥστε τερφθείης ἰδὼν,
χρόνον παλαιὸν δωμάτων ἔκδημος ὤν.
ἀλλ᾽ ὡς μακρὰν ἔτεινον, Εὔρυτον πάρα
κρήνην ἀναψύχουσι θηλύπουν βάσιν,
αὐταί τε πῶλοί τ᾽. εἰς δὲ λειμώνων χλόην
καθεῖμεν αὐτὰς, ὡς βορᾶς γευσαίατο.
ἐγὼ δὲ πρόδρομος, σῆς παρασκευῆς χάριν,
ἥκω· πέπυσται γὰρ στρατὸς, ταχεῖα δὲ
διῇξε φήμη παῖδα σὴν ἀφιγμένην.
πᾶς δ᾽ εἰς θέαν ὅμιλος ἔρχεται δρόμῳ,
σὴν παῖδ᾽ ὅπως ἴδωσιν. Οἱ δ᾽ εὐδαίμονες,
ἐν πᾶσι κλεινοὶ, καὶ περίβλεπτοι βροτοῖς.
λέγουσι δ᾽, Ὑμέναιός τις, ἤ τι πράσσεται;
ἢ πόθον ἔχων θυγατρὸς Ἀγαμέμνων ἄναξ,
ἐκόμισε παῖδα; τῶν δ᾽ ἂν ἤκουσας τάδε,
Ἀρτέμιδι προτελίζουσι τὴν νεανίδα
Αὐλίδος ἀνάσσῃ. τίς νιν ἄξεταί ποτε;
ἀλλ᾽ εἶα· τἀπὶ τοῖσιδ᾽ ἐξάρχου κανᾶ,
στεφανοῦσθε κρᾶτα. καὶ σὺ, Μενέλεως, ἄναξ,

quarta sede. Lego, ὠνόμαζες ἐν δόμοις.

420. Εὔρυτον. Nisi sit nomen proprium, mos usitatior scribendi istiusmodi composita est εὔῤῥυτον, ut Pollux III, 5. p. 291. γάλα εὔῤῥυτον, τρόφιμον, ἐπίῤῥυτον. Poëtae tamen saepe omittunt alterum ρ, ut Σαλαμῖνος ἀμφιρύτου, Soph. Ajac. 134. Sed metri gratia. Peritius fuisset, μακράν γ᾽ ἔτεινον, ut ver. 664. Μακρὰν γ᾽ ἀπαίρεις. Pro ἔκδημος (ver. 419.) nonnullae Editt. prave habent ἔκδηλος.

422. αὐταί τε πῶλοί τ᾽. Vetus lectio est, Αὐταί τε πῶλοι γ᾽. vera scriptura videtur. Αὐταί γε πώλοις. Constructio, Ἀλλ᾽ αὐταί γε παρὰ κρήνην ἀναψύχουσι θηλύπουν βάσιν πώλοις, ὡς μακρὰν (ὁδὸν) ἔτεινον. Per αὐταί, hae, intellige Clytaemnestram et Iphigeniam: per αὐτὰς, illas, scil. mulas vel equas: Ἱππείοις ἐν δίφροισι, Iph Taur. 214. de hac re. [Musgravius αὐταί γε πῶλοί τ᾽. Mihi aliquando verum videbatur αὐταῖσι πώλοις, quod schema Atticis tritissimum est. Vide Schol. Aristoph. Equit. 3. ut alia omittam.]

[433. προτελίζουσι. Pollux III, 58. ex emend. H. Valesii ad Hesych. v. προτέλεια. Ἡ δὲ πρὸ γάμου θυσία Προτέλεια—καὶ Τέλος ὁ γάμος ἐκαλεῖτο· καὶ Τέλειοι οἱ γεγαμηκότες. διὰ τοῦτο καὶ Ἥρα τελεία ἡ ζυγία· ταύτῃ γὰρ ἐν τοῖς Προτελείοις προυτέλουν αἱ κόραι, καὶ ΑΡΤΕΜΙΔΙ, καὶ Μοίραις. Vide Stanleium ad Aeschyl. Agam. 65. Ruhnken. ad Timaeum in v. et cf. infra 718.]

436. στεφανοῦσθε κρᾶτα· καὶ σὺ Μενέλεως. Imo στεφανοῦ τε, et coronator, ut ἐξάρχου. nam Agamemnonem Nuncius alloquitur huc usque: Menelaum in sequentibus.

Supra, ver. 430. Cod. C. πράσσε τε. ται.

ὑμέναιον εὐτρέπιζε, καὶ κατὰ στέγας
λωτὸς βοάσθω, καὶ ποδῶν ἔστω κτύπος·
φῶς γὰρ τόδ' ἥκει μακάριον τῇ παρθένῳ.
ΑΓ. ἐπῄνεσ'. ἀλλὰ στεῖχε δωμάτων ἔσω·
τὰ δ' ἄλλ', ἰούσης τῆς τύχης, ἔσται καλῶς.
οἴ μοι, τί φῶ δύστηνος; ἄρξομαι σέθεν.
εἰς οἷ' ἀνάγκης ζεύγματ' ἐμπεπτώκαμεν;
ὑπῆλθε δαίμων, ὥστε τῶν σοφισμάτων
πολλῷ γενέσθαι τῶν ἐμῶν σοφώτερος.
ἡ δυσγένεια δ', ὡς ἔχει τι χρήσιμον·
καὶ γὰρ δακρῦσαι ῥᾳδίως αὐτοῖς ἔχει,
ἄνολβά τ' εἰπεῖν· τῷ δὲ γενναίῳ φύσιν
ἅπαντα ταῦτα. προστάτην γε τοῦ βίου
τὸν δῆμον ἔχομεν, τῷ τ' ὄχλῳ δουλεύομεν.

ver. 435. pouenda est minima distinctio (non plena, ut in Editt.) post κανᾶ.

[440. Schol. Aristoph. Ran. 511. παραιτούμενοι οἱ παλαιοὶ ἔλεγον κάλλιστ' ἐπαινῶ, καὶ, ἐπῄνουν. *Musgravius.* Vide Valckenaer. ad Phoen. 406. p. 150.]

441. τὰ δ' ἄλλ', ἰούσης τῆς τύχης ἔσται καλῶς. Ambiguum esse potest, utrum ἰούσης καλῶς, an ἔσται καλῶς. ego priorem sequor: alii forte alteram. ἡ τύχη σταίη καλῶς, Electr. 403.

442. ἄρξομαι σέθεν. Obvium erat et certum ἄρξομαι πόθεν, *unde incipiam?* Aeschylus Χοηφ. 855. Ζεῦ, Ζεῦ, τί λέγω; πόθεν ἄρξομαι; et ita Grotius.

446. ὡς ἔχει. Figuratius et Ποιητικώτερον fuisset secunda Persona, ὡς ἔχεις, apostrophe facta ad Δυσγένειαν, velut ad Personam. ἡ Δυσγένεια pro usitatiori ὦ, ut ἡ Πρόκνη, ἔκβαινε, apud Aristoph. Ὀρν. 666. Joan. viii, 10, ἡ γυνὴ, ποῦ εἰσιν etc. pro ὦ Πρόκνη, et ὦ γύναι. Sic ὁ Θεὸς, εὐχαριστῶ σοι, pro ὦ Θεὲ, Luc. xviii, 11. Αὐτοῖς (ver. 447.) sc. δυσγενέσι, petendum ex voce δυσγένεια.

448, 449. ἄνολβά τ' εἰπεῖν—ἅπαντα ταῦτα. Musgravius Lect. Eurip. II, 7. mutat sedes vocum ἄνολβα et ἅπαντα. Alii varie conjiciunt. Hae turbae ortae videntur mihi ex defectu unius Iambi: et ita Reiskio. alioquin legi posset forte οὐ δὲ γενναίῳ φύσιν Πρέποντα ταῦτα· προστάτην γε etc. Γε poni pro γὰρ et pro γοῦν apud Atticos, notat Priscianus lib. 18. [p. 1170. Sed nota ed. Ald. pro γε exhibere ἀλλὰ.] et Thomas in V. Γοῦν. Sed Plutarchus in Nicia p. 526. C. hunc locum ita citat, προστάτην ΔΕ τοῦ βίου Τὸν ΟΓΚΟΝ ἔχομεν, τῷ Δ' ὄχλῳ δουλεύομεν. Fieri potest ut ex memoria Plutarchus citaverit: quod saepe facit. Pro ἅπαντα, nonnemo conjecit ἀπόντα, sc. εἰσὶ, i. e. ἄπεισι. Mihi adhuc videtur deesse Iambus, ad hunc sensum, *nobili vero* (Opprobriosa sunt viro, et indecora) *Omnia haec.* [ἄναντα conjicit Lipsius ad Taciti Ann. III. 6. locum interpretatus, *Collacrimare namque iis facile licet, Et misera fari verba, contra nobili Haud facilia ista.* Ennius ibidem citatus: *Plebs hocce regi antistat; in loco licet Lacrimare plebi, regi honeste non licet.* Pricaeus ad Epist. Timoth. I. iv. 3. "ἅπαντα ταῦτα, supplendum, οὐ ῥᾳδίως ἔχει."]

ἐγὼ γὰρ ἐκβαλεῖν μὲν αἰδοῦμαι δάκρυ,
τὸ μὴ δακρῦσαι δ' αὖθις αἰδοῦμαι τάλας,
εἰς τὰς μεγίστας ξυμφορὰς ἀφιγμένος.
εἶεν· τί φήσω πρὸς δάμαρτα τὴν ἐμήν;
πῶς δέξομαί νιν; ποῖον ὄμμα συμβαλῶ;
καὶ γάρ μ' ἀπώλεσ' ἐπὶ κακοῖς, ἅ μοι πάρος,
ἐλθοῦσ' ἄκλητος. εἰκότως δ' ἅμ' ἕσπετο
θυγατρὶ νυμφεύουσα, καὶ τὰ φίλτατα
δώσουσ', ἵν' ἡμᾶς ὄντας εὑρήσει κακούς.
τήνδ' αὖ τάλαιναν παρθένον, (τί παρθένον;
Ἅιδης νιν, ὡς ἔοικε, νυμφεύσει τάχα)
ὡς ᾤκτισ'. οἶμαι γάρ νιν ἱκετεῦσαι τάδε·
ὦ πάτερ, ἀποκτενεῖς με; τοιούτους γάμους
γήμειας αὐτὸς, χὤστις ἔστι σοι φίλος.
παρὼν δ' Ὀρέστης ἐγγὺς ἀναβοήσεται
οὐ συνετὰ συνετῶς· ἔτι γάρ ἐστι νήπιος.
αἶ, αἶ. τὸν Ἑλένης ὥς μ' ἀπώλεσεν γάμον
γήμας ὁ Πριάμου Πάρις, ὃ μ' εἴργασται τάδε.

452. *αἰδοῦμαι τάλας*. Conjici potest *οὐ δύναμαι τάλας*: et defendi, *αἰδοῦμαι*.

455. *ποῖον ὄμμα συμβαλῶ*. Hoc est quod dicit Plautus Casin. V, 5. *Quomodo meam uxorem aspiciam contra oculis?* Cod. B. *ονομα*: solita mutatione.

456. *ἅ μοι πάρα*. Non male *πάρα* pro *πάρεστι* vel *παρῆν*, ut Orest. 712. Sed Codices A. B. C. habent *παρος*, quod nullus Scriba posuisset, si invenisset *παρα*: *praeter mala, quae habui prius* (*πάρος*), *veniens non vocata*. Sic *τὰ πάρος τύχη*, Helen. 1697. *τῶν πάρος νυμφευμάτων* Androm. 1231. *τὸ πάρος αἷμα μητέρος*, Orest. 1627 ubi nunc legitur *τὸ παρὸν*: *caedes matris olim perpetrata*. [Retinendam aliquando putavi Aldinam *πάρα*. *ος* et *α* saepenumero confundi docet Porsonus ad Hec. 788.]

458. *νυμφεύουσα*. Sequitur, *καὶ δώσουσα*. forte igitur (quamquam non semper necessarium est) *νυμφεύσουσα*. vid. ad Iph. Taur. 1081.

460. (*τί παρθένον; Ἅιδης νιν, ὡς ἔοικε, νυμφεύσει τάχα*). Ita distinguendum. Freqnens loquendi genus de *morituris*, praecipue *virginibus*, apud Tragicos.

462. *ἱκετεῦσαι*. Sine *ἂν* pro *ἱκετεύσειν*: nisi ita scribendum. Ironice loquitur in *ἱκετεῦσαι*. nam sermo Iphigeniae est *κατάρα* potius quam *ἱκέτευσις*.

466. *οὐ συνετὰ συνετῶς, ἔτι*. Lego *συνετοῖς, ἔτι* etc. i. e. *non intelligibilia* nobis adultis, et alioqnin *intelligentibus* ea quae audimus. et ita Piersonus ad Moerin, V. *Βοήσεται*. Max. Tyrius Dissert. XXII, 4. *συνετὰ συνετοῖς λέγων, καὶ πιστὰ πιστοῖς*. Iph. Taur. 1092. *Εὐξύνετον συνετοῖσι βοάν*. [Musgravius mavult *εὐσύνετ' ἀσυνέτως*.]

468. *γήμας ὁ Πριάμου Πάρις, ὅς μ' εἴργασται τάδε*. Abjici potest *μ'*, vel legi *ὅ μ' εἴργασται*, *quae res*, ut ver. 989. Citatur a Cl. Valckenaerio ad Phoeniss. 1069. *Γήμας ὁ Πριάμου παῖς, μ' ὃς εἴργασται*— non dicit utrum e libris an ingenio.

[463. *ὅ μ'*. Optime Marklandus

ΧΟ. *κἀγὼ κατῴκτειρ᾽, ὡς γυναῖκα δεῖ ξένην*
ὑπὲρ τυράννων ξυμφορᾶς καταστένειν.
ΜΕ. *ἀδελφὲ, δός μοι δεξιᾶς τῆς σῆς θιγεῖν.*
ΑΓ. *δίδωμι· σὸν γὰρ τὸ κράτος, ἄθλιος δ᾽ ἐγώ.*
ΜΕ. *Πέλοπα κατόμνυμ᾽, ὃς πατὴρ τοὐμοῦ πατρὸς,*
τοῦ σοῦ τ᾽ ἐκλήθη, τὸν τεκόντα τ᾽ Ἀτρέα,
ἦ μὴν ἐρεῖν σοι τἀπὸ καρδίας σαφῶς,
καὶ μὴ ᾽πίτηδες μηδὲν, ἀλλ᾽ ὅσον φρονῶ.
ἐγώ σ᾽ ἀπ᾽ ὄσσων ἐκβαλόντ᾽ ἰδὼν δάκρυ,
ᾤκτειρα, κἀυτὸς ἀνταφῆκά σοι πάλιν·
καὶ τῶν παλαιῶν ἐξαφίσταμαι λόγων,
οὐκ εἰς σὲ δεινός· εἰμὶ δ᾽ οὗπερ εἶ σὺ νῦν,
καί σοι παραινῶ, μήτ᾽ ἀποκτείνειν τέκνον,
μήτ᾽ ἀνθελέσθαι τοὐμόν· οὐ γὰρ ἔνδικον,
σὲ μὲν στενάζειν, τἀμὰ δ᾽ ἡδέως ἔχειν·
θνήσκειν τε τοὺς σοὺς, τοὺς δ᾽ ἐμοὺς ὁρᾶν φάος.
τί βούλομαι γάρ; οὐ γάμους ἐξαιρέτους
ἄλλους λάβοιμ᾽ ἂν, εἰ γάμων ἱμείρομαι;
ἀλλ᾽ ἀπολέσας ἀδελφὸν, ὅν μ᾽ ἥκιστ᾽ ἐχρῆν,
Ἑλένην ἕλωμαι, τὸ κακὸν ἀντὶ τἀγαθοῦ;
ἄφρων, νέος τ᾽ ἦν πρίν. τὸ πρᾶγμα δ᾽ ἐγγύθεν
σκοπῶν, ἐσεῖδον, οἷον ἦν κτείνειν τέκνα.
ἄλλως τέ μ᾽ ἔλεος τῆς ταλαιπώρου κόρης
εἰσῆλθε, συγγένειαν ἐννοουμένῳ,
ἣ τῶν ἐμῶν ἕκατι θύεσθαι γάμων
μέλλει. τί δ᾽ Ἑλένης παρθένῳ τῇ σῇ μέτα;
ἴτω στρατεία διαλυθεῖσ᾽ ἐξ Αὐλίδος.

ὃ pro ὃς, id est, *τὸ γῆμαι Πάριν:* Porsonus ad Hec. 15.]

475. *ἦ μήν μ᾽ ἐρεῖν σοι τἀπὸ καρδίας.* Ita Scalig. et Aldina, ut ver. 1005. prius deerat *μ᾽*. [*μ᾽*, quod Aldo certissime deest, princeps, ni fallor, inseruit Barnesius.] Codd. A. B. habent *ταπο.* sic Fragm. Incert. p. 506. *τἀπὸ καρδίας ἐρεῖ.*

480. *οὐκ εἰς σε δεινός.* Vel, *Ὅ γ᾽ εἰς σ᾽ ὁ δεινὸς, Ille severus iste in te.*

482. *ἀντελέσθαι.* Cod. B. *ανθελεσθαι*, quemadmodum edidit Barnesius. Cyclop. 309.

489. *τὰ πράγματα* ferri potest; sed concinniorem Iambum faciet *τὸ πρᾶγμα*, ut ver. 55.

[491.2. Vide Porson. ad Med. 57.]

492. *εἰσῆλθε, συγγένειαν ἐννοουμένῳ.* Forte, *ἐννοούμενον*, ut ver. 1374. *οἷα εἰσῆλθέν μ᾽ ἐννοουμένην.* Graecum foret *εἰσῆλθέ μοι ἐννοουμένῳ*: sed mihi non liquet *μ᾽* (ver. 491.) poni posse pro *μοι.*

495. *ἴτω στρατεία.* Ita recte edidit Barnesius. omnia tamen exemplaria quae vidi, habent *στρατιά.*

σὺ δ' ὄμμα παῦσαι δακρύοις τέγγων τὸ σὸν,
ἀδελφὲ, κἀμὲ παρακαλῶν εἰς δάκρυα.
εἰ δέ τι κόρης σῆς θεσφάτων μέτεστί σοι,
μή μοι μετέστω· σοὶ νέμω τοὐμὸν μέρος.
ἀλλ' εἰς μεταβολὰς ἦλθον ἀπὸ δεινῶν λόγων,
εἰκὸς πέπονθα· τὸν ὁμόθεν πεφυκότα
στέργων, μετέπεσον. ἀνδρὸς οὐ κακοῦ τρόποι
τοιοίδε, χρῆσθαι τοῖσι βελτίστοις ἀεί.
ΧΟ. γενναῖ' ἔλεξας, Ταντάλῳ τε τῷ Διὸς
πρέποντα· προγόνους οὐ καταισχύνεις σέθεν.
ΑΓ. αἰνῶ σε, Μενέλα', ὅτι παρὰ γνώμην ἐμὴν
ὑπέθηκας ὀρθῶς τοὺς λόγους, σοῦ τ' ἀξίως.
ΜΕ. ταραχή γ' ἀδελφῶν τις δι' ἔρωτα γίγνεται,
πλεονεξίαν τε δωμάτων· ἀπέπτυσα
τοιάνδε συγγένειαν ἀλλήλων πικράν.
ΑΓ. ἀλλ' ἥκομεν γὰρ εἰς ἀναγκαίας τύχας

498. *εἰ δέ τι κόρης σῆς θεσφάτων μέτεστί σοι, Μή μοι μετέστω.* Putarem, *μέτεστί μοι·* quis enim potuit *dubitare* (*ΕΙ μέτεστι*), utrum Oraculum, Agamemnoni datum, de *caede* filiae suae, ad Agamemnonem spectaret? Dicit Menelaus: Si Calchantis de filia tua responsum, ex aliqua parte *Me* respicit, hoc nihil sit ad *Me*: quodcumque in hac re ad *Me* spectabat, Tibi largior ac remitto. Alii forte aliter accipiant. [Eleganter Marklandus *μέτεστί μοι.* Neque enim dubitandum erat, an ad Agamemnonem spectaret vaticinium de caede Iphigeniae. Legerim porro, *μή τοι μετέστω. Musgravius.*].

502. *τρόποι τοιοίδε.* Codd. omnes pro Var. Lect. *τρόπαι τοιαίδε.* Non male. Forte melius. Inepte jactabundum Menelaum hic inducit Euripides.

504. *γενναῖ' ἔλεξας.* Piersonus legit *γενναῖα λέξας*, et utramque partem sententiae conjungit. vid. ver. 975.

[506. Edidi *Μενέλα'* pro *Μενέλαος*, suadente Musgravio. Vide et Porsoni Suppl. Praef. Hecub. p. xxi. Sic etiam margini ed. Basil. in Bibl. Bodl. adscriptum.]

508. *τις δι' ἔρωτα γίγνεται.* Anapaestus est in quarto loco, *δι' ἔρω.* vitari potest scribendo *δι' ἔρον ἐγίγνετο* vel *ἐγίνετο.* ut scriptum fuerit cum explicatione, *ἔρωτα. ἔρον.* Ne quis conjiciat, *δι' ἔριδ' ἐγίγνετο.* [Vide Marklandum *Explic. Vett. aliquot* etc. p. 251. (ed. prioris scil. qui numerus margini hujus nostrae appingitur.) "Ut vitetur "anapaestus in quarta sede, le"gendum opinor *τι* interrogative, "non *τις*, atque hoc sententiae "magis convenit. Grotius conje"cit legendum *δι' ἔριδα*, sed mi"nime est necesse tam longe a "vulgatae scripturae vestigiis re"cedere; nam Brodaeo assentior, "Poetam hic innuere fratrum "Thyestis et Atrei inimicitias, "quas ex amore partim, partim "vero ex ambitione ortas, nemo nescit." *Heathius.*]

510. *ἀλλήλων πικράν.* Scribo puto *ἀλλήλοιν*, cum distinctione post *συγγένειαν.*

θυγατρὸς αἱματηρὸν ἐκπρᾶξαι φόνον.
ΜΕ. πῶς; τίς δ' ἀναγκάσει σε τήν γε σὴν κτανεῖν;
ΑΓ. ἅπας Ἀχαιῶν ξύλλογος στρατεύματος.
ΜΕ. οὐκ, εἴ νιν εἰς Ἄργος γ' ἀποστελεῖς πάλιν.
ΑΓ. λάθοιμι τοῦτ' ἄν, ἀλλ' ἐκεῖν' οὐ λήσομεν·
ΜΕ. τὸ ποῖον; οὔτοι χρὴ λίαν ταρβεῖν ὄχλον.
ΑΓ. Κάλχας ἐρεῖ μαντεύματ' Ἀργείων στρατῷ.
ΜΕ. οὐκ, ἢν θάνῃ γε πρόσθε· τοῦτο δ' εὐμαρές.
ΑΓ. τὸ μαντικὸν πᾶν σπέρμα φιλότιμον κακόν.
ΜΕ. κοὐδέν γ' ἄχρηστον, οὐδὲ χρήσιμον, παρόν.
ΑΓ. ἐκεῖνο δ' οὐ δέδοικας, ὅ τι μ' εἰσέρχεται;
ΜΕ. ὃν μὴ σὺ φράζεις, πῶς ὑπολάβοιμ' ἂν λόγον;

513. *τίς δ' ἀναγκάσει σε τήν.* Cod. B. *αναγκασεις την.* quasi voluisset, *Πῶς; τίς σ' ἀναγκάσεις τήν γε σὴν κτανεῖν;*

515. *εἴ νιν.* Codd. A. B. *ην νιν.* Bene. et hinc apparet legendum esse, *ἀποστέλλῃς* (vel *ἀποστείλῃς*) pro *ἀποστελεῖς*. *Οὐκ ἢν*, ut mox ver. 519.

Ibid. *εἰς Ἄργος γ'.* Hinc judicare licet de sorte harum fabularum, et quantum interpolationibus patuerint. nam Euripides, ut mihi videtur, non potuit scribere *εἰς Ἄργος*, neque aliud, opinor, quam *εἰς οἴκους*, *domum.* et inde est quod in Codd. B. omittatur *γ'* ante *ἀποστέλλῃς* vel *ἀποστείλῃς*. *Εἰς οἴκους* ut Iph. Taur. 679. Absurda est vulgata. Quare enim Aenianes, Boeotii, et Myrmidones, remitterentur ad Argos? [Koehl. monet, Menelaum fratri hic non suadere ut exercitum dimittat, sed ut filiam remittat Argos. Igitur vulgatam esse sanam. *Beck.* Musgravius exercitus dimissionem intelligit, ita locum explicans, "Argos prae aliis urbibus commemorat, quia maximae ejus hac expeditione partes erant; unde totus "exercitus Argivi saepe audiunt. "vide mox 518. Hesychius, Ἀργείων, Ἑλλήνων."]

516. *οὐ λήσομαι* Cod. B. *λήσομεν.* Recte: ut Iph. Taur. 1027. *φύλακες, οὓς οὐ λήσομεν.* alterum est *obliviscar.*

517. *οὔτοι χρή.* Cod. A. *ουτι χρη.* non male.

519. *τοῦτο δ' εὐμαρές.* *Hoc autem facile* est. quod satis erat Menelao, nunquam reputanti, secundum Euripidem, an *justum* vel *injustum, crudele* vel *secus*, esset.

521. *κ' ουδέν γ' ἄχρηστον, οὐδὲ χρήσιμον, παρόν.* Forte (neque poenitet conjecturae) *κ'ουδέν γε χρηστὸν, οὐδὲ χρήσιμον, παρόν·* *Et in nulla re commodum* (scil. genus vatum), *neque utile, cum praesens est*: itaque absentiam ejus facile pati possumus. nam Menelaus paullo ante (ver. 519.) innuerat Agamemnoni ut Calchantem occideret. *οὐδὲν* est *κατ' οὐδὲν*, ut ver. 1417. Canterus quoque conjecerat *γε χρηστὸν*, Heathio dissentiente.

522. *οὐ δέδοικας.* Ex Menelai responso legendum, *οὐ δέδορκας; nonne vides?* In Menelai etiam verbis, ver. 523. pro *ὑπολάβοιμεν* scribendum puto *ὑπολάβοιμ' ἄν.* Pro *ὅ μ' εἰσέρχεται* Barnesius edidit, *ὅτι.* sed scribendum erat, *οὑμ' εἰσέρχεται*, i. e. *ὃ ἐμὲ*, qualiter ο et ε concurrentes exprimuntur, ut *οὑμὸς*, *ὁ ἐμὸς*, *τοὐμὸν*, *τὸ ἐμὸν*, *οὑπὶ*, *ὁ ἐπὶ*. [*ὅτι* lectio est MSS. Parisiensium. Quare sic edidi.]

[523. *ὑπολάβοιμ' ἂν* edidi ex

ΑΓ. τὸ Σισύφειον σπέρμα πάντ' οἶδεν τάδε.
ΜΕ. οὐκ ἔστ', Ὀδυσσεὺς ὅ τι σὲ κἀμὲ πημανεῖ.
ΑΓ. ποικίλος ἀεὶ πέφυκε, τοῦ γ' ὄχλου μέτα.
ΜΕ. φιλοτιμίᾳ μὲν ἐνέχεται, δεινῷ κακῷ.
ΑΓ. οὔκουν δοκεῖς νιν, στάντ' ἐν Ἀργείοις μέσοις,
λέξειν ἃ Κάλχας θέσφατ' ἐξηγήσατο,
κἄμ' ὡς ὑπέστην θῦμα, κᾆτα ψεύδομαι,
Ἀρτέμιδι θύσειν; ὃς, ξυναρπάσας στρατὸν,
σὲ κἄμ' ἀποκτείναντας Ἀργείους, κόρην
σφάξαι κελεύσει. κἂν πρὸς Ἄργος ἐκφύγω,
ἐλθόντες, αὐτοῖς τείχεσιν Κυκλωπίοις
ξυναρπάσουσι καὶ κατασκάψουσι γῆν.
τοιαῦτα τἀμὰ πήματ'. ὦ τάλας ἐγὼ,
ὡς ἠπόρημαι πρὸς θεῶν τὰ νῦν τάδε.
ἕν μοι φύλαξον, Μενέλεως, ἀνὰ στρατὸν
ἐλθὼν, ὅπως ἂν μὴ Κλυταιμνήστρα τάδε
μάθῃ, πρὶν ᾅδῃ παῖδ' ἐμὴν προσθῶ λαβὼν,
ὡς ἐπ' ἐλαχίστοις δακρύοις πράσσω κακῶς.
ὑμεῖς τε σιγὴν, ὦ ξέναι, φυλάσσετε.

ΧΟ. μάκαρες, οἳ μετρίας θεοῦ, στροφή.
μετά τε σωφροσύνας μετέσχον
λέκτρων Ἀφροδίτας,
γαλανείᾳ χρησάμενοι.
μαινόμεν' οἴστρων ὅθι δὴ
δίδυμ' Ἔρως ὁ χρυσοκόμας

conjectura Marklandi Porsono probata Supplem. Praef. p. xxxiii.]

[526. τοῦ τ' ὄχλου Reisk. et Koehl.]

[528. δοκεῖς Musgravius pro vulg. δόκει, qui et post θύσειν interrogationis notam inserit.]

[530. Vide Porsoni Supplem. Praefat. p. xxxvii.]

531. ὅς. F. οὐ, Reiskius. οἷς, Tyrwhittus.

533. ξυναρπάσουσι—γῆν. Idem est γῆν et πόλιν: Kuster. ad Aristoph. Thesmoph. 115. [conf. Valckenaer. ad Phoen. 5.] Praecessit autem ξυναρπάσας στρατὸν, ver. 531. Forte, Ἀνασπάσουσι——γῆν, ut Phoeniss. 1149. μοχλοῖσιν ἐξανασπάσας βίᾳ, sc. πόλιν. vel, Ἀναρπάσουσι, ut Helen. 757.

548. μαινόμεν' οἴστρων, ὅθι etc.] Lego hos quinque versus ita: μαινόμεθ', οἰστρῶν ὅθι δὴ Δίδυμ' Ἔρως ὁ χρυσοκόμας Τόξ' ἐντείνει τᾶν Χαρίτων Τὸ μὲν, ἐπ' εὐαίωνι πότμῳ, Τὸ δ', ἐπὶ συγχύσει βιοτᾶς. Μαινόμεθ', ut in isto Philemonis, Μαινόμεθα πάντες, ὁπόταν ὀργιζώμεθα. Pro ἐντείνεται, conjeci (ad Suppl. 755.) ἐντείνει, τᾶν. Ὁ

χάριν, ὑπὸ γνώμας ἐσορᾷν
τὸ δέον, ἔνθα δόξα φέρει
κλέος ἀγήρατον βιοτᾷ.
μέγα τι θηρεύειν ἀρετὰν,
γυναιξὶ μὲν κατὰ Κύπριν
κρυπτάν· ἐν ἀνδράσι δ' αὖ
κόσμος ἔνδον ὁ μυριοπληθὴς
μείζω πόλιν αὔξει.
ἔμολες, ὦ Πάρις, ᾗ τε σύ γε — ἐπῳδός.
βουκόλος ἀργενναῖς ἐτράφης
Ἰδαίαις παρὰ μόσχοις,
βάρβαρα συρίζων Φρυγίων
αὐλῶν, Ὀλύμπου καλάμοις
μιμήματα πνέων·
εὔθηλοι δὲ τρέφοντο βόες·
ὅτε σε κρίσις ἔμενε θεᾶν,
ἅ σ' Ἑλλάδα πέμπει,
ἐλεφαντοδέτων πάροιθεν
δόμων· ὃς τᾶς Ἑλένας
ἐν ἀντωποῖς βλεφάροισιν
ἔρωτα δέδωκας,
ἔρωτι δ' αὐτὸς ἐπτοάθης.
ὅθεν ἔρις ἔριν Ἑλλάδα σὺν δορὶ

βιοτᾷ pro βιοτάν. Per σοφία intelligitur *bona educatio*, quam in se habere dicit *pudorem*, et *facultatem cernendi* quid oporteat facere in casibus ubi de *Honore* et *Fama* quaestio est. Δόξα est a Barnesio. [et sic nunc editum.]

569. Κύπριν κρυπτάν. Pro κρυπτὰν magis appositum videretur aliquid quod exprimeret *castam*, vel tale quiddam. nam κρυπτὰ Κύπρις suspicioni obnoxia est.

571. κόσμος ἔνδον ὁ μυριοπληθής. Forte, Κόσμος ἐνὼν ὁ etc. Plato De Legg. III. καλοὶ ἐν ψυχῇ λόγοι ἐνόντες.

577. πλέκων. Codd. A. B. C. πνέων· quod est, opinor, ἐμπνέων καλάμοις. Pro Ὀλύμπου Heathius Οὐλύμπου, recte, credo.

[577. Ὀλύμπου. Tibicen fuit Olympus, Marsyae discipulus v. Schol. Aristoph. Equit. 9. Musgravius citat Platonem Minoe p. 567. C. Fr. 46. B. Laemar. Clemeot. Alex. Strom. I. p. 363. Pausan. X. 30. p. 873. Adde Platon. Io p. 144. G. Laemar. Dion. Chrysost. Or. I. init. conf. Burettum Mem. Litt. T. X. p. 254.]

[583. ὃς legendum οὗ *ubi*. *Musgravius.*]

[584. ἐν ἀντωποῖς βλεφάροισιν ἔ. δέδωκας contra ineptam Bernardi Martini conjecturam πέπωκας Var. Lect. IV. 7 defendit Porsonus ad Med. 629. et addend.]

587. ἔρις ἔρις Ἑλλάδα. Admisi ἔριν Ἑλλάδα ex Cod. B. et Aldina.

ναυσί τ' ἄγει
ἐς Τροίας πέργαμα.

ἰὼ, ἰώ· μεγάλαι μεγάλων εὐδαιμονίαι.
τὴν τοῦ βασιλέως
ἴδετ' Ἰφιγένειαν, ἄνασσαν ἐμὴν,
τὴν Τυνδαρέου τε Κλυταιμνήστραν,
ὡς ἐκ μεγάλων ἐβλαστήκα-
σ', ἐπί τ' εὐμήκεις ἥκουσι τύχας.
θεοί γ' οἱ κρείσσους, οἵ τ' ὀλβοφόροι,
τοῖς οὐκ εὐδαίμοσι τῶν θνατῶν.
στῶμεν Χαλκίδος ἔκγονα θρέμματα,
τὴν βασίλειαν δεξώμεθ' ὄχων
ἄπο, μὴ σφαλερῶς, ἐπὶ τὴν γαῖαν,
ἀγανῶς δὲ χεροῖν, μαλακῇ γνώμῃ,
μὴ ταρβήσῃ μοι νεωστὶ μολὸν,

592. Ἰφιγένειαν. Scrib. Ἰφιγένvειαν, cum duplici ν, quemadmodum apud Aeschylum in anapaesto circa fin. *Agamemnonis*, Ἰφιγένvειαν ἀνάξια δράσας· ubi, pariter atque hic, scribitur cum simplici ν, metro deficiente, ut et mox eodem dramate. Quis vero nescit Poëtas, metro cogente, saepissime duplicare consonantem? [Miror virum doctissimum non vidisse priorem vocis Ἰφιγένεια syllabam produci.]

594. ἐβλαστήκασ'. Cod. A. ἐκβλαστηκασ'. Bene. vide Dorvill. ad Chariton. p. 576, 577. et Casaub. ad Athenaeum III, 15. p. 115.

595. εὐμήκεις — τύχας. Glossae: εὐμήκης, *procerus*. et ita Alciphron III, 67. Theocritus Idyll. XIV, 25. Lucian. Dial. Meretr. I. Sed an recte εὐμήκης τύχη, *procera fortuna?* Proximum est εὐμεγέθεις τύχας. Legi quoque forte potest, -σιν, ὑπερμήκεις θ' ἥκουσι τύχας. Sed haec, absque Codicibus, incerta sunt. [ὅσσον μήκεος ὄλβου in hexametro apud Plutarchum de Exilio, in fine. *Musgravius.* Empedocles Clement. Alex. Strom. IV. p. 569. *Porsonus.*]

597. θνατῶν. Quare non θνητῶν, cum dixerit, τὴν, et ἐμὴν, et μαλακῇ γνώμῃ? Vide sub ver. 240.

599. δεξώμεθ' ὄχων. Ald. ὄχλων: et Codd. A. B. δεξομεθ' οχλων· perperam. Constructio est, δεξώμεθα ἀπὸ ὄχων ἐπὶ γαῖαν. Attici Poëtae non utuntur ὄχλοι in plurali pro *plebe*; sed ὄχλος.

600. Ita distinguendus, Ἄπο, μὴ σφαλερῶς, ἐπὶ etc. Deinde, scribendum, ἐπὶ γαῖαν, abjecto articulo. et ita Heathius. Si malis, scribi potest ἐπὶ τὴν γῆν, vel τὰν γᾶν. [Ultima v. γαῖαν certe male corripitur.]

602. μὴ ταρβήσῃ νεωστί μοι μολὸν Τὸ κλεινὸν τέκνον Ἀγαμέμνονος Μὴ δὲ θ. Tria sunt menda metrica in his tribus Anapaestis. Lego, μοι νεωστὶ μολὸν Τὸ κλεινὸν τέκνον Ἀγαμεμνόνιον. Μὴ δὴ θόρυβον etc. vel, Μηδὲ δὲ θόρυβον. νεωστὶ est dissyllabum, quasi fuisset μοιν γωστὶ μολόν. Duas priores conjecturas edidi, quia Euripides non aliter scribere potuit,

τὸ κλεινὸν τέκνον Ἀγαμεμνόνιον.
μὴ δὲ θόρυβον, μηδ' ἔκπληξιν
ταῖς Ἀργείαις
ξεῖναι ξείναις παρέχωμεν.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ὄρνιθα μὲν τόδ' αἴσιον ποιούμεθα,
τὸ σόν τε χρηστὸν, καὶ λόγων εὐφημίαν·
ἐλπίδα δ' ἔχω τιν', ὡς ἐπ' ἐσθλοῖσιν γάμοις
πάρειμι νυμφαγωγός. ἀλλ' ὀχημάτων
ἔξω πορεύεθ' ἃς φέρω φερνὰς κόρῃ,
καὶ πέμπετ' εἰς μέλαθρον εὐλαβούμενοι.
σὺ δ', ὦ τέκνον μοι, λεῖπε πωλικοὺς ὄχους,
ἁβρὸν τιθεῖσα κῶλον, ἀσθενές θ' ἅμα.
ὑμεῖς δὲ νεανίδαισιν ἀγκάλαις ἔπι,
δέξασθε, καὶ πορεύσατ' ἐξ ὀχημάτων·
κἀμοὶ χερός τις ἐνδότω στηρίγματα,
θάκους ἀπήνης ὡς ἂν ἐκλίπω καλῶς.
αἳ δ' εἰς τὸ πρόσθεν στῆτε πωλικῶν ζυγῶν,
(φοβερὸν γὰρ ἀπαράμυθον ὄμμα πωλικὸν)
καὶ παῖδα τόνδε, τὸν Ἀγαμέμνονος γόνον,
λάζυσθ' Ὀρέστην· ἔτι γάρ ἐστι νήπιος·
τέκνον, καθεύδεις πωλικῷ δαμεὶς ὄχῳ;
ἔγειρ' ἀδελφῆς ἐφ' ὑμέναιον εὐτυχῶς·

[Equidem praetulerim μήδ' αὖ θόρυβον.]

607. τόνδ'. Valckenaerius ad Phoeniss. 865. legit τόδ'. [et ad Herodot. p. 590. et sic edidi, probante Musgravio.]

612. εὐλαβούμεναι. MSS. omnes, Ald. Port. Steph. εὐλαβούμενοι. centies ita in his Fabulis, et ubique apud Poëtas Atticos.

615. νεανίδαισιν ἀγκάλαις. Codd. A. B. νεανίδεσσιν: et ita Toupius ad Suidam, V. Νεανισκεύεται. Forte, νεάνιδες, νιν ἀγκάλαις ἔπι, una litera mutata. νιν, *illam*, Iphigeniam. Hanc quoque conjecturam praecepisse video Joan. Piersonum Verisimil. I, 6. Totum locum ita legi posse opinor, Ἁβρὸν τιθεῖσα κῶλον· ἀσθενῆ θ' ἅμα Ὑμεῖς, νεάνιδες, νὶν ἀγκάλαις ἔπι Δέξασθε· ut δέ fuerit ex interpolatione, postquam ἀσθενῆ mutatum fuerat in ἀσθενές. Heathius quoque abjicit δέ. *servas* alloquitur, quas secum adduxerat. quaerendum, an hae fuerint Μυκηναῖαι θεράπαιναι, quas Iphigenia compellat versu 1499.

[618. ἐκλείπω edidit Musgravius e MS. E.]

623. τέκνον, καθεύδεις etc. Codices A. B. θακευεις, confusis literis, vel syllaba transposita, ut forte ver. 667. αἴτεις pro ἔσται.

624. ἐφ' ὑμέναιον εὐτυχῶς. Ferri

ἀνδρὸς γὰρ ἀγαθοῦ κῆδος, αὐτὸς ἐσθλὸς ὤν,
λήψει, τὸ Νηρῇδος παιδὸς ἰσόθεον γένος.
ἑξῆς κάθησο δεῦρό μου ποδὸς, τέκνον,
πρὸς μητέρ', Ἰφιγένεια, μακαρίαν δέ με
ξέναισι ταῖσδε πλησία σταθεῖσα δὸς,
καὶ δεῦρο δὴ πατέρα πρόσειπε σὸν φίλον.

ΙΦΙΓΕΝΕΙΑ.

ὦ μῆτερ, ὑποδραμοῦσά γ', ὀργισθῇς δὲ μὴ,
πρὸς στέρνα πατρὸς στέρνα τἀμὰ περιβαλῶ;
ΚΛ. ὦ σέβας ἐμοὶ μέγιστον, Ἀγαμέμνων ἄναξ,
ἥκομεν, ἐφετμαῖς οὐκ ἀπιστοῦσαι σέθεν.

potest, et defendi; puto tamen Euripidem scripsisse ὑμεναίους εὐτυχεῖς, quia Tragici libentius utuntur numero plurali, et quia ultimas vocum syllabas parvi habendas esse innumeris exemplis didici. Vide ad ver. 851.

[624. ἔγειρε pro ἐγείρου. Vide Porsonum ad Orest. 288. Brunck. ad eandem fabulam 296.]

626. λήψῃ, τὸ Νηρῇδος παιδὸς ἰσόθεον γένος. Haec est vetus scriptura: unde conjeceram (et sic Miltonus) τὸ Νηρέως (dissyllabum) παιδὸς, ut ver. 701. Νηρέως κόρην. Barnesius ejicit παιδὸς, et supplet τὸ τοῦ Νηρῇδος ἰσόθεον, ex conjectura Scalig. et Canteri. [Miltoni conjecturam probat etiam Musgravius. Equidem malim, nisi obstaret sequens ἰσόθεον, Λήψει, θεᾶς Νηρῇδος. Infra 819. Ὦ παῖ θεᾶς Νηρῇδος. 836. ὦ θεᾶς παῖ ποντίας Νηρηΐδος. Vide etiam Helen. 667.]

627. ἑξῆς κάθησο δεῦρό μου ποδὸς. τέκνον, Πρὸς μητέρ', Ἰφιγένεια· quod vertunt, *Assideas huc ordine ad meum pedem, o filia, Juxta matrem, Iphigenia.* Quomodo *assideas*, cum statim dicatur *vicina stans?* Legendum opinor καθίστω, *sta, collocator*, a καθίσταμαι, in imper. καθίστασο, et καθίστω. Constructio est, Τέκνον Ἰφιγένεια, δεῦρο πρὸς μητέρα, καθίστω ἑξῆς ποδός μου. *Δεῦρο loco verbi et loco adverbii ponitur*, ut docet Priscianus p. 1170. [*loco verbi* omittit ed. Ald.] Ἑξῆς non est *ordine* (quod neque Latine dicitur de *una* aliqua re) sed usurpatur cum casu, quasi esset praepositio, *prope:* vide Aristoph. Ranar. 777. Cum dativo Lysistrat. 634. ut ἐφεξῆς saepe apud Pausaniam, et Strabon. lib. IX. p. 650. [καθίστω probat Musgravius.]

[629. σταθεῖσα δός. Ὦ σέβας ἐμοὶ μέγιστον, Ἀγαμέμνων ἄναξ, Ἥκομεν, ἐφετμαῖς οὐκ ἀπιστοῦσαι σέθεν. ΙΦ. ὦ μῆτερ. ὑποδραμοῦσά σ', ὀργισθῇς δὲ μὴ, Πρὸς στέρνα πατρὸς στέρνα τἀμὰ προσβαλῶ; ΚΛ. ἀλλ' ὦ τέκνον — vv. 630. 635. 636. 637. utpote spurios dele. *Porsonus* apud Dobraeum. *Ex Addendis.*]

634. οὐκ ἀπιστοῦσαι. Joan. Leunclavius Not. in Xenophon. Cyrop. I. p. 6. hoc verbum semper scribi vult ἀπειστεῖν, quando significat ἀπειθεῖν, *non obedire*, ut hoc loco. Aliter Harpocration, ex Antiphonte. Demosthene, aliis: et Noster saepe. Leunclavio assentitur Aemil. Portus, at inde multa tragicorum loca mutat. Hoc quoque loco scribit ἀπειστοῦσαι: et ita Reiskius, [et Musgravius.] Vide

ΙΦ. ἐγὼ δὲ βούλομαι τὰ σὰ στέρν', ὦ πάτερ,
ὑποδραμοῦσα, προσβαλεῖν διὰ χρόνου.
ποθῶ γὰρ ὄμμα δὴ σόν. ὀργισθῇς δὲ μή.
ΑΓ. ἀλλ', ὦ τέκνον, χρῶ· φιλοπάτωρ δ' ἀεί ποτ' εἶ
μάλιστα παίδων τῶνδ', ὅσους ἐγὼ 'τέκον.
ΙΦ. ὦ πάτερ, ἐσεῖδόν σ' ἀσμένη πολλῷ χρόνῳ.
ΑΓ. καὶ γὰρ πατὴρ σε· τόδ' ἴσον ὑπὲρ ἀμφοῖν λέγεις.
ΙΦ. χαῖρ'· εὖ δέ μ' ἀγαγὼν πρός σ' ἐποίησας, πάτερ.
ΑΓ. οὐκ οἶδ' ὅπως φῶ τοῦτο, καὶ μὴ φῶ, τέκνον.
ΙΦ. ἔα· ὡς οὐ βλέπεις μ' εὔκηλον, ἄσμενός μ' ἰδών.
ΑΓ. πόλλ' ἀνδρὶ βασιλεῖ καὶ στρατηλάτῃ μέλει.
ΙΦ. παρ' ἐμοὶ γενοῦ νῦν, μὴ 'πὶ φροντίδας τρέπου.
ΑΓ. ἀλλ' εἰμὶ παρὰ σοὶ νῦν ἅπας, κοὐκ ἄλλοθι.
ΙΦ. μέθες νυν ὀφρὺν, ὄμμα τ' ἔκτεινον φίλον.
ΑΓ. ἰδοὺ, γέγηθ', ἕως γέγηθά σ' ὁρῶν, τέκνον.

Hen. Stephani Diatrib. Harpocrationis Lexico subjunctam, p. 148. Ed. Lugd. Bat. 1696. 4to. Nequaquam mutandum. Versus 632. legi potest sioe interrog. post περιβαλῶ.

635. Ἐγὼ δὲ βούλομαι eto. Pulcherrimus hic est dialogus Agamemnonis et Iphigeniae, (ab hoc versu ad ver. 677.) in quo depingitur magno artificio puellaris simplicitas Iphigeniae, et affectus pietasque in patrem; et, ex altera parte, Agamemnonis paternus amor in charissimam filiam, et moeror ex conscieutia facinoris jam cogitati, et mox perpetrandi; quo totus occupatus animus, eo *ambigue* detorquet singula fere ejus responsa ad Iphigeniae quaestiones. quod observasse, e re lectoris fuerit. Notabile quoque est, poëtam, decori hoc loco observantissimum, cavisse, ne ullo adloquio Agamemnon Clytaemnestram exciperet.

636. προσβαλεῖν διὰ χρόνον. Ποθῶ γὰρ etc. Distingui potest προσβαλεῖν· διὰ χρόνου Ποθῶ γὰρ ὄμμα etc. *diu enim desideravi videre te.*

638. Pro χρῶ Codd. omnes χρη. Pro τῶνδ' mallem τῶν γ'.

644. ἄσμενός μ' ἰδών. Τεχνικῶς accipiendum videtur, et scribendum ὤσμενος, i. e. ὁ ἄσμενος ἰδών με, *tu qui modo dixisti te videre me cum voluptate*, seu *libenter*; quod Agamemnon dixerat paullo ante, ver. 641. In hoc Iambo prius μ' omittitur in Codd. A. B. Forte recte. Vix opus est ut dicam, vocales ο et α cum concurrunt, coalescere in ω, ut ὡ 'πόλλων pro ὁ Ἀπόλλων in Aristoph. ὡ 'μβρακιώτης pro ὁ Ἀμβρακιώτης in Epigrammate.

646. πρὸς ἐμοῦ. Omnes Codices παρ εμοι. bene, ut ex responso Agamemnonis patet. vide Bacch. 502. Aristoph. Plut. 593. [Ald. καὶ μὴ 'πὶ φ. τ. Copulam delevit Barnesius.]

649. ἰδοὺ γέγηθ' ἕως γέγηθά σ' ὁρῶν, τέκνον. Haec est antiqua lectio. Scribo, Ἰδοὺ, γέγηθά γ' ὡς γέγηθα, σ' ὁρῶν, τέκνον. Illustrationem meretur loquendi formula, magnae latitudinis: sed harum notarum brevitas non permittit nisi ut ponam exempla pauca locutionis. Troad. 627. Ὄλωλεν ὡς

ΙΦ. κἄπειτα λείβεις δάκρυ' ἀπ' ὀμμάτων σέθεν;
ΑΓ. μακρὰ γὰρ ἡμῖν ἡ 'πιοῦσ' ἀπουσία.
ΙΦ. οὐκ οἶδ', ὃ φῂς, οὐκ οἶδα, φίλτατ' ὦ πάτερ.
ΑΓ. ξυνετὰ λέγουσα, μᾶλλον εἰς οἶκτόν μ' ἄγεις.
ΙΦ. ἀξύνετα νῦν ἐροῦμεν, εἰ σέ γ' εὐφρανῶ.
ΑΓ. παπαί· τὸ σιγᾶν οὐ σθένω· σὲ δ' ᾔνεσα.
ΙΦ. μέν', ὦ πάτερ, κατ' οἶκον ἐπὶ τέκνοις σέθεν.
ΑΓ. θέλω γε· τὸ θέλειν δ' οὐκ ἔχων, ἀλγύνομαι.
ΙΦ. ὄλοιντο λόγχαι, καὶ τὰ Μενέλεω κακά.
ΑΓ. ἄλλους ὀλεῖ πρόσθ', ἃ 'μὲ διολέσαντ' ἔχει.
ΙΦ. ὡς πολὺν ἀπῆσθα χρόνον ἐν Αὐλίδος μυχοῖς.
ΑΓ. καὶ νῦν γέ μ' ἴσχει δή τι, μὴ στέλλειν στρατόν.
ΙΦ. ποῦ τοὺς Φρύγας λέγουσιν ᾠκίσθαι, πάτερ;
ΑΓ. οὗ μήποτ' οἰκεῖν ὤφελ' ὁ Πριάμου Πάρις.
ΙΦ. μακράν γ' ἀπαίρεις, ὦ πάτερ, λιπὼν ἐμέ;
ΑΓ. ὦ θύγατερ, ἥκεις καὶ σύγ' εἰς ταυτὸν πατρί.

ὄλωλεν. Electr. 289. Ἔκυρσεν ὡς ἔκυρσεν. et ver. 1122. δέδοικα—ὡς δέδοικα. Ejusdem generis est istud Medeae ad nuncium, ver. 1011. Ἤγγειλας οἷ' ἤγγειλας: et Sophoclis Oed. Col. 347. Εἰσ' οὗπέρ εἰσι. Si malis ponere Ἰδοὺ extra versum cum Barnesio, legi potest, Ἰδού· Γέγηθά γ' ὡς γέγηθα, σ' εἰσορῶν, τέκνον. Ver. 651. pro ἡ 'πιοῦσ' Cod. A. ηπιτυχουσ'. [649. Musgravius, ἰδού, γέγηθά σ', ὡς γέγηθ', ὁρῶν, τέκνον. Legerim partim cum Barnesio, ἰδού, γέγηθ' ὅπως γέγηθα, σ' εἰσορῶν, τέκνον.]

652. οὐκ οἶδ' ὅ, τι φῄς. Anapaestus est secundus pes. scribi potest ὃ φῂς: quod est οὐκ οἶδα τί λέγεις, D. Marc. xiv. 68. et ita Heathius. Deinde, φίλτατ' ἐμοὶ πάτερ. stabit in versu. praetulissem tamen, si cum codicibus, φίλτατ' ὦ πάτερ. [Utramque emendationem recepi.]

654. ἀσύνετα μέν γ' ἐροῦμεν. Codd. A. B. C. Ασυνετα νυν ερουμεν. Bene νυν. sed puto deesse γ', sive pro adverbio νῦν, sive pro enclitica νυν sumatur. Responsum hoc admirabile videtur.

657. θέλω γε· τὸ θέλειν δ' οὐκ ἔχων. Sic intelligi potest, *Cupio saltem: sed non habens istud* CUPERE *in mea potestate*, etc. Forte tamen verius, τὸ τελεῖν δ' οὐκ ἔχων, etc. Rom. vii. 18. τὸ γὰρ θέλειν παράκειταί μοι· τὸ δὲ κατεργάζεσθαι τὸ καλὸν, οὐχ εὑρίσκω.

[659. πρόσθ' ἅ 'μέ. Sic recte Porsonus ad Med. 1011. Olim πρόσθεν ἅ με, qua lectione admissa, anapaestus dactylo subjungitur.]

[661. Vide Larcher. ad Herodot. III. 141. *Porsonus*.]

[662. ᾠκῆσθαι. Lege ᾠκίσθαι hic et infra 706. vide Hec. 2. Tragicus apud Stobaeum de R. N. p. 127. ἀποικεῖσθαι, sed MS. apud Valckenaer. ad Theocrit. Adon. p. 258. ἀπῳκίσθαι. Alter Tragicus ibid. χρεία δ' ἀνάγκης οὐκ ἀπῴκισται πολύ. *Porsonus*.]

664. μακρὰν ἀπαίρεις. Omnes Codd. Μακράν γ' ἀπαίρεις. recte. scil. ὁδόν.

665. εἰς ταυτὸν ἥκεις. Iidem

ΙΦ. φεῦ· εἴθ' ἦν καλόν μοι, σοί τ', ἄγειν ξύμπλουν ἐμέ.
ΑΓ. ἔτ' ἔστι καὶ σοὶ πλοῦς, ἵνα μνήσει πατρός.
ΙΦ. ξὺν μητρὶ πλεύσασ', ἢ μόνη πορεύσομαι;
ΑΓ. μόνη μονωθεῖσ' ἀπὸ πατρὸς, καὶ μητέρος.
ΙΦ. ἤπου μ' ἐς ἄλλα δώματ' οἰκίζεις, πάτερ;
ΑΓ. ἔα τάδ'· οὐ χρὴ τοιάδ' εἰδέναι κόρας.
ΙΦ. σπεῦδ' ἐκ Φρυγῶν μοι, θέμενος εὖ τἀκεῖ, πάτερ.
ΑΓ. θῦσαί με θυσίαν πρῶτα δεῖ τιν' ἐνθάδε.
ΙΦ. ἀλλὰ ξὺν ἱεροῖς χρὴ τόγ' εὐσεβὲς σκοπεῖν.
ΑΓ. εἴσει σύ· χερνίβων γὰρ ἑστήξει πέλας.
ΙΦ. στήσομεν ἆρ' ἀμφὶ βωμὸν, ὦ πάτερ, χορούς;
ΑΓ. ζηλῶ σε μᾶλλον, ἢ με, τοῦ μηδὲν φρονεῖν.
χώρει δὲ μελάθρων ἐντὸς, ὀφθῆναι κόραις,
πικρὸν φίλημα δοῦσα, δεξιάν τ' ἐμοὶ,
μέλλουσα δαρὸν πατρὸς ἀποικήσειν χρόνον.

quod ἥξεις, *ventura es:* scil. ad sepulchrum. Hoc voluit ille: sed illa nondum intellexit. mallem σύ γ', quam σύ θ'.

[665. Ita Porsonus supplem. Praef. p. xxxvii. Olim εἰς ταυτὸν, ὦ θύγατερ, σύθ' ἥκεις τῷ πατρί. Ibidem emendatum habes v. 667. αἰτεῖς τι κ. σ. π. ut Med. 570. ἔτι εἴσ' ἀγῶνες τοῖς νεωστὶ νυμφίοις.]

667. αἰτεῖς τί; καί σοι πλοῦς. Graeci non ita scribunt, αἰτεῖς τί, pro τί αἰτεῖς; neque Latini, *postulas quid*, pro *quid postulas?* Forte, Ἔσται δὲ καί σοι πλοῦς, *Erit vero tibi quoque navigatio*, nempe *per amnem Stygium.* De eadem navigatione vid. locum Alcest. ver. 252. et Aristoph. Lysistrat. 606. pro σοι Cod. B. συ. Ἵνα μνήσῃ, ambiguum est, *ubi recordaberis patris*, vel, *ut recorderis patris*, qui te eam suscipere fecit.

668. πλεύσασ'. Forte, πλεύσουσ'. *navigatura:* quia de re *futura* loquitur.

669. μόνη μονωθεῖσ' ἀπὸ πατρός. Distinguerem, Μόνη, μονωθεῖσ', ἀπὸ πατρός. accipio ἀπὸ (non pro ὑπὸ, sed) eo sensu quo ap. Homer. Iliad. Χ, 242. ἀπὸ μνηστῆς ἀλόχου. i. e. ἀπόθεν. et ἀπ' Ἄργεος Iliad. Ν, 227. quod est τηλόθι Iliad. Α, 30. quo sensu *separationis*, accipiendum forte ἀπὸ 2 Thessal. i, 9. de poenis damnatorum.

670. ἤπου μ' ἐς ἄλλα. Codd. omnes ου που. quod non adeo frequenter occurrit in interrogatione. sic tamen Helen. 581. ubi Cod. B. ου που. et ita Idem ver. 606, 797. ubi Cod. A. habet ου που. Saepe occurrit οὔτι που interrogative, et οὐ μὴν, οὐ δή τι, οὐ δήπου', οὐ δήπου, et οὔπω Helen. 134.

671. ἔα γέ τ'· οὐ χρή τοι τάδ'. In Codd. B. C. deest τ'. mendum subest. Forte, Ἔα τά γ'· οὐ χρὴ etc. Pro τοι τάδ', non male τοιάδ', *talia.* Similis locus in altera Iphig. 927. Ἔα τὰ μητρός. [edidi τάδ' et τοιάδ', sed ne sic quidem locus usquequaque placet.]

674. Pro τόδ' εὐσεβὲς Cod. B. το γ', bene, ut ap. Soph. Oed. Col. 1187.

675. ἑστήξῃ. Cod. A. εστηξει. quod Ἀττικώτερον est. vide erudita apud Valckenaer. ad Phoeniss. 576. Ab ἑστήκω, fut. ἑστήξω et ἑστήξομαι. Vers. 676. Rectius, opinor, omittetur interrog. post χορούς, et ponetur post σκοπεῖν.

ὦ στέρνα, καὶ παρῇδες, ὦ ξανθαὶ κόμαι,
ὡς ἄχθος ἡμῖν ἐγένεθ' ἡ Φρυγῶν πόλις,
Ἑλένη τε. παύω τοὺς λόγους· ταχεῖα γὰρ
νοτὶς διώκει μ' ὀμμάτων, ψαύσαντά σου.
ἴθ' εἰς μέλαθρα. σὲ δὲ παραιτοῦμαι τάδε,
Λήδας γένεθλον, εἰ κατῳκτίσθην ἄγαν,
μέλλων Ἀχιλλεῖ θυγατέρ' ἐκδώσειν ἐμήν.
ἀποστολαὶ γὰρ μακάριαι μὲν, ἀλλ' ὅμως
δάκνουσι τοὺς τεκόντας, ὅταν ἄλλοις δόμοις
παῖδας παραδιδῷ πολλὰ μοχθήσας πατήρ.
ΚΛ. οὐχ ὧδ' ἀσύνετός εἰμι· πείσεσθαι δέ με
κἀυτὴν δόκει τάδ', ὥστε μή σε νουθετεῖν,
ὅταν ξὺν ὑμεναίοισιν ἐξάγω κόρην.
ἀλλ' ὁ νόμος αὐτὰ τῷ χρόνῳ ξυνισχάνει.
τοὔνομα μὲν οὖν παῖδ' οἶδ' ὅτῳ κατήνεσας,
γένους δὲ ποίου, χὠπόθεν, μαθεῖν θέλω.
ΑΓ. Αἴγινα θυγάτηρ ἐγένετ' Ἀσωποῦ πατρός.
ΚΛ. ταύτην δὲ θνητῶν, ἢ θεῶν ἔζευξέ τις;
ΑΓ. Ζεύς· Αἰακὸν δ' ἔφυσεν Οἰνώνης πρόμον.
ΚΛ. τοῦ δ' Αἰακοῦ παῖς τίς κατέσχε δώματα;
ΑΓ. Πηλεύς· ὁ Πηλεὺς δ' ἔσχε Νηρέως κόρην.
ΚΛ. θεοῦ διδόντος, ἢ βίᾳ θεὸν λαβών;
ΑΓ. Ζεὺς ἠγγύησε, καὶ δίδωσ' ὁ κύριος.
ΚΛ. γαμεῖ δὲ ποῦ νιν; ἢ κατ' οἶδμα πόντιον;
ΑΓ. Χείρων ἵν' οἰκεῖ σεμνὰ Πηλίου βάθρα.

685. σὲ δὲ παραιτοῦμαι τάδε, —εἰ κατῳκτίσθην ἄγαν. Potest distingui post παραιτοῦμαι, ut τάδε sequatur κατῳκτίσθην, *si miserabiliter deploravi haec*, terminationem passivam cum significatione activa.

689. τοὺς τεκόντας, ὅταν. Vel τὸν τεκόντα γ', ὅταν etc. *patrem*, ex argumentatione, et propter με κἀυτὴν ver. 691. Τοὺς τεκόντας significare potest *patrem* solum: sed vix, opinor, quando distinctio fit, ut hic, inter *patrem* et *matrem*.

694. ἀλλ' ὁ νόμος αὐτὰ τῷ χρόνῳ συνισχάνει. Codd. omn. συνανίσχεται. *Sed mos, una cum tempore, ista cohibet*, vel *minuit*: id est, *ista tristitia*, istam tristitiam. [Reduxi lectionem Aldinam. Musgravius minus recte συνισχνάνει. Vide Porsonum ad Orest. 292. Mox 697. Aldus ἐγείνατ'.]

[699. Οἰνώνης. Scholiastes Hom. Il. β. 562. citatus etiam a Barnesio: Αἴγιναν· νῆσον πρὸ τῆς Ἀττικῆς. ἐκαλεῖτο δὲ πρότερον μὲν Οἰνώνη, ὕστερον δὲ Αἴγινα. *Musgravius*.]

702. ἢ βίᾳ θεῶν. Vel θεοῦ, ut θεοῦ διδόντος. Per θεοῦ intelligit Nerea. [θεὸν legendum. θεῶν est absurdum, θεοῦ tautologum. *Porsonus*.]

ΚΛ. οὗ φασὶ Κενταύρειον ᾠκίσθαι γένος;
ΑΓ. ἐνταῦθ' ἔδαισαν Πηλέως γάμους θεοί.
ΚΛ. Θέτις δ' ἔθρεψεν, ἢ πατὴρ, Ἀχιλλέα;
ΑΓ. Χείρων· ἵν' ἤθη μὴ μάθοι κακῶν βροτῶν.
ΚΛ. φεῦ· σοφός γ' ὁ θρέψας, χὠ διδοὺς, σοφώτερος.
ΑΓ. τοιόσδε παιδὸς σῆς ἀνὴρ ἔσται πόσις.
ΚΛ. οὐ μεμπτός. οἰκεῖ δ' ἄστυ ποῖον Ἑλλάδος;
ΑΓ. Ἀπιδανὸν ἀμφὶ ποταμὸν, ἐν Φθίας ὅροις.
ΚΛ. ἐκεῖσ' ἀπάξει σὴν ἐμήν τε παρθένον;
ΑΓ. κείνῳ μελήσει ταῦτα, τῷ κεκτημένῳ.
ΚΛ. ἀλλ' εὐτυχοίτην. τίνι δ' ἐν ἡμέρᾳ γαμεῖ;
ΑΓ. ὅταν σελήνης εὐτυχὴς ἔλθῃ κύκλος.
ΚΛ. προτέλεια δ' ἤδη παιδὸς ἔσφαξας θεᾷ;
ΑΓ. μέλλω· 'πὶ ταύτῃ καὶ καθέσταμεν τύχῃ.
ΚΛ. κἄπειτα δαίσεις τοὺς γάμους ἐσύστερον;
ΑΓ. θύσας γε θύμαθ', 'άμ' ἐχρῆν θῦσαι θεοῖς.
ΚΛ. ἡμεῖς δὲ θοίνην ποῦ γυναιξὶ θήσομεν;
ΑΓ. ἐνθάδε, παρ' εὐπρύμνοισιν Ἀργείων πλάταις.
ΚΛ. καλῶς δ', ἀναγκαίως τε, συνενέγκαι δ' ὅμως.

[706. *ᾠκίσθαι.* sic Porsonus pro vulg. *οἰκεῖσθαι.* Mox *Πηλείου* Ald.]

709. *ἵν' ἤθη μὴ μάθη κακῶν βροτῶν.* Euripideum magis videtur *κακὰ* quam *κακῶν*, ut *ἤθη χρηστὰ* Menander. Plato De Legg. II. *ἁμαρτών τε γάρ τις μέγιστ' ἂν βλάπτοιτο, ἤθη κακὰ φιλοφρονούμενος.* Infra ver. 716. recte Portus *εὐτυχοίτην*, Optantis.

[709. *μάθοι* pro vulg. *μάθῃ* ex Musgravii emendatione repositum.]

[717. *εὐτυχὴς—κύκλος.* Malim *ἐντελὴς—κύκλος*, *integer* sive *plenus orbis.* Sic Pelei et Thetidis nuptias plenilunio celebrari jubet Themis apud Pindarum Isthm. ult. *Musgravius.*]

719. *μέλλω γ'· ἐπὶ ταύτῃ.* Forte, *μέλλω. 'πὶ ταύτῃ.* ita infra 813. *μένω 'πὶ λεπταῖς.* Eadem inscitia Electr. 856. *Κάρα 'πιδείξων* etc. Vulg. *Κάρα γ' ἐπιδείξων*, nescivit interpolator ultimam in *Κάρα* longam esse. Heathius quoque conjecerat, *Μέλλω 'πὶ*: et ita habent Codd. A. B. Vers. 722. pro *θήσομεν* Cod. A. *θυσομεν.* [Recte *μέλλω 'πὶ ταύτῃ.* Vulgatum male citat J. Taylorus de Jur. Civ. art. MARRIAGE, p. 275. ed. tert. An. 1769. *Porsonus.*]

[721. *ἅπερ μ' ἐχρῆν.* Lege *'άμ' ἐχρῆν*, vel *'άμ' χρή.* *Porsonus.*]

724. *καλῶς δ', ἀναγκαίως τε, συνενέγκαι δ' ὅμως.* Scribendum forte *κακῶς incommode*, ut ap. Xenophont. *Κ. Ἀναβ.* lib. IV. *κακῶς σκηνοῦντες*, et Plutarch. Camill. p. 143. E. *οὐ καλῶς, ἀλλ' ἀναγκαίως ὑπομένοντες.* scripsi *συνενέγκαι δ' ὅμως*, *prosit tamen!* quae videtur formula fuisse. Demosth. Philippic. III. ad fin. Aristoph. Acharn. 251. Plutarch. Agid. et Cleom. p. 804. D. *μόνον, ἔφη, συνενέγκαι ταῦτα τῇ Σπάρτῃ· tantum, inquit, prosint haec Spartae!* [*κακῶς, ἀναγκαίως* δὲ Heathius. *φαύλως, ἀναξίως τε* Musgravius.]

ΑΓ. οἶσθ' οὖν ὃ δρᾶσον, ὦ γύναι; πιθοῦ δέ μοι.
ΚΛ. τί χρῆμα; πείθεσθαι γὰρ εἴθισμαι 'κ σέθεν.
ΑΓ. ἡμεῖς μὲν ἐνθάδ', οὗπερ ἔσθ' ὁ νυμφίος —
ΚΛ. μητρός τι χωρὶς δράσεθ' ἃ 'μὲ δρᾶν χρεών;
ΑΓ. ἐκδώσομεν σὴν παῖδα Δαναϊδῶν μέτα.
ΚΛ. ἡμᾶς δὲ ποῦ χρὴ τηνικαῦτα τυγχάνειν;
ΑΓ. χώρει πρὸς Ἄργος, παρθένους τε τημέλει.
ΚΛ. λιποῦσα παῖδα; τίς δ' ἀνασχήσει φλόγα;
ΑΓ. ἐγὼ παρέξω φῶς, ὃ νυμφίοις πρέπει.
ΚΛ. οὐχ ὁ νόμος οὗτος, καὶ σὺ δὲ φαῦλ' ἡγῇ τάδε.
ΑΓ. οὐ καλὸν ἐν ὄχλῳ σ' ἐξομιλεῖσθαι στρατοῦ.
ΚΛ. καλὸν τεκοῦσαν τἀμά γ' ἐκδοῦναι τέκνα.

726. *πείθεσθαι γὰρ εἴθισμαι σέθεν.* Ne quem posthac turbet constructio istorum, *εἴθισμαι σέθεν*, vel *πείθεσθαι σέθεν*, sciendum est, in Codd. A. B. extare *εἴθισμ' ἐκ σέθεν*, id est, *a te assuefacta fui obtemperare:* pro more facis si *cogis me* ad obedientiam praestandam. Cum acerbitate aliqua haec loquitur Clytaemnestra. Ἐκ pro ὑπὸ, ut *ἐκ σέθεν θανεῖν*, Sophocl. Elect. 581. Sic Iph. Taur. 552. quod est *ἐκ γυναικὸς σφαγείς*, versu 704. ejusd. dramatis est ὑπὸ *γυναικός*. [Recte ex MSS. inseruit *ἐκ* Marklandus, rectius facturus si excudi curasset *εἴθισμαι 'κ σέθεν*. In constructione vero expedienda hallucinatur vir doctissimus. Jungenda sunt non *εἴθισμαι ἐκ σέθεν* sed *πείθεσθαι ἐκ σέθεν*. Sophocl. Electr. 411. *ΕΚ ΤΟΥ φίλων ΠΕΙΣΘΕΙΣΑ*. Verbum *πείθεσθαι* quidem cum genitivo occurrit apud Herodot. I. 126. Sed locus mihi suspectus est. Nihil ad rem faciunt exempla ab Abreschio et Wesselingio allata. Nam *λεγόντων* in Platonis, *καλοῦντος* in Xenophontis loco genitivi sunt absoluti. *Porsonus.*]

728. *ἃ 'ν με δρᾶν χρεών;* Parum Graece ἂν isto loco. Codd. A. B. *ἅ με δραν χρεων;* Bene, si scribas ἃ 'με etc. ut Aristoph. Equit. ver. 16. ubi notatur, "sumtum esse "versum ex quadam Tragoedia "Euripidis quae non extat." Imo extat: est enim ver. 548. Hippolyti ed. Oxon. (in Barn. 545.) φεῦ· *Πῶς ἂν σύ μοι λέξειας ἃ 'μ' ἐχρῆν λέγειν;* ut ex MSS. ibi bene editur. ᾶ producitur propter coalitionem cum sequente ε in *ἐμέ*. Nescivit hoc interpolator, qui infersit *ἄν*. vid. ver. 522. [*ὧν με δρᾶν* conj. Reiskius.]

734. *καὶ σὺ δὲ φαῦλ' ἡγῇ τάδε.* Scribi potest, ut vitetur Anapaestus, *καὶ σὺ φαῦλ'* etc. et ita Heathius. Codd. A. B. hic omittunt *καί*: debuerant potius omittere δὲ: quod fecit Valckenaerius ad Phoeniss. 808. Pro ἡγῇ legendum videtur ἡγοῦ, *judica, existima*, i. e. *judicare, existimare debes:* ut sit potius admonitio quam affirmatio: non enim apparet Agamemnonem ita existimasse. sic ἡγοῦ Med. 451. *existimare debes:* εὐλαβοῦ, *timere debes*, Orest. 791. εὔχου, *precari debes*, Iph. Taur. 336. φοβοῦ, *metuere debes*, Rom. xiii, 4. [Lege *κἂν σὺ φαῦλ' ἡγῇ τάδε. etiamsi Tu haec nihili facias. Musgravius.*]

736. *τἀμά γ' ἐκδοῦναι.* Vel, *μ' ἐκδοῦναι τέκνα.* Andromach. 677. *Οὔκουν δίκαιον τοῖς ἐμοῖς ἔμ' ὠφελεῖν;* ita Stobaeus Tit. LXXII. Vulgo, *Οὐκοῦν*, et *ἐπωφελεῖν:* et *γ' ἐμοῖς*, quod tamen praetulerim.

ΑΓ. καὶ τάς γ' ἐν οἴκῳ μὴ μόνας εἶναι κόρας.
ΚΛ. ὀχυροῖσι παρθενῶσι φρουροῦνται καλῶς.
ΑΓ. πιθοῦ. ΚΛ. μὰ τὴν ἄνασσαν, Ἀργείαν θεάν.
ἐλθὼν δὲ, τἄξω πρᾶσσε, τὰν δόμοις δ' ἐγὼ,
ἃ χρὴ παρεῖναι νυμφίοισι παρθένοις.
ΑΓ. οἴμοι. μάτην ἦξ', ἐλπίδος δ' ἀπεσφάλην,
ἐξ ὀμμάτων δάμαρτ' ἀποστεῖλαι θέλων.
σοφίζομαι δὲ, κἀπὶ τοῖσι φιλτάτοις
τέχνας πορίζω, πανταχῇ νικώμενος.
ὅμως δὲ σὺν Κάλχαντι τῷ θυηπόλῳ,
τὸ τῆς θεοῦ φίλον γ', ἐμοὶ δ' οὐκ εὐτυχὲς,
ἐξιστορήσων εἶμι, μόχθον Ἑλλάδος.
χρὴ δ' ἐν δόμοισιν ἄνδρα τὸν σοφὸν τρέφειν
γυναῖκα χρηστὴν κἀγαθὴν, ἢ μὴ τρέφειν.

ΧΟ. ἥξει δὴ Σιμόεντα, καὶ — στροφή.
δίνας ἀργυροειδεῖς,
ἄγυρις Ἑλλάνων στρατιᾶς,
ἀνά τε ναυσὶν, καὶ ξὺν ὅπλοις
Ἴλιον, ἐς τὸ Τροίας
Φοιβήϊον δάπεδον·
τὰν Κασάνδραν ἵν' ἀκούω
ῥίπτειν ξανθοὺς πλοκάμους,
χλωροκόμῳ στεφάνῳ δάφνας
κοσμηθεῖσαν, ὅταν θεοῦ
μαντόσυνοι πνεύσωσ' ἀνάγκαι.

740. ἐλθὼν ΔΕ τἄξω. Forte, ἐλθὼν ΣΤ τἄξω πρᾶσσε, τὰν δόμοις δ' ΕΓΩ. Vide Aeschyl. Sept. Theb. 206, 207. et supra var. 401. Pro δὲ Codd. A. C. γε.

753. ἄγυρις Ἑλλάνων στρατιᾶς. Ἑλλάνων στρατιᾶς ἄγυρις, vel ἄγυρις στρατιᾶς. vide Antistrophen. [Scribendum putavi ἄγυρις cum articulo.] [Nos ἄγυρις restituimus. Fallitur Gaisfordus. ED. LIPS.]

[754. ἀνὰ ναυσίν. Dorice pro σὺν ναυσίν. Gregorius Corinth. de Dial. Dor. XVIII. τὴν ἀνὰ, ἀντὶ τῆς σὺν λαμβάνουσιν. Ὅμηρος, Χρυσέῳ ἀνὰ σκήπτρῳ. Καὶ Πίνδαρος, Χρυσέαις ἀν' ἵπποις. Commode ibi citat Koënius, Vir Doctissimus, Nostri Electr. 466. Musgravius.]

755. Ἴλιον, ἐς τό. Distingui potest, Ἴλιον ἐς, τὸ Τροίας etc. ver. 754. pro ναυσὶν, Codd. A. B. ναυσι. et var. 757. Κασανδραν Cod. C.

761. παντόσυνοι ἀνάγκαι. Lego, Μαντόσυνοι fatidicae necessitates. Virgilius dixisset, afflata est numine quando Jam propiore Dei. sic λόγιοι ἀνάγκαι, Bacch. 90. et δεσπόσυνοι ἀνάγκαι, Aeschyl. Pers. 5-9. Confirmant hanc conjecturam Codices A. B. C. et alii, nisi fallor, ita emendarunt ante me: non me-

στάσονται δ' ἐπὶ περγάμων — ἀντιστροφή.
Τροίας, ἀμφί τε τείχη
Τρῶες, ὅταν χάλκασπις Ἄρης,
πόντιος, εὐπρῴροισι πλάταις
εἰρεσίᾳ πελάζῃ
Σιμουντίοις ὀχετοῖς,
τὰν τῶν ἐν αἰθέρι δισσῶν
Διοσκούρων Ἑλέναν
ἐκ Πριάμου κομίσαι θέλων
εἰς γᾶν Ἑλλάδα, δοριπόνοις
ἀσπίσι καὶ λόγχαις Ἀχαιῶν.
Πέργαμον δὲ, Φρυγῶν πόλιν, — ἐπῳδός.
λαΐνους περὶ πύργους
κυκλώσας Ἄρει φοινίῳ,
λαιμοτόμους κεφαλὰς
σπάσας, πόλισμα Τροίας
πέρσας κατάκρας πόλιν,
θήσει κόρας πολυκλαύστους,
δάμαρτά τε Πριάμου.
ἁ δὲ Διὸς Ἑλένα
κόρα, πολύκλαυτος ἔσεῖται,
πόσιν προλιποῦσα.
μήτ' ἐμοὶ,
μήτ' ἐμοῖσι τέκνων τέκνοις

mini ubi. Ver. 765. pro εὐπόροισι iidem ευπρωροις. Ver. 768. omittit ἐν Cod. A. Barnesius edidit εἰν. Ver. 774. Codd. A. B. λαιν^{αι.}_{ους.} volunt, opinor, λαϊνέους.

[765. εὐπρῴροισι πλάταις. Ita ambo MSS. et P. Dicitur autem ut εὐπρύμνοισι πλάταις supra 725. Sed hic a proris potius, quam a puppibus, epithetum desumit, quod illae, prorae scil. Trojanis e muro spectantibus primae in conspectum venirent. Ald. εὐπόροισι. *Musgravius.*]

775. κυκλώσας Ἄρει φοινίῳ. Forte, Ἄρης φοίνιος: quod postulare videntur participia κυκλώσας, πέρσας, et verbum θήσει. Pro λαιμητόμους (ver. 776.) Codd. omn. λαιμοτομους. unde ita edidi. Passiva notione hic sumitur: activa Iph. Taur. 444.

778. πόλιν. Conjeceram πάλιν; sed praeventus a Barnesio, et Reiskio: qui (Barnesius) erudite explicat παλιν, *rursus*, quia Hercules *prius* Trojam everterat; nunc *iterum* Graeci eversuri sunt. vid. Sophocl. Philoct. 1484. Ver. 779. pro πολυκλαύτους, omnes Codd. πολυκλαυστους. vide Dorvill. ad Chariton. p. 40. Suspecta esse potest vox πολύκλαυτος ver. 782. Ver. 783, 784. "Hi duo versus in unum coalescere debent, Πόσιν προλιποῦσα. μήτ' ἐμοὶ," *Heathius.* Ver. 785. Cod. C. τεκνοισιν pro τέκνοις.

ἐλπὶς ἅδε ποτ' ἔλθοι,
οἵαν αἱ πολύχρυσοι Λυ-
δαὶ καὶ Φρυγῶν ἄλοχοι
στήσουσι, παρ' ἱστοῖς μυ-
θεῦσαι τάδ' ἐς ἀλλήλας·
τίς ἄρα μ' εὐπλοκάμους κόμας,
ἔρυμα δακρυόεντ' ἀνύσας

786. *ἐλπὶς ἅδε ποτ' ἔλθοι, Οἵαν —— Φρυγῶν ἄλοχοι Στήσουσι*, etc. In toto dramate non est hoc difficilior locus per septem versus. Explicatione ejus quam breviter potero defungar. Ἐλπὶς non solum significat *spes*, sed etiam *exspectatio*, utriusque generis, sive *boni*, sive *mali*. si *malum* sit quod exspectatur, ἐλπὶς significat *metus*: cujus exempla multa sunt. vide Orest. 857. Sophocl. Trachin. 968. Lucian. Tyrannicid. p. 694. ed. Graev. *τῶν μελλόντων κακῶν ἐλπίς*. Sic *ἐλπὶς τοῦ ἀπολέσθαι*, *exspectatio*, vel *metus pereundi*, Josephus Ant. Jud. II. 15. p. 89. ed. Hudson. Plato De Legg. I. Quod de nomine, idem de verbo *ἐλπίζω* dictum sit. vide Priscian. lib. 18. p. 1179. ed. Putsch. et Barnes. ad Supplic. 790. *ἐλπὶς* itaque hoc loco sit *metus*.

Sequitur: *Οἵαν* (*ἐλπίδα*) *Φρυγῶν ἄλοχοι στήσουσι*, *qualem* (metum) *uxores Phrygum instituent*, vel *statuent*. quemadmodum supra ver. 676. *στήσομεν χοροὺς* est *χορεύσομεν saltabimus*: *ἔστασεν ἰαχὰν* (ver. 1039) est *ἴαχησε*, *vociferatus est*; *στῆσαι κραυγὴν* (Orest. 1529. ed. Barn.) est *κραυγάσαι*, *clamare*; ita *στήσουσιν ἐλπίδα*, *instituent metum*, id est *metuent*. [Legerim *σχήσουσι*. Sic in Bacchis 1357. *νόστον σχήσουσι*. Ἐλπὶς autem, ut satis notum est, apud Veteres pro exspectatione futuri, sive boni, sive mali, *ἀδιαφόρως* ponitur. *Tyrwhittus*.]

Λυδαὶ πολύχρυσοι, ut Bacch. ver. 13. et saepissime: nempe ob auri ramenta e Tmolo monte a fluvio *Pactolo* deferri solita, Herodot. I, 93. et Strabo lib. XIII. p. 928. *Lydae* vero hic memorantur, quia *Lydia* erat sub imperio *Priami*. Lucian. in Dear. Judic. p. 224.

Jam itaque hoc optat Chorus: Neque mihi, neque liberorum meorum liberis unquam eveniat talis *metus*, qualem Lydae et Phrygum uxores metuent, dum captivae et servae telam texentes, inter se colloquentur et deflebunt haec quae sequuntur, *Τίς ἄρα*, etc.

789. *μυθεῦσαι*. Pro *μυθοῦσαι*. Haec scriptura, si sana sit, probat in usu fuisse simplex verbum *μυθέω*, quod non nisi in compositis nunc agnoscitur. *μυθεύω* centies occurrit in Euripide.

791. *τίς ἄρα μ' εὐπλοκάμους κόμας, Ἔρυμα δακρυόεντ' ἀνύσας* etc. Haec non possunt intelligi. Pro *ἀνύσας* Codices A. B. C. *ανυσας* Lego, *Τίς ἄρα μὴ οὐ πλοκάμους κόμας, Ῥεύματα δακρυόεντ' ἀνύσας, Πατρίδος οὐλομένα, ἀπολωτιεῖ, Διά σε τὰν κύκνου δολιχαύχενος γόνον; Quis non cincinnos comae, Effusis lacrymis, Evellet, patria pereunte Propter* (vel *per*) *te* (O Helena) *filiam cygni longum-collum-habentis? Μὴ οὐ* est monosyllabum; in interrogatione, ut hic, Troas. 792. Sophocl. Ajac. 545. Vera ejus elisio est *Μὴ 'υ πλοκάμους*: unde ex sono factum *μ' εὐπλοκάμους*. nam *μ' οὐ* est *με οὐ*: et *η* non potest ibi elidi. Callimachus Lavacr. Pallad. ver. 52. *φράζεο μ' οὐκ ἐθέλων τὴν βασίλειαν ἴδῃς*. ita editur, pro *μὴ 'υκ ἐθέλων*.

Πλοκάμους κόμας (Dor. pro *κόμης*) ut *πλοκάμους τριχὸς* ver. 1438. *πλόκαμος τριχὸς* Aeschyl. Sept.

πατρίδος οὐλομένας, ἀπολωτιεῖ,
διά σε τὰν κύκνου δολιχαύχενος γόνον;
εἰ δὴ φάτις ἔτυμος,
ὡς ἔτυχε Λήδ' ὄρνιθι πταμένῳ,
Διὸς ὅτ' ἀλλάχθη δέμας·
εἴτ' ἐν δέλτοις Πιερίσι
μῦθοι τάδ' ἐς ἀνθρώπους
ἤνεγκαν, παρὰ καιρὸν, ἄλλως.

ΑΧΙΛΛΕΥΣ.

ποῦ τῶν Ἀχαιῶν ἐνθάδ' ὁ στρατηλάτης;
τίς ἂν φράσειε προσπόλων, τὸν Πηλέως
ζητοῦντά νιν παῖδ' ἐν πύλαις Ἀχιλλέα;

Theb. 570. *βοστρύχους κόμης* Helen. 1240. *πλόκαμον κόμης* Electr. 1071.

Ῥεύματα δακρυόεντ' ἀνύσαι, *fluxus lacrymosos efficere*, vel *elicere*, est *lacrymari*: quod effertur per *νάματα ὄσσων ἐξανύειν* vel *ἐξανύτειν* Herc. Fur. 625. Sic *αἷμα ἐξανύειν* vel *ἐξανύτειν*, *elicere*, Iph. Taur. 1460. *κατανύειν* Orest. 89. *Ῥεύματα δακρυόεντα* sunt *πηγαὶ δακρύων* Sophocl. Antig. 814. et *ῥήξασα δακρύων νάματα* Trachin. 936. Apposite Aeschylus Prometh. 398. *Δακρυσίστακτον δ' ἀπ' ὄσσων Ῥαδινῶν λειβομένα ῥέος Νοτίοις ἔτεγξα παγαῖς*. ubi Schol. *ῥέος· ῥεῦμα*. Versus autem Euripidis, *Ῥεύματα* etc. est Dactylicus *ἑφθημιμερής*. Virgilius dixisset, *Quis talia fando Temperet a lacrymis?* Haec in contextum tuto admitti potuissent, opinor.

Διά σε τὰν κύκνου γόνον, est, *διά σε, ὦ κύκνου γόνε*, ut ver. 856, *σὲ τὸν Θεᾶς παῖδα*, pro, *σὲ, ὦ Θεᾶς παῖ*, et innumera talia. Synchysis in compositione verborum, in hunc ordinem redigenda est, *Τίς ἄρα μὴ οὐ ἀπολωτιεῖ πλόκαμον κόμης, ἀνύσας ῥεύματα δακρυόεντα, πατρίδος οὐλομένης διά σε, τὰν γόνον κύκνου δολιχαύχενος; διά σε* hic sumi potest pro genitivo *διά σου*. Absque τῷ Codicum *ἀνύσας* pro *ἀκούσας*, hic locus nunquam restitui potuisset. cetera non adeo difficilia erant. Melius forte distingueretur, *Διά σε τὰν κύκνου* | *Δολιχαύχενος γόνον*. ut prior versus Trochaïci, posterior Iambici, pars esset.

795. *εἰ δὴ φάτις*. Legi potest cum Reiskio, *Εἴθ' ἡ φάτις*, propter sequens, *Εἴτ' ἐν δέλτοις*.

796. *ἔτυχε Λήδ' ὄρνιθ' ἐπταμένῳ*. Vel sine elisione, *ὄρνιθι πταμένῳ*, (si hae voces recte habent, neque scribendum *ὄρνιθος πταμένου*) ut Bacch. 90. *πταμένας βροντᾶς*. Verbum *ἔπταμαι* improbat Magister. vid. Graev. ad Lucian. Soloecist. p. 752. Pro *ἔτυχε* Cod. A. *ετυχες*: B. *ετυχεν*. Utrumvis bene, si sit anapaesticus. *ἀλλάχθη* pro *ἠλλάχθη*, omisso augmento. Versus, *Διὸς ὅτ' ἀλλάχθη* etc. Pars Trochaïci.

[796. *ὄρνιθι πταμένῳ*. Hactenus recte Marklandus. Legendum praeterea existimat Porsonus ad Med. 1. *ὡς ἔτυχεν Λήδα μιχθεῖσ' ὄρνιθι πταμένῳ*. Supplendum *μιγεῖσα* docuerat Scaliger ad Catullum p. 51. ed. 1607.]

οὐχ ἐξ ἴσου γὰρ μένομεν Εὐρίπου πέλας·
οἱ μὲν γὰρ ἡμῶν ὄντες ἄζυγες γάμων,
οἴκους ἐρήμους ἐκλιπόντες, ἐνθάδε
θάσσουσ' ἐπ' ἀκτάς· οἱ δ' ἔχοντες εὔνιδας,
ἄπαιδες· οὕτω δεινὸς ἐμπέπτωκ' ἔρως
τῆσδε στρατείας Ἑλλάδ', οὐκ ἄνευ θεῶν.
τοὐμὸν μὲν οὖν δίκαιον, ἐμὲ λέγειν χρεών·
ἄλλος δ' ὁ χρῄζων, αὐτὸς ὑπὲρ αὐτοῦ φράσει.
γῆν γὰρ λιπὼν Φάρσαλον, ἠδὲ Πηλέα,
μένω 'πὶ λεπταῖς ταῖσδέ γ' Εὐρίπου πνοαῖς,
Μυρμιδόνας ἴσχων, οἵ μ' ἀεὶ προσκείμενοι
λέγουσ', Ἀχιλλεῦ, τί μένομεν; ποῖον χρόνον
ἔτ' ἐκμετρῆσαι χρὴ πρὸς Ἴλιον στόλον;

804. *μένομεν Εὐρίπου πύλας*. In marg. Barnes. *πύλαις* vel *πέλας*. hoc ultimum sine dubio verum est. *μένομεν πύλας* non puto esse Graecum.

807. *θάσσουσ' ἐπ' ἀκτάς*. Hecub. 36. *θάσσουσ' ἐπ' ἀκταῖς*. Recte *ἐπ' ἀκταῖς*, *in littore*: *ἐπ' ἀκτάς*, *ad littus*. Iph. Taur. 272. *Εἴτ' οὖν ἐπ' ἀκταῖς θάσσετον*. Helen. 745. *Μένειν ἐπ' ἀκταῖς*. Potuit quoque scribere *ἐπ' ἀκτῆς*.

809. Ἑλλάδι γ', *οὐκ ἄνευ Θεῶν*. Anapaestus pro quarto pede. Scaliger, *Ἑλλάδ' οὐκ ἄνευ Θεῶν*. vulgatam tuetur Barnesius. Cod. B. omittit οὖν ver. 810.

[809. *Ἑλλάδ' οὐκ*. Ita Porsonus Suppl. Praef. p. xxii. cum Scaligero.]

812. *γῆν γὰρ λιπὼν Φάρσαλον, ἠδὲ Πηλέα*. Codd. omnes *Φαρσάλιον*, ut *γῆς Φαρσαλίας* Andromach. 22. et sensu eodem, *πόλεως Φαρσαλίας* ibid. ver. 16. *Φάρσαλος* quoque appellari potuit *γῆ*, ut Ἐλευσὶς vocatur *χθὼν* Supplic. ver. 1. i. e. *πόλις*. Ex hoc autem loco, et multis aliis, patet, vocem *ἠδὲ*, *et*, esse bene Atticam. [Contra Valckenaerium disputat Phoen. 1683. Vide Porson. Hec. 327. Med. 1705.] *ιον* est unius syllabae in pronuntiatione, quasi esset *γὸν*.

[812. *Φάρσαλον* reduxi ex monitu Porsoni Suppl. Praef. p. xxii.]

813. *λεπταῖς — Εὐρίπου πνοαῖς*. Plura dici possent pro *ῥοαῖς*, si cum Codicibus: nam tentoria Myrmidonum fixa erant *Εὐρίπου πέλας*. Hae *λεπταὶ Εὐρίπου ῥοαὶ* vocantur *λεπτὸς Εὐρίπου κλύδων* apud Strabon. lib. i. p. 104. ex Ione Chio. Credo Euripidem scripsisse *ῥοαῖς*, alterum esse ab interpolatore qui meminerat *πνοὰς* a Graecis hoc tempore exspectari. Si legatur *πνοαῖς*, verti potest *ἐπὶ cum*, ut ver. 656. *μένε ἐπὶ τέκνοις*, *mane cum liberis*.

814. *οἵ μ' ἀεὶ προσκείμενοι λέγουσ'*. Mallem *Οἵ γ' ἀεὶ* (vel *οἵτ'*, i. e. *οἵ*): nam *μ'* non potest, in Tragico, opinor, denotare *μοι*: et *προσκείμενοί με*, vel *λέγουσί με*, pro *μοι*, non videtur hic esse Graecum. Dicam mox de *με* et *μοι*. Parum differentiae est inter *μ* et *γ* in libris scriptis. [*μ'* elisio τοῦ *με* pro *μοι*. Vide Porsonum ad Phoen. 1230.]

816. *πρὸς Ἴλιον στόλον*; Codd. omnes *Ἰλι*$^{ov.}_{ov.}$ Forte, *πρὸς Ἴλιον στόλον*: ut constructio sit, *ποῖον χρόνον στόλου πρὸς Ἴλιον χρὴ ἡμᾶς ἔτι ἐκμετρῆσαι*; Sophocles Philoct. 249. *κατ' ἀρχὴν τοῦ πρὸς Ἴλιον στόλου*. noster infra, ver. 965. Duo

δρᾶ γ', εἴ τι δράσεις, ἢ 'παγ' οἴκαδε στρατὸν,
τὰ τῶν Ἀτρειδῶν μὴ μένων μελλήματα.
ΚΛ. ὦ παῖ θεᾶς Νηρῇδος, ἔνδοθεν λόγων
τῶν σῶν ἀκούσασ', ἐξέβην πρὸ δωμάτων.
ΑΧ. ὦ πότνι' αἰδὼς, τήνδε τίνα λεύσσω ποτὲ
γυναῖκα, μορφὴν εὐπρεπῆ κεκτημένην;
ΚΛ. οὐ θαῦμά σ' ἡμᾶς ἀγνοεῖν, οὓς μὴ πάρος
κατεῖδες· αἰνῶ δ' ὅτι σέβεις τὸ σωφρονεῖν.
ΑΧ. τίς δ' εἶ; τί δ' ἦλθες Δαναϊδῶν εἰς ξύλλογον,
γυνὴ πρὸς ἄνδρας ἀσπίσιν πεφραγμένους;
ΚΛ. Λήδας μὲν εἰμι παῖς· Κλυταιμνήστρα δέ μοι
ὄνομα· πόσις δέ μοι 'στὶν Ἀγαμέμνων ἄναξ.
ΑΧ. καλῶς ἔλεξας ἐν βραχεῖ τὰ καίρια.
αἰσχρὸν δέ μοι γυναιξὶ συμβάλλειν λόγους.
ΚΛ. μεῖνον· τί φεύγεις; δεξιάν γ' ἐμῇ χερὶ
ξύναψον, ἀρχὴν μακαρίαν νυμφευμάτων.
ΑΧ. τί φῄς; ἐγώ σοι δεξιάν; αἰδοίμεθ' ἂν

substantiva ὁμοιοτέλευτα raro conjungit Euripides.

818. *μὴ μένων μελλήματα.* Ald. et Steph. *μελήματα.* Perperam. Aeschines adv. Ctesiph. p. 392. ed. Taylor. *οὐδὲ τὰ τῶν Ἑλλήνων ἀναμένειν μελλήματα.* Et ita Portus, et Codices A. B.

824. *αἰνῶ δ' ὅτι σέβεις τὸ σωφρονεῖν.* Codd. A. B. C. habent, *ὅτι προσεβης αν το σωφρονειν.* Quae lectio videtur partim vera, partim interpolata. Vera forte est, *αἰνῶ δ' ὃ προσέβης τὸ σωφρονεῖν· laudo autem pudorem istum cui accedis*, vel *accessisti. ὃ προσέβης*, pro, *πρὸς ὃ ἔβης, quo tendis*, cui te adjungis, vel adjunxisti, Aor. 2. verbi *προσβαίνω*: Androm. 990. Interpolata videtur *ὅτι* ad supplendam mensuram versus ab aliquo qui legebat *σέβεις*: *ἂν* vero additum a putante *προσεβης* esse modi subjunctivi, a *πρὸ* et *σέβω*. Si legatur *ὃ προσέβεις*, quod multis placebit, verti potest, *quem* (pudorem) *praefatu tuo colis*: quia ille, primo Clytaemnestrae intuitu, dixerat, *ὦ πότνι' αἰδὼς*, *o Pudor veneranda.* *Τὸ σωφρονεῖν* pro *τὴν σωφροσύνην.*

828. *μοι 'στίν.* Ita scribitur *μοί ἐστιν* in tragicorum Iambis: non *μ' ἐστίν*, quod foret *μέ ἐστιν.* Sophocles Philoct. 826. *Ὡς οὐ θέμις γ' ἐμοὶ 'στὶ σοῦ μολεῖν ἄτερ.* Ajac. 1247. *Δῆλος δέ μοι 'στὶ σκαιὸν ἐκλύσσων στόμα.* non *Δῆλος δέ μ' ἐστί.* Diphthongus *αι* finalis apud tragicos saepe eliditur: non statim occurrit exemplum τοῦ *οι.* [Equidem usitatius credo *μοὐστίν.* Conf. Gregorium de Dialectis cum Koënii nota p. 64.]

831. *δεινόν· τί φεύγεις;* Lego, *Μεῖνον· τί φεύγεις;* Sic ver. 855. et Phoeniss. 904. *Μεῖνον· τί φεύγεις;* et Helan. 555. *Μεῖνον· τί φεύγεις;* et sic correxerat Valckenaerius ad locum Phoeniss. adducto etiam isto ex Helena. Deinde mallem, *δεξιάν τ' ἐμῇ χερὶ Σύναψον, ἀρχὴν μακαρίων νυμφευμάτων:* pro *γ' ἐμῇ*, et *μακαρίαν.* sic *ἐσθλοῖσιν γάμοις* ver. 609. *καλοῖσιν ὑμεναίοισιν.* Orest. 1215.

833. *αἰδούμεθ' ἂν Ἀγαμέμνον',*

'Αγαμέμνον', εἰ φαύοιμεν, ὧν μή μοι θέμις.
ΚΛ. θέμις μάλιστα, τὴν ἐμὴν ἐπεὶ γαμεῖς
παῖδ', ὦ θεᾶς παῖ ποντίας Νηρηΐδος.
ΑΧ. ποίους γάμους φής; ἀφασία μ' ἔχει, γύναι·
εἰ μή τι παρανοοῦσα, καινουργεῖς λόγον.
ΚΛ. πᾶσιν τόδ' ἐμπέφυκεν, αἰδεῖσθαι φίλους
καινοὺς ὁρῶσι, καὶ γάμου μεμνημένους.
ΑΧ. οὐ πώποτ' ἐμνήστευσα παῖδα σὴν, γύναι,
οὐδ' ἐξ 'Ατρειδῶν ἦλθέ μοι λόγος γάμων.
ΚΛ. τί δῆτ' ἂν εἴη; σὺ πάλιν αὖ λόγους ἐμοὺς
θαύμαζ'· ἐμοὶ γὰρ θαύματ' ἐστὶ τὰ παρὰ σοῦ.
ΑΧ. εἴκαζε· κοινόν ἐστιν εἰκάζειν τάδε,
ἄμφω γὰρ οὐ ψευδόμεθα τοῖς λόγοις ἴσως.
ΚΛ. ἀλλ' ἦ πέπονθα δεινά· μνηστεύω γάμους
οὐκ ὄντας, ὡς εἴξασιν· αἰδοῦμαι τάδε.
ΑΧ. ἴσως ἐκερτόμησε κἀμὲ καὶ σέ τις.
ἀλλ' ἀμελίᾳ δὸς αὐτὰ, καὶ φαύλως φέρε.

εἰ. Codd. A. B. αἰδοιμεθ' αν. unde ita edidi, ut prius conjeceram.

834. εἰ φαύοιμεν, ὧν. Cod. C. ει ψαυοιμεν αν ὧν hoc est, εἰ ψαύοιμ' ἂν ὧν. Electra 223. μὴ ψαῦ', ὧν σε μὴ ψαύειν χρεών.

Deinde, versu 835. distingui potest, Θέμις· μάλιστα τὴν ἐμὴν etc. *Imo licet: praecipue cum ducturus sis meam filiam.* Vulgo, Θέμις μάλιστα, τὴν etc. γαμεῖς. i. e. γαμήσεις. *ducturus es.*

837. ποίους γάμους ἔφησθ'; Barnesius mutavit ἔφησθ' in φής. sed magis probabile videtur ut scriba mutaret Ποῖον γάμον in Ποίους γάμους, quam φὴς in ἔφησθα. [Marklandi emendationem probavit Musgravius. Mihi verior visa est Barnesiana.]

838. εἰ μή τι παρανοοῦσα. Opinor περινοοῦσα, *Nisi quid vafri mente agitans*, nisi quid comminiscens. Vix enim quisquam tam inurbane reginam allocutus fuisset, ut eam παρανοίας (*dementiae*) insimularet. Hesychius: Περίνοια· μηχανή, τέχνη. vide Budaeum Comment. Gr. Ling. p. 422. Ver. 840. Ald. et Codd. A. B. habent μεμνημένοις. Vulgatam μεμνημένους veriorem puto.

846. ἄμφω γὰρ οὐ ψευδόμεθα. Achilles, mirans quid sibi vellet haec historia de nuptiis suis, dicit Clytaemnestrae, neque ac ille miranti, Εἴκαζε· κοινόν ἐστιν εἰκάζειν τάδε, Ἄμφω γὰρ ἐψευδόμεθα τοῖς λόγοις ἴσως. *Conjecta: ad utrumque nostrum spectat conjectare de hac re, Uterque enim forte decepti fuimus logis*, seu, *verbis inanibus.* Vulgo plene distinguitur post Εἴκαζε et post τάδε: et legitur οὐ ψευδόμεθα pro ἐψευδόμεθα.

[848. ὡς εἴξασιν. Hujus temporis, quod ex Analogiae legibus non formatur, duo exempla praebet Aristophanes: unum Nub. 340. εἴπερ Νεφέλαι γ' εἰσὶν ἀληθῶς θνηταῖς εἴξασι γυναιξίν. Alterum Av. 94. οἱ δώδεκα θεοὶ εἴξασιν ἐπιτρῖψαι σέ. Utrumque locum indicaverat Barnesius. *Musgravius.*]

ΚΛ. χαῖρ'· οὐ γὰρ ὀρθοῖς ὄμμασίν σ' ἔτ' εἰσορῶ,
ψευδὴς γενομένη, καὶ παθοῦσ' ἀνάξια.
ΑΧ. καὶ σοι τόδ' ἐστὶν ἐξ ἐμοῦ. πόσιν δὲ σὸν
στείχω ματεύσων τῶνδε δωμάτων ἔσω.
ΠΡ. ὦ ξέν', Αἰακοῦ γένεθλον, μεῖνον· ὦ σέ τοι λέγω
τὸν θεᾶς γεγῶτα παῖδα, καὶ σὲ τὴν Λήδας κόρην.
ΑΧ. τίς ὁ καλῶν, πύλας παροίξας; ὡς τεταρβηκὼς καλεῖ.
ΠΡ. δοῦλος. οὐχ ἁβρύνομαι τῷδ'· ἡ τύχη γάρ μ' οὐκ ἐᾷ.
ΑΧ. τίνος; ἐμὸς μὲν οὐχί· χωρὶς τἀμὰ κἀγαμέμνονος.
ΠΡ. τῆσδε τῆς πάροιθεν οἴκων, Τυνδάρεω δόντος πατρός.
ΑΧ. ἕσταμεν· φράζ', εἴ τι χρήζεις, ὧν μ' ἐπέσχες οὕνεκα.
ΠΡ. ἦ μόνω πάροιθε δῆτα ταῖσδ' ἐφέστατον πύλαις;
ΚΛ. ὡς μόνοις λέγοις ἄν· ἔξω δ' ἐλθὲ βασιλείων δόμων.
ΠΡ. ὦ τύχη, πρόνοιά θ' ἡ 'μή, σῶσον οὓς ἐγὼ θέλω.
ΑΧ. ὁ λόγος εἰς μέλλοντ' ἂν ὤσῃ χρόνον· ἔχει δ' ὄγκον τινά.
ΚΛ. δεξιᾶς ἕκατι μὴ μέλλ', εἴ τι μοι χρήζεις λέγειν.

[851. ὀρθοῖς ὄμμασιν. Vide Porsonum in Addend. ad Hec. v. 966.]

855. ὡς σέ τοι λέγω. Opinor, ὦ σέ τοι λέγω· ut Aristoph. Avib. 275. Οὗτος ὦ, σέ τοι, sc. καλῶ. Helen. 1643. Οὗτος ὦ, ποῖ σὸν πόδ' αἴρεις etc. Pro θερά. (θεράπων) Cod. C. habet πρε. (i. e. Πρεσβύτης) hic et in sequentibus. Recte. vid. ad ver. 891. et ad Dram. Personas. Pro παροίξας ver. 857. Cod. A. $\overset{\pi\alpha\rho}{\underset{\alpha\nu}{\;}}$οιξας.

860. τῶνδε, τῶν πάροιθεν, οἴκων, Τυνδάρεω δόντος πατρός. MS. A. pro τῶνδε τῶν habet τησδε της: quam scripturam (τησδε της) vox πατρὸς poscere et confirmare videtur, ut et versus 46, 869. 870. Puto ab Euripide fuisse Τῆσδε, τῆς πάροιθεν, οἰκεὺς, Τυνδάρεω δόντος πατρός· *Hujusce, quae hic stat, famulus, Tyndareo patre dante.* vide Harpocrat. V. Οἰκέως· Sophocl. Oed. Tyran. 775. Homer. Odyss. Ξ. 4. 63. Iliad. Z. 366. et Valckenaer. ad Ammon. III, 5. Caussa interpolationis manifesta est. [Edidi ex MS. secutus Musgravium.]

[862. μόνῳ — παῖδ' pro μόνω — ταῖσδ' Aldus.]

863. ὡς ΜΟΝΟΙΣ λέγοις ἄν. Quaesiverat senex, an ΜΟΝΩ ἐφέστατον πύλαις, Dualiter, *soli vos* DUO *statis ad portas?* probabile videtur Clytaemnestram respondisse, Ὡς ΜΟΝΟΙΝ λέγοις ἄν, *tanquam nobis* DUOBUS SOLIS *dixeris.* In ver. 864. pro σῶσον οὓς Cod. B. σωσονσ': A. σωσας: i. e. σῶσον οὓς, et σῶσον ἅς. utrumque de Iphigenia.

865. ἂν ὤσῃ. Non intelligo. ἀνοίσει (fut. ab ἀναφέρω) εἰς, usitata est locutio. Ambigua vel dubia cum sint ἂν ὤσῃ, et μέλλοντα χρόνον, reliqui versionem Canteri et Barnesii. [Scaliger emendavit ἂν εἴη. εἰς μέλλοντα λεύσσει Reiskius.]

866. δεξιᾶς ἕκατι μὴ μέλλ', εἴ τι μοι χρήζεις λέγειν. Illustrationem postulat hic locus. Δεξιᾶς ἕκατι nunquam significat *Per dextram*, quemadmodum vertunt: sed vel, *propter dextram*, vel, *dextram quod attinet.* neque probabile est, *Reginam*, Agamemnonis uxorem, obsecraturam esse *servum* suum *per*

ΠΡ. οἶσθα δῆτά μ' ὅστις ὢν, σοὶ καὶ τέκνοις εὔνους ἔφυν;
ΚΛ. οἶδά σ' ὄντ' ἐγὼ παλαιὸν δωμάτων ἐμῶν λάτριν.
ΠΡ. χὤτι μ' ἐν ταῖς σαῖσι φερναῖς ἔλαβεν Ἀγαμέμνων ἄναξ;
ΚΛ. ἦλθες εἰς Ἄργος μεθ' ἡμῶν, κἀμὸς ἦσθ' ἀεί ποτε.
ΠΡ. ὧδ' ἔχει· καὶ σοὶ μὲν εὔνους εἰμὶ, σῷ δ' ἧσσον πόσει.
ΚΛ. ἐκκάλυπτε νῦν ποθ' ἡμῖν, οὕς τινας λέγεις λόγους.
ΠΡ. παῖδα σὴν πατὴρ, ὁ φύσας, αὐτόχειρ μέλλει κτανεῖν.
ΚΛ. πῶς; ἀπέπτυσ', ὦ γεραιὲ, μῦθον· οὐ γὰρ εὖ φρονεῖς.
ΠΡ. φασγάνῳ λευκὴν φονεύων τῆς ταλαιπώρου δέρην.
ΚΛ. ὦ τάλαιν' ἐγώ· μεμηνὼς ἆρα τυγχάνει πόσις;
ΠΡ. ἀρτίφρων, πλὴν εἰς σὲ καὶ σὴν παῖδα. τοῦτο δ' οὐ φρονεῖ.
ΚΛ. ἐκ τίνος λόγου; τίς αὐτὸν οὑπάγων ἀλαστόρων;
ΠΡ. θέσφαθ', ὥς γε φησὶ Κάλχας, ἵνα πορεύηται στρατός.
ΚΛ. ποῖ; τάλαιν' ἐγώ· τάλαινα δ' ἣν πατὴρ μέλλει κτανεῖν.
ΠΡ. Δαρδάνου πρὸς δώμαθ', Ἑλένην Μενέλεως ὅπως λάβῃ.
ΚΛ. εἰς ἄρ' Ἰφιγένειαν Ἑλένης νόστος ἦν πεπρωμένος;
ΠΡ. πάντ' ἔχεις. Ἀρτέμιδι θύσειν παῖδα σὴν μέλλει πατήρ.
ΚΛ. ὁ δὲ γάμος τίν' εἶχε πρόφασιν, ἥ μ' ἐκόμισεν ἐκ δόμων;

dextram ejus. nam longe diversae sunt circumstantiae, ubi Iphigenia in Tauris ver. 1068. supplicat Choro πρὸς δεξιᾶς, *per dextram*. Illae enim ingenuae erant, licet captivae: et φίλας eas appellat Iphigenia, ver. 458. et φιλτάτας ver. 1056. Aliter explicanda haec sunt. Regum et magnatum mos erat dextram osculandam vel tangendam porrigere servis et humilioribus quibuscunque qui fidem ac protectionem eorum implorarent, aut aliud quid peterent, vel gratias agerent, vel gratularentur: vel denique simpliciter, in signum approbationis eorum. Res est notissima (in regibus adhuc durat), et exempla ubique: vid. Alcest. 191. Sophoclem Oed. Tyr. 779. Arrianum Dissert. I, 19. Senex itaque pro more gratiam hanc exspectabat, atque hanc exspectationem gestu aliquo significasse supponendus est. Sed Clytaemnestra, morae impatiens, jubet eum pergere tanquam hoc signum accepisset: *quod ad dextram meam attinet ne cunctere, si quid habes mihi dicere.* Reticetur in narratione *actio* aliqua senis, vel *gestus*, quem spectatores videbant: quemadmodum Mariae actio, vel apprehensio pedum Domini Nostri in isto D. Joannis XX, 17. *Μή μου ἅπτου.*

[867. οἶσθα δῆτά γ'. Lege, *Οἶσθα δῆτά μ' ὅστις ὢν*, notior phrasis quam ut illustratione egeat. Vide tamen Kuster. ad Aristoph. Plut. 55. *Porsonus.*]

869. χ' ὥτι δή με ταῖς σαῖς φερναις etc. Codices omnes, *Χ ωτι μ' ἐν ταις σαισι φερναις ελαβεν* etc. et ita edidi. σαῖσι pro ταῖς σαῖς conjecerat Heathius. Bene, nisi aliter MSS. In prioribus Editt. Graecam linguam, vel metrum, frustra quaesiveris.

875: φονεύων τὴν ταλαιπώρου δέρην. MSS. A. B. της ταλαιπωρου. Recta, ut ver. 491. et alibi.

884. ὁ δὲ γάμος τίν' εἶχε τὴν πρόφασιν, ἥ μ' ἐκόμισ' ἐκ δόμων; Neque hic est Trochaïcus, nisi scribatur, Ὁ δὲ γάμος τίν' εἶχε πρό-

ΠΡ. ἵν' ἀγάγῃς χαίρουσ' Ἀχιλλεῖ παῖδα νυμφεύουσα σήν.
ΚΛ. ὦ θύγατερ, ἥκεις ἐπ' ὀλέθρῳ καὶ σὺ, καὶ μήτηρ σέθεν.
ΠΡ. οἰκτρὰ πάσχετον δύ' οὖσαι· δεινὰ δ' Ἀγαμέμνων ἔτλη.
ΚΛ. οἴχομαι τάλαινα, δάκρυόν τ' ὄμματ' οὐκέτι στέγει.
ΠΡ. εἴπερ ἀλγεινὸν, τὰ τέκνων στερομένην δακρυῤῥοεῖν.
ΚΛ. σὺ δὲ τάδ', ὦ γέρον, πόθεν φὴς εἰδέναι πεπυσμένος;
ΠΡ. δέλτον ᾠχόμην φέρων σοὶ, πρὸς τὰ πρὶν γεγραμμένα.
ΚΛ. οὐκ ἐῶν, ἢ ξυγκελεύων παῖδ' ἄγειν θανουμένην;
ΠΡ. μὴ μὲν οὖν ἄγειν· φρονῶν γὰρ ἔτυχε σὸς πόσις τότ' εὖ.
ΚΛ. κᾆτα πῶς φέρων σὺ δέλτον οὐκ ἐμοὶ δίδως λαβεῖν;
ΠΡ. Μενέλεως ἀφείλεθ' ἡμᾶς, ὃς κακῶν τῶνδ' αἴτιος.
ΚΛ. ὦ τέκνον Νηρῇδος, ὦ παῖ Πηλέως, κλύεις τάδε;
ΑΧ. ἔκλυον οὖσαν ἀθλίαν σε. τὸ δ' ἐμὸν οὐ φαύλως φέρω.
ΚΛ. παῖδά μου κατακτενοῦσι σοῖς δολώσαντες γάμοις.
ΑΧ. μέμφομαι κἀγὼ πόσει σῷ, κοὐχ ἁπλῶς οὕτω φέρω.
ΚΛ. οὐκ ἐπαιδεσθήσομαί γε προσπεσεῖν τὸ σὸν γόνυ,
θνητὸς ἐκ θεᾶς γεγῶτος· τί γὰρ ἐγὼ σεμνύνομαι;
ἢ τίνος σπουδαστέον μοι μᾶλλον, ἢ τέκνου πέρι;
ἀλλ' ἄμυνον, ὦ θεᾶς παῖ, τῇ τ' ἐμῇ δυσπραξίᾳ,
τῇ τε λεχθείσῃ δάμαρτι σῇ· μάτην μὲν, ἀλλ' ὅμως
σοὶ καταστέψασ' ἐγώ νιν ἦγον, ὡς γαμουμένην·
νῦν δ' ἐπὶ σφαγὰς κομίζω· σοὶ δ' ὄνειδος ἵξεται,
ὅστις οὐκ ἤμυνας. εἰ γὰρ μὴ γάμοισιν ἐζύγης,

φασιν, ἢ μ' ἐκόμισεν ἐκ δόμων; Et articulum τὴν abjicit Cod. B. Versu proxime sequenti, iterum legi potest νυμφεύσουσα, ut 458. et ita Barnesius.

886. καὶ σὺ, καὶ μήτηρ σέθεν. Mallem, χ' ἡ μήτηρ, i. e. καὶ ἡ: quia ita fere scribitur post καὶ σύ.

887. οὖσαι. Sic potius quam οὔσα dualiter, propter ὁμοιοτέλευτα ista οἰκτρὰ et δεινά.

891. δέλτον ᾠχόμην φέρων σοι. Hinc clare liquet hunc senem famulum eundem esse qui initio fabulae una cum Agamemnone scenam ingressus est. Restitui igitur Πρε. (pro Θερά.) ex Cod. C. Paulo ante pro τέκνων Cod. A. παίδων. Alterum ab interpolatione, vel glossemate suprascripto.

[894. φέρων γε. Omni venere caret particula. Lege, κᾆτα πῶς φέρων σὺ δέλτον. Porsonus.]

[895. τῶνδ' ὃς αἴτιος κακῶν Porsonus ad Med. 535. Versiculum ex Athenaeo Euripidi redonarat P. Leopardus Em. VI. 18.]

901. ἐκ Θεᾶς γεγῶτα. Codd. A. B. C. γεγωτ ος. / α. Bene τὸ σὸν γόνυ γεγῶτος, ut τῇ ἐμῇ χειρὶ Παύλου 1 Cor. xvi, 21. τὸν ἐμὸν ὠδίνων πόνον, init. Phoenissarum. Versu 900. non male scriberetur, Οὐκ ἐπαιδεσθήσομαι 'γὼ προσπεσεῖν etc. pro γε vide ver. 1596.

[902. ἢ τίνος (pro vulg. ἐπὶ τίνος) ut πέρι utrumque genitivum regat. Porsonus.]

ἀλλ' ἐκλήθης γοῦν ταλαίνης παρθένου φίλος πόσις.
πρὸς γενειάδος σε, πρός σε δεξιᾶς, πρὸς μητέρος·
ὄνομα γὰρ τὸ σόν μ' ἀπώλεσ', ᾧ σ' ἀμυνάθειν χρεών.
οὐκ ἔχω βωμὸν καταφυγεῖν ἄλλον, ἢ τὸ σὸν γόνυ,
οὐδὲ φίλος οὐδεὶς πέλας μοι. τὰ δ' Ἀγαμέμνονος κλύεις
ὠμὰ, καὶ πάντολμ'. ἀφῖγμαι δ', ὥσπερ εἰσορᾷς, γυνὴ
ναυτικὸν στράτευμ', ἄναρχον, κἀπὶ τοῖς κακοῖς θρασὺ,
χρήσιμον δ', ὅταν θέλωσιν. ἢν δὲ τολμήσῃς σύ μου
χεῖρ' ὑπερτεῖναι, σεσώσμεθ'· εἰ δὲ μὴ, οὐ σεσώσμεθα.
ΧΟ. δεινὸν τὸ τίκτειν, καὶ φέρει φίλτρον μέγα·
πᾶσίν τε κοινὸν, ὥσθ' ὑπερκάμνειν τέκνων.
ΑΧ. ὑψηλόφρων μοι θυμὸς αἴρεται πρόσω·
ἐπίσταται δὲ τοῖς κακοῖσί τ' ἀσχαλᾶν,
μετρίως τε χαίρειν τοῖσιν ἐξωγκωμένοις.
ΧΟ. λελογισμένοι γὰρ οἱ τοιοίδ' εἰσὶν βροτῶν
ὀρθῶς διαζῆν τὸν βίον, γνώμης μέτα.
ΑΧ. ἔστιν μὲν οὖν ἵν' ἡδὺ μὴ λίαν φρονεῖν,
ἔστιν δὲ χὤπου χρήσιμον γνώμην ἔχειν.
ἐγὼ δ' ἐν ἀνδρὸς εὐσεβεστάτου τραφεὶς
Χείρωνος, ἔμαθον τοὺς τρόπους ἁπλοῦς ἔχειν·
καὶ τοῖς Ἀτρείδαις, ἢν μὲν ἡγῶνται καλῶς,
πεισόμεθ'· ὅταν δὲ μὴ καλῶς, οὐ πείσομαι.

909. πρὸς γενειάδος, πρὸς σῆς δεξιᾶς, πρός τε μητέρος. Peccat ter in numeros Trochaïcos. Recte legeretur, Πρὸς γενειάδος σε, πρός τε (vel πρός σε) δεξιᾶς, πρὸς μητέρος. Vide Valckenaer. ad Phoeniss. 1659. Paullo aliter conjicitur, Πρὸς γένει ἄδος, δεξιᾶς πρὸς σῆς τε, πρός τε μητέρος· Vel, Πρὸς γένει ἄδος, δεξιᾶς τε, πρός τε τῆς σῆς μητέρος. — Dubito an diphthongus ει unquam sic correptus inveniatur in versu Trochaïco vel Iambico. Exemplum desidero. [πρὸς γενειάδος σε, πρὸς σῆς δεξιᾶς, πρὸς μητέρος. *Musgravius.*]

912. γελᾷ μοι. Verius videretur πέλας μοι, *prope est*, (auxilio est) *mihi*: omnes deseruerunt me. Alcest. 80. Ἀλλ' οὐδὲ φίλων τις πέλας οὐδείς. quae ipsa fere sunt verba hujus loci. Propius esset, πελᾷ μοι, quomodo Aeschylus et Sophocles scribunt. [Emendationem πέλας probat Musgravius.]

917. καὶ φέρει. Codd. omnes, και φερειν. num voluerunt φέρον?

[918. κοινὸν, ὥσθ'. Reiskius, κοινόν ἐσθ'.]

919. αἴρεται πρόσω. Cum non certus sim me intelligere haec verba, reliqui quod erat in versione.

[920. Imitatur Archilochum, qui sic apud Stobaeum Tit. XX. θυμὲ, —Ἀλλὰ χαρτοῖσίν τε χαῖρε, καὶ κακοῖσιν ἀσχάλα, Μὴ λίην. Pro ἐπίσταται malim ἐπίσταμαι. *Musgravius.*]

929. οὐ πείσομαι. Priores Editt. et Cod. C. habent οὐ πεισόμεθα, hoc modo ordinandum, Πεισόμεθ'· ὅταν δὲ μὴ καλῶς, οὐ πεισόμεθ',

ἀλλ' ἐνθάδ', ἐν Τροίᾳ τ', ἐλευθέραν φύσιν
παρέχων, Ἄρην, τὸ κατ' ἐμὲ, κοσμήσω δορί.
σὲ δ', ὦ σχέτλια παθοῦσα πρὸς τῶν φιλτάτων,
ἃ δὴ κατ' ἄνδρα γίγνεται νεανίαν,
τοσοῦτον οἶκτον περιβαλὼν καταστελῶ·
κοὔποτε κόρη σὴ πρὸς πατρὸς σφαγήσεται,
ἐμὴ φατισθεῖσ'· οὐ γὰρ ἐμπλέκειν πλοκὰς
ἐγὼ παρέξω σῷ πόσει τοὐμὸν δέμας.
τοὔνομα γὰρ, εἰ καὶ μὴ σίδηρον ἤρατο,
τοὐμὸν φονεύσει παῖδα σήν· τὸ δ' αἴτιον,
πόσις σός· ἁγνὸν δ' οὐκέτ' ἐστὶ σῶμ' ἐμὸν,
εἰ δι' ἔμ' ὀλεῖται, διά τε τοὺς ἐμοὺς γάμους,
ἡ δεινὰ τλᾶσα, κοὐκ ἀνεκτὰ παρθένος,
θαυμαστὰ δ' ὡς ἀνάξι' ἠτιμασμένη.
ἐγὼ κάκιστος ἦν ἄρ' Ἀργείων ἀνὴρ,
ἐγὼ τὸ μηδὲν, Μενέλεως δ' ἐν ἀνδράσιν,
ὡς οὐχὶ Πηλέως, ἀλλ' ἀλάστορος γεγὼς,
εἴπερ φονεύει τοὐμὸν ὄνομα σῷ πόσει.
μὰ τὸν δι' ὑγρῶν κυμάτων τεθραμμένον
Νηρέα, φυτουργὸν Θέτιδος, ἥ μ' ἐγείνατο,
οὐχ ἅψεται σῆς θυγατρὸς Ἀγαμέμνων ἄναξ,

ἀλλ' ἐνθάδ' etc. quo pacto turbatus animus Achillis, et festinata confusaque loquela optime exprimitur: *θυμὸς γὰρ τέχνης οὐ δεῖται*, ut Ille ait. Exempla habeo parium rejectionum syllabae in omnium fere versuum generibus, utcumque haec rejectio seu vocum divisio non placeat magno emendatori in Menand. et Philem. Reliq. No. CV. p. 54. [Reliqui *πείσομαι*, canonis Porsoniani ad Med. 510. probe recordatus, vocalem nempe in fine versus non posse elidi, *nisi* syllaba longa praecedat. Ipse Porsonus in nott. inedd. „Recte Barnesius ediderat *πείσομαι*."]

931. *Ἄρει τῷ κατ' ἐμὲ κοσμήσω δορί.* Conjeceram, *Ἄρη, τὸ κατ' ἐμὲ*, etc. sed post Brodaeum: *Martem, quantum in me est, ornabo pugnando.* Codices omnes habent $\alpha\rho^{\epsilon\iota.}_{\eta.}$ De suprascripta lectione vid. ad ver. 156.

93z. *σὲ δ', ὦ σχέτλια παθοῦσα.* Ita MSS. et Edd. vetustae. Recte: nam *σχέτλια* est tribrachys. Innumera sunt exempla: sed clare Aristoph. Plut. 857.

938. *τοὔνομα γὰρ*, etc. Distinxi (et ita Heathius) post *γὰρ*, et post *ἤρατο*, non post *τοὐμόν*.

945. *ἐγὼ τὸ μηδὲν* (*Μενέλεως δ' ἐν ἀνδράσιν*) *Ὡς οὐχὶ Πηλέως.* Ita haec distingui debent. Magno in contemtu Menelaum habebat Euripides, ut ex pluribus locis patet. *Πηλέως* est dissyllabum. Versu 944. pro *ἦν ἄρ' Ἀργείων*, forte scrib. *ἦν ἄν*, et *φονεύοι*, *causam caedis praeberet.* [Pro *σῷ πόσει* Reiskius conjicit *σὴν κόρην*, Musgravius *σοὶ πόριν.*]

οὐδ' εἰς ἄκραν χεῖρ', ὥστε προσβαλεῖν πέπλοις·
ἢ Σίπυλος ἔσται πολὺς, ὅρισμα βαρβάρων,
ὅθεν πεφύκασ' οἱ στρατηλάται γένος,
Φθία δὲ τοὐμὸν οὐδαμοῦ κεκλήσεται.
πικροὺς δὲ προχύτας, χέρνιβάς τ' ἐνάρξεται

951. οὐδ' ΕΙΣ ἄκραν χεῖρ', ὥστε. Litera una addita, legi potest et distingui, melius, ut opinor, Οὐχ ἅψεται σῆς θυγατρὸς Ἀγαμέμνων ἄναξ, Οὐδέ ΤΙΣ, ἄκραν χεῖρ' ὥστε προσβαλεῖν πέπλοις, etc. adumbratum ex Hom. Iliad. Α. 88. Οὔ ΤΙΣ ἐμεῦ ζῶντος — οὐδ' ἢν Ἀγαμέμνονα εἴπῃς. sic hac Fab. 972. ΕἸ ΤΙΣ με τὴν σὴν θυγατέρ' ἐξαιρήσεται. Si recte habet vulgata, intellige οὐδ' εἰς ἄκραν χεῖρ', *neque quod ad digitum attinet*: quod est Terentii *uno digito tangere*, Nostri ἄκρᾳ θιγεῖν χερὶ, Helen. 1460. Sed potest dubitari de εἰς. Ἄκραν χεῖρα προσοίσει Aristoph. Lysistrat. 436. et 444, ἄκραν χεῖρα προσβαλεῖν. [Forsan legendum, Ἀγαμέμνων ἄναξ, Οὐδείς, ut Ἀγαμέμνων sit vocandi casus. Sed meliora nunc video. Lege, Οὐδ' ὥστε χεῖρα προσβαλεῖν πέπλοις ἄκραν. *Porsonus.*]

952. ἢ Σίπυλος ἔσται πόλις, ὅρισμα etc. Dixi de hoc loco in not. ad Supplic. Mulier. ver. 1055. p. 195. ubi legebam, Ἢ Σίπυλος ἔσται μέγα, (πόλισμα Βαρβάρων· Ὅθεν πεφύκασ' οἱ στρατηλάται) γένος Φθία δὲ τοὐμόν γ' οὐδαμοῦ κεκλήσεται. ex loco Andromach. 208. ἡ Λάκαινα μὲν πόλις ΜΕΓ' ἐστὶ, τὴν δὲ Σκύρον οὐδαμοῦ τίθῃς· et ex praestantissimo Cod. A. in quo omittitur vox μέγα, ab ignorantibus quomodo Σίπυλος et μέγα, vel μέγα et πόλισμα, possent consistere. deinde, ex πόλισμα factum est πόλις ὅρισμα, ut iambus esset integer. Omnes codices habent τ' ουδαμον, i. e. γ' οὐδαμοῦ κεκλήσεται. Γένος, *origo*, ut *genus* Horatio, *Messi clarum* genus *Osci*. [ἔσται πόλις. Sipyli nomine montem plerique intelligunt. Sed urbem quoque ita dictam memorant Plinius Nat. Hist. II. 41. Stephanus Byzantinus in voce. Aristides T. I. p. 229. 260. et 270. ed. Jebb. et postremo quidem loco a Pelope conditam fuisse docet, unde certissime colligitur, vulgatum ἔσται πόλις vitiosum esse. Sed nec e longinquo petenda est medicina. Legendum enim ἔσται πολὺς, ut πολὺς eandem vim habeat, quam Marklandi μέγας. Sic τὸ πρῶτον ἦν πολὺς παρῇ Orest. 1206. ὁρῶν τὸν Πομπήϊον πολὺν μὲν ἐν γῇ, πολὺν δὲ ἐν θαλάσσῃ. Plutarch. Op. Mor. p. 568. πολλὴν ἡγοῦμαι τὴν θεὸν [ἐν] ἀνθρωπείοις καὶ θείοις πράγμασι. Philostratus de vita Apollonii VI. 2. emendatus a Valckenaerio V. Cl. ad Hippolytum v. 1. Aratus, ἔκτανε πολλὸν ἐόντα Πλειότερος προφανεὶς, de Orione. Sipylum urbem fuisse ostendi, unde, quod eam Achilles ὅρισμα vocat, deprimendi Agamemnonis studio tribuendum est. Crederes enim, quod ὅρισμα tantum dicitur, aut montem horridum et incultum esse, aut saltem supra pagi rusticani conditionem non assurgere. Colorem autem huic contumeliae praebuit, quod Sipylus revera in confinio Lydiae et Phrygiae situs erat. Vide Hesychium in voce. *Musgravius.*]

[953. πεφύκασι—γένος significare videtur, non Atridas ipsos, sed prosapiam eorum Sipylo oriundam esse. *Musgravius.*]

955. ἀνάξεται. Si haec sit vera lectio, sensus, opinor, erit, Merces quam *reportabit* Calchas ex his προχύταις et χέρνιψιν, illi futura est amara. Sin ἀνέξεται· *sentiet, experietur* illam amaram. Versus qui sequuntur distingui possunt, Τίς δὲ μάντις ἔστ'; ἀνὴρ Ὃς ὀλίγ' ἀληθῆ (πολλὰ δὲ ψευδῆ) λέγει Τυχών· ὅταν δὲ etc. *Vir, qui pauca*

Κάλχας ὁ μάντις. τίς δὲ μάντις ἔστ' ἀνήρ;
ὃς ὀλίγ' ἀληθῆ, πολλὰ δὲ ψευδῆ, λέγει
τυχών· ὅταν δὲ μὴ τύχῃ, διοίχεται.
ἢ τῶν γάμων ἕκατι μυρίαι κόραι
θηρῶσι λέκτρον τοὐμόν; εἴρηται τόδε.
ἀλλ' ὕβριν ἐς ἡμᾶς ὕβρισ' Ἀγαμέμνων ἄναξ.
χρῆν δ' αὐτὸν αἰτεῖν τοὐμὸν ὄνομ' ἐμοῦ πάρα,
θήραμα παιδός. ἡ Κλυταιμνήστρα δέ μοι
μάλιστ' ἐπείσθη θυγατέρ' ἐκδοῦναι πόσει·
ἔδωκά τ' ἂν Ἕλλησιν, εἰ πρὸς Ἴλιον
ἐν τῷδ' ἔκαμνε νόστος. οὐκ ἠρνούμεθ' ἂν
τὸ κοινὸν αὔξειν, ὧν μετ' ἐστρατευόμην.
νῦν δ' οὐδέν εἰμι παρά γε τοῖς στρατηλάταις,
ἐν εὐμαρεῖ τε δρᾶν τε, καὶ μὴ δρᾶν καλῶς.
τάχ' εἴσεται σίδηρος, ὃν πρὶν εἰς Φρύγας
ἐλθεῖν, φόνου κηλῖσιν αἵματι χρανῶ,
εἴ τις με τὴν σὴν θυγατέρ' ἐξαιρήσεται.

solum vera (inter multa falsa) dicit, Si scopum attigerit: quum vero non attigerit, perit: scil. vates *perit*, quatenus *vates*. *Τίς* est *qualis*. [Reponenda vox in sacris faciendis solennis, ἐνάρξεται. Sic κανᾶ δ' ἐναρχέσθω τις inf. 1471. Nec abludit ἐξάρχου κανᾶ supra 435. *Musgravius.*]

959. ἢ τῶν γάμων ἕκατι. In exemplar. antiquis est τῶν γαμούντων. nesciebant interpolatores secundam in ἕκατι longam esse. Deesse puto negativum, ἢ οὐ τῶν γάμων ἕκατι etc. animose et ex persona Achillis: *Nonne sunt decem millia puellarum quae libenter et avide acciperent me maritum?* Sumtum ex Hom. Iliad. *I*, 395. Ἦ οὐ, monosyllabice, ut saepe, et semper. Quando *υ* et *ε* concurrunt in diversis pedibus, ut hic; saepe dirimuntur per *γ'*, vel alio quo modo.

965. ἔδωκά τ' ἂν Ἕλλησιν. Barnesius, opinor, inseruit γ' post ἄν. potuit σφ', *illam*. [Neutrum necesse. τ' ἂν per crasin pro τοι ἂν syllabam longam facit. Vide Porsonum ad Med. 865. ἔδωκέ τ' ἂν Aldus.]

969. ἐν εὐμαρεῖ τε etc. *Nulliusque momenti ad rem bene gerendam, vel non gerendam.* Reliqui versionem Barnesii. Longe aliter Canterus, et adhuc longe aliter verti potest. [ἐν εὐμαρεῖ valet hic εὐμαρὲς, ut Helen. 1247. Sic ἐν ἴσῳ pro ἴσον hujus fab. 1199. ἐν εὐσεβεῖ pro εὐσεβὲς Helen. 1297. Sensus est: *Res nullius momenti ipsis videtur.* ἐν εὐμαρεῖ enim hic, ut Helen. 1 47. idem sonat, quod ἐν κούφῳ. *Musgravius.*]

970. τάχ' εἴσεται σίδηρος. Phoeniss. 260. Ἂν Ἄρης τάχ' οἴσεται, vel εἴσεται, quod ultimum placet Valckenaerio, ab hoc loco non parum adjutum. Ex iis quae ibi citat vir doctissimus, haec locutio, τάχ' εἴσεται, videtur fuisse formula.

[970. ὃν, πρὶν εἰς Φρύγας Ἐλθεῖν φόνον, κηλῖσιν αἵματος χρανῶ. *Porsonus* apud Dobraeum. *Ex Addendis.*]

971. φόνου κηλῖσιν αἵματι χρανῶ. Vel, φόνου κηλῖσι, χ' αἵματι χρανῶ.

ἀλλ' ἡσύχαζε· θεὸς ἐγὼ πέφηνά σοι
μέγιστος, οὐκ ὤν, ἀλλ' ὅμως γενήσομαι.
ΧΟ. ἔλεξας, ὦ παῖ Πηλέως, σοῦ τ' ἄξια,
καὶ τῆς ἐναλίας δαίμονος, σεμνῆς θεοῦ.
ΚΛ. φεῦ. πῶς ἄν σ' ἐπαινέσαιμι μὴ λίαν λόγοις,
μήτ' ἐνδεῶς, μήτ' ἀπολέσαιμι τὴν χάριν;
αἰνούμενοι γὰρ ἀγαθοὶ, τρόπον τινὰ
μισοῦσι τοὺς αἰνοῦντας, ἢν αἰνῶσ' ἄγαν·
αἰσχύνομαι δὲ παραφέρουσ' οἰκτροὺς λόγους,
ἰδίᾳ νοσοῦσα· σὺ δ' ἄνοσος κακῶν ἐμῶν.
ἀλλ' οὖν ἔχει τι σχῆμα, κἂν ἄπωθεν ᾖ,
ἀνὴρ ὁ χρηστὸς, δυστυχοῦντας ὠφελεῖν.
οἴκτειρε δ' ἡμᾶς· οἰκτρὰ γὰρ πεπόνθαμεν·
ἣ πρῶτα μέν σε γαμβρὸν οἰηθεῖσ' ἔχειν,
κενὴν κατέσχον ἐλπίδ'. εἶτά σοι τάχα
ὄρνις γένοιτ' ἂν τοῖσι μέλλουσιν γάμοις,
θανοῦσ' ἐμὴ παῖς· ὅ σε φυλάξασθαι χρεών.
ἀλλ' εὖ μὲν ἀρχὰς εἶπας, εὖ δὲ καὶ τέλη·

Cogitavi de *αἷμά του* (i. e. *τινὸς*, nempe, Agamemnonis) *χρανεῖ* vel *φανεῖ*. Si omnia sana sunt, *αἵματι* appositivum erit *τῷ*, *κηλῖσιν φόνου*.

973. *Θεὸς ἐγὼ πέφηνά σοι Μέγιστος, οὐκ ὤν· ἀλλ' ὅμως γενήσομαι*. *Ego tibi apparui Deus Maximus, quamvis Deus non sim: sed tamen ero* fortassis. Lego, (nam vulgata sunt stultissima) *Θεὸς ἐγὼ πέφηνά σοι. Μέγιστος ὁ 'γών· ἀλλ' Ὅμως γενήσεται*. *Ego tibi apparui Deus. Maximum est discrimen: nihilominus fiet*. *Γενήσεται* pro *γενήσομαι* non mirum est, in ultima vocis syllaba, et ad finem versus. Plinius N. H. *Homo homini Deus*. *Μέγιστος ἀγὼν* ver. 1002. Potuit hoc, et multa alia, opinor, in contextum tuto admitti. Sed tutius visum est neminem offendere.

978. *μήτ' ἐνδεῶς, μήτ' ἀπολέσαιμι τὴν χάριν*. Haec sunt interpolata. Codices omnes, *μητ ενδε^η_ω ς μη τουδ*. Forte, *Μήτ' ἐνδεὴς τοῦδ', ἀπολέσαιμι τὴν χάριν! Utinam te possem laudare non nimis verbis, Neque deficiens in hac re, corrumperem gratiam!* Ἐνδεὴς τοῦδε, ut Troad. 906. *Ἄκουσον αὐτῆς, μὴ θάνῃ τοῦδ' ἐνδεής*. et Fragm. Incert. p. 511. *Ἤδ' ἐνδεὴς τοῦδ' οὖσα*.

979. Pro *οἱ 'γαθοι* A. B. *αγαθοι*: et *ην* pro *ἐὰν*, ver. 980. Ver. 981, *οικτρως* A. pro *οἰκτρούς*. Ver. 982, A, *κακων γ' ἐμων*. Bene. *γ'* enim saepissime inseritur, praecipue inter *ν* et vocalem *ε*, metro illud non postulante. vid. ad ver. 959. [*ἀγαθοὶ* et *ἂν* Stobaei ed. prima XII. (p. 85. ed. Grot.) lege *ἀγαθοὶ* et *ἢν*. *Porsonus*.]

[985. *ἔχει τι σχῆμα* i. e. *habet speciem*, vel *gratiam*, *κἂν ἄπωθεν ᾖ etiamsi genere propinquus non sit*. Mox verum videtur Canteri *ὠφελῶν*. *Musgravius*.]

988. *τοῖσι μέλλουσιν γάμοις*. Praetulerim *σοι—σοῖς τε μέλλουσιν γάμοις*, ut ver. 941. 1255. *tibi et tuae futurae uxori*.

σοῦ γὰρ θέλοντος, παῖς ἐμὴ σωθήσεται.
βούλει νιν ἱκέτιν σὸν περιπτύξαι γόνυ;
ἀπαρθένευτα μὲν τάδ'· εἰ δέ σοι δοκεῖ,
ἥξει δι' αἰδοῦς, ὄμμ' ἔχουσ' ἐλεύθερον.
ἢ μὴ παρούσης, ταῦτα τεύξομαι σέθεν;
ΑΧ. μενέτω κατ' οἴκους· σεμνὰ γὰρ σεμνύνεται.
ΚΛ. ὅμως δ' ὅσον γε δυνατὸν, αἰδεῖσθαι χρεών.
ΑΧ. σὺ μήτε σὴν παῖδ' ἔξαγ' ὄψιν εἰς ἐμὴν,
μήτ' εἰς ὄνειδος ἀμαθὲς ἔλθωμεν, γύναι.
στρατὸς γὰρ ἀθρόος, ἀργὸς ὢν τῶν οἴκοθεν,
λέσχας πονηρὰς καὶ κακοστόμους φιλεῖ.
πάντως δέ μ' ἱκετεύοντες ἥξετ' εἰς ἴσον,
εἴτ' ἀνικέτευτος ἧς· ἐμοὶ γὰρ ἔστ' ἀγὼν
μέγιστος ὑμᾶς ἐξαπαλλάξαι κακῶν.
ὥς ἕν γ' ἀκούσασ' ἴσθι μὴ ψευδῶς μ' ἐρεῖν.
ψευδῆ λέγων δὲ καὶ μάτην ἐγκερτομῶν,
θάνοιμι· μὴ θάνοιμι δ', ἢν σώσω κόρην.
ΚΛ. ὄναιο, συνεχῶς δυστυχοῦντας ὠφελῶν.
ΑΧ. ἄκουε δὴ νῦν, ἵνα τὸ πρᾶγμ' ἔχῃ καλῶς.
ΚΛ. τί τοῦτ' ἔλεξας; ὡς ἀκουστέον γέ σου.

[992. ἱκέτην Aldus.]

[993. Hesychius: ἀπαρθένευτα, οὐ πρέποντα παρθένοις. Σοφοκλῆς (leg. Εὐριπίδης) Ἰφιγενείᾳ τῇ ἐν Αὐλίδι. *Beck.*]

[994. Lege, ἐξεισιν, αἰδοῦς ὄμμ' — Hesych. Ἀντεκκομιεῖ· ἀντεύξει. Lege ἀντέξει. *Porsonus.*]

995. ἢ μὴ παρούσης, ταῦτα τεύξομαι σέθεν. Cum interrogatione; et ita Heathius. Pro Ἢ μὴ A. habet *Ἴδους*: quod forte nihil est praeter Ἢ μὴ οὐ, corruptum. Mallem, ταυτὰ, i. e. κατὰ ταυτά. constructio enim, opinor, est, τεύξομαί σου κατὰ ταυτά; *habebo te eodem modo bene affectum?*

997. αἰδεῖσθαι χρεών. Non intelligo αἰδεῖσθαι. intellexissem αἰτεῖσθαι, *petere.* [αἰτεῖσθαι probat Musgravius.]

1003. εἴτ' ἀνικέτευτος ἧς· ἐμοί. Vel, ἧσθ'· ἐμοὶ etc. si sit modi indicativi, quod puto. sin subjunctivi, addendum est punctum, ἧς. ἀνικέτευτος est *non-supplicans*, ut ἄνευκτος *non-precans*, in epigrammate, καὶ εὐχομένοις καὶ ἀνεύκτοις. [Heathius, Reiskius, et Musgravius εἴτ' ἀνικέτευτος ἦν.]

1005. ὥς ἕν γ'. Forte, Ὧσθ' ἕν γ' ἀκούσασ' etc.

1006. μάτην ἐγκερτομῶν. Forte, μάτην σ' ἐγκερτομῶν, ex sensu. μάτην est *falso*, ut saepe. ἐγκερτομῶν est ἐὰν ἐγκερτομῶ, ut ἢν σώσω mox, pro quo scribere potuit σώσας.

1009. ἔχῃ καλῶς. Codd. A. B. ἔχ$^{η}_{ει}$ ita ut ἵνα significet *ubi.*

1010. τί τοῦτ' ἔλεξας; ὡς ἀκουστέον γέ σου. Distinguendum opinor, Τί τοῦτ' ἔλεξας, ὡς ἀκουστέον γέ σου; *Quid hoc dicis quare me oportet audire te?* id est, Quid vis mihi significare per tuum istud, Ἄκουε δὴ νῦν; quod Achilles versu superiore dixerat. Tread. 889.

ΑΧ. πείθωμεν αὖτις πατέρα βέλτιον φρονεῖν.
ΚΛ. κακός τίς ἐστι, καὶ λίαν ταρβεῖ στρατόν.
ΑΧ. ἀλλ' οἱ λόγοι γε καταπαλαίουσιν λόγους.
ΚΛ. ψυχρὰ μὲν ἐλπίς· ὅ τι δὲ χρή με δρᾶν, φράσον.
ΑΧ. ἱκέτευ' ἐκεῖνον πρῶτα, μὴ κτείνειν τέκνα.
ἂν δ' ἀντιβαίνῃ, πρὸς ἐμὲ σοι πορευτέον.
εἰ γὰρ τὸ χρῇζον ἐπίθετ', οὐ τοὐμὸν χρεὼν
χωρεῖν· ἔχει γὰρ τοῦτο τὴν σωτηρίαν·
κἀγώ τ' ἀμείνων πρὸς φίλον γενήσομαι,
στρατός τ' ἂν οὐ μέμψαιτό μ', εἰ τὰ πράγματα
λελογισμένως πράσσοιμι μᾶλλον, ἢ σθένει.
καλῶς δὲ κρανθέντων, πρὸς ἡδονὴν φίλοις,
σοί τ' ἂν γένοιτο, κἂν ἐμοῦ χωρὶς, τάδε.
ΚΛ. ὡς σώφρον' εἶπας. δραστέον δ' ἃ σοι δοκεῖ.
ἢν δ' αὐτὰ μὴ πράσσωμεν, 'ἂν ἐγὼ θέλω,
ποῦ σ' αὖθις ὀψόμεσθα; ποῦ χρή μ' ἀθλίαν
ἐλθοῦσαν εὑρεῖν σὴν χέρ', ἐπίκουρον κακῶν;
ΑΧ. ἡμεῖς σε φύλακες, οὗ χρεὼν, φυλάσσομεν,

Τί δ' ἐστὶν, εὐχὰς ὡς ἐκαίνισας θεῶν: Si aliter accipiatur, ὡς significabit *nam*.

1011. πειθώμεθ' αὖτις πατέρα. Scaliger πίθωμεν. mallem πείθωμεν, quia proprius est. [Imo Scaliger perspicue πείθωμεν.] Et mox idem, ver. 1017. εἰ-πείθετ' (i. e. πείθεται) pro εἰ-ἐπίθετ'. Forte, εἰ-ἐπείθες, *si persuasisti*, i. e. persuadere potes. Codd. A. C. habent πείθωμεν, B. πειθο$^{μεν.}_{μεθ.}$ Edidi itaque πείθωμεν. et ita Reiskius.

1013. ἀλλ' οἱ λόγοι γε καταπαλαίουσιν λόγους. *Sed rationes superant rationes.* Obscure; exspectasses κακοὺς pro λόγους, hoc sensu: Sit Agamemnon, ut ais, κακὸς, tamen οἱ λόγοι interdum superant etiam κακοὺς. pergit Illa: ψυχρὰ μὲν ἐλπίς· τί δὲ χρή με δρᾶν φράσον. Deest syllaba Iambo. verum puto, ὅ τι δὲ χρή με δρᾶν φράσον. et ita opinor, Reiskius.

1016. ἂν δ' ἀντιβαίνῃ. Cod. A. Ἀντιβαίνοι. Pro Ἂν mallem Ἢν, ob sonum; cujus in his rebus magna habenda est ratio. Pro γενήσομαι (ver. 1019.) potuit scripsisse φανήσομαι, ut saepe: et ver. 1018. ἔχει ponitur sensu τοῦ ἕξει.

1021. Pro σθένει Codd. A. C. σθένω. et B. σθεν$^{ει.}_{ω.}$ quasi esset ὁ σθένος in recto, aeque ac τὸ σθένος· quemadmodum ὁ σκότος et τὸ σκότος, ὁ σκύφος et τὸ σκύφος. Argutum magis quam necessarium videri potest, εἰ τὸ πρᾶγμα τῷ λελογισμένῳ πράσσοιμι etc. τῷ λελογισμένῳ foret λογισμῷ, cui opponeretur σθένει.

1028. φυλάσσομεν Μή τις σ' ἴδῃ στείχουσαν. Post φυλάσσομεν (vel φυλάξομεν: licet illud defendi possit) ponenda est plena distinctio. Deinde legendum, Μή τις δ' ἴδῃ στείχουσαν etc. *Cave autem ne quis te videat euntem* etc. et scribendum, μηδὲ πατρῷον etc. *neque patris domum dedecora.* vide Andromach. 876. seqq. Pro σε φύλακες

μή τις σ᾽ ἴδῃ στείχουσαν ἐπτοημένην
Δαναῶν δι᾽ ὄχλου, μηδὲ πατρῷον δόμον
αἴσχυν᾽. ὁ γάρ τοι Τυνδάρεως, οὐκ ἄξιος
κακῶς ἀκούειν· ἐν γὰρ Ἕλλησιν μέγας.

ΚΛ. ἔσται τάδ᾽. ἄρχε· σοί με δουλεύειν χρεών.
εἰ δ᾽ εἰσὶ θεοὶ, δίκαιος ὢν ἀνὴρ σύ γε
ἐσθλῶν κυρήσεις· εἰ δὲ μὴ, τί δεῖ πονεῖν;

ΧΟ. τίν᾽ ἄρ᾽ ὑμέναιος διὰ λωτοῦ Λίβυος, στροφή.
μετά τε φιλοχόρου κιθάρας,
συρίγγων θ᾽ ὑπὸ καλαμοεσσᾶν,
ἔστασεν ἰαχάν;
ὅτ᾽ ἀνὰ Πήλιον αἱ καλλιπλόκαμοι

Cod. A. γε: frequenti mutatione γ et σ.

1033. ἔστιν τάδ᾽. ἄρχε. Mallem, ἔσται τάδ᾽, *Haec erunt*: i. e. ita faciam. saepissime ita scribit. Si Codd. consentiant in Ἔστιν τάδ᾽, sensus erit, *Vera dicis*; et de Tyndareo intelligendum. Sed prius verum puto. Notabis voces ἄρχε, et δουλεύειν, a Regina fastosa.

[1033. ἔσται pro ἔστιν editum ex em. Marklandi. Vide Porsonum ad Hec. 894.]

[1034. Pro σύ γε Valckenaerius ad Hippol. 952. legendum censet σύ τοι.]

1036. τίς ἄρ᾽ ὑμέναιος — etc. Ἔστασαν ἰαχὰν, Ὅτ᾽ ἀνὰ Πήλιον etc. Dolet videre hunc Chorum, omnium in Euripide, mea opinione, pulcherrimum et suavissimum, ipso initio tam foede habitum. Ne te morer, lego et distinguo, Τίν᾽ ἄρ᾽ ὑμέναιος, διὰ λωτοῦ Λίβυος, Μετά τε φιλοχόρου κιθάρας, Συρίγγων θ᾽ ὑπὸ καλαμοεσσᾶν, Ἔστασεν ἰαχὰν, Ὅτ᾽ ἀνὰ Πήλιον etc. Chorus confert nuptias Thetidis et Pelei, cum his simulatis et funestis nuptiis filii eorum Achillis, et Iphigeniae; et dissimilitudinem deflet. Constructio est: Τίνα ἄρα ἰαχὰν ὑμέναιος ἔστησε διὰ λωτοῦ Λίβυος — ὅτε αἱ Πιερίδες — ἦλθον εἰς γάμον Πηλέως — καθ᾽ ὕλαν Πηλιάδα; Τίν᾽ ἄρα, ut Helen. 543. Hoc loco ὑμέναιος potest esse Deus Hymenaeus. Praepositiones διὰ, μετὰ, et ὑπὸ, ejusdem fere hic sunt significationis et exprimunt id quod Latini *per* tibiam, *cum* cithara, *sub* fistulis. Λωτοῦ male vertitur *fistula*, cum sit *tibia*; et συρίγγων aeque male *tibiis* pro *fistulis*. Secunda in ἰαχὰν hic longa esse debet: vide Antistrophen. et ita in ἰάχει Herc. Fur. 549. Helen. 1502. Heraclid. 785. Homerus quoque (in edit. qua utor, Oxon. 1675. 8vo.) secundam in ἰάχουσα producit, Iliad. *Ε*. 543. Nisi in istis locis, ut et hic, per κ et χ scribendum sit, ut Aeschyl. Ἑπτ. ἐπ. Θήβ. 641. Ἁλώσιμον παιᾶν᾽ ἐπεξιακχάσας. De locutione ἔστησεν ἰαχὰν, adi dicta ad vers. 736. Notam interrog. quae erat post ἰαχὰν, posui infra post ὕλαν. Pro καλαμόεσσαν mallem καλαμοεσσῶν vel καλαμοεσσᾶν. Video jam Porto suboluisse de ἔστασεν pro ἔστασαν, et de Hymenaei persona. Non absimiliter incipit Act. V. Supplicum Nostri, Τί φέγγος, τίν᾽ αἴγλαν etc. [Locum edidi Marklandi et Musgravii judicio obsecutus.]

Πιερίδες ἐν δαιτὶ θεῶν
χρυσεοσάνδαλον ἴχνος
ἐν γᾷ κρούουσαι,
Πηλέως εἰς γάμον ἦλθον
μελῳδοὶ, Θέτιν ἰαχή-
μασι τόν τ' Αἰακίδαν
Κενταύρων ἐν ὄρεσι κλείουσαι,
Πηλιάδα καθ' ὕλαν.
ὁ δὲ Δαρδανίδας, Διὸς
λέκτρων τρύφημα φίλον,
χρυσέοισιν ἄφυσσε λοιβὰν
ἐν κρατήρων γυάλοις,
ὁ Φρύγιος Γανυμήδης.
παρὰ δὲ λευκοφαῆ
ψάμαθον εἱλισσόμεναι
κύκλια πεντήκοντα κόραι
Νηρῆος, γάμους ἐχόρευσαν.
ἀνὰ δ' ἐλάταισι, στεφανώδει τε χλόᾳ *ἀντιστρ.*
θίασος ἔμολεν ἱπποβότας
Κενταύρων ἐπὶ δαῖτα τὰν θεῶν,
κρατῆρά τε Βάκχου.
ΜΕΓΑ δ' ἀνέκλαγον, Ω ΝΗΡΗΙ ΚΟΡΑ,

1041. *Πιερίδες ἐν δαιτὶ Θεῶν.* Longe abesse ab his numeris videtur Antistrophicum, *Παῖδες αἱ Θεσσαλαὶ, Μέγα φῶς.* Si deleatur αἱ, idem erit numerus temporum in utroque. Et ita Heathius.

1044. Cod. A. *Πηλεος.* B. delet ως. quasi fuisset *Πηλῆος*, ut *Νηρῆος* mox.

1047. Pro *κλείουσαι*, Ald. et B. *κλυουσαι.* Ibid. *αν ορεσι* A.

1050. *λέκτρων τρύφημα.* Scribo *λέκτρων τὸ τρύφημα φίλον.* vid. Antistroph.

1054. Pro *λευκοφαῆ* Port. Steph. *λευκοφανῆ.* sequor Aldinam, et Barnes.

1057. Forte, *Νηρῆος γάμον* (non *γάμους*) *ἐχόρευσαν*, in antistropha voce *Πηλέως* pro dissyllabo accepta, ut sit Paroemiacus.

1060. Pro *τῶν Θεῶν* Aldina *τὰν*, sc. *δαῖτα.* Recte. et ita Codd. A. B. *Θεῶν* est monosyllabon.

1062—1074. Totus hic locus sic forte distingui et legi potest, donec acriori examini subjiciatur: *Μέγα, δ' ἀνέκλαγον, Ὦ Νηρηῒ κόρα, Παῖδες Θεσσαλαὶ, μέγα φῶς, Μάντις ὁ Φοῖβος, ὁ Μοιρᾶν τ' Εἰδὼς, ΓΕΝΝΑΣΕΙΣ, Χείρων ἐξονόμασσεν, Ὃς ἥξει χθόνα (λογχήρεσι σὺν Μυρμιδόνων Ἀσπισταῖσι) Πριάμοιο, κλεινὰν Γαῖαν ἐκπυρώσων, Περὶ σώματι χρυσέων Ὅπλων Ἡφαιστοπόνων Κεκορυθμένος ἐνδυτοῖς, Θεᾶς Ματρὸς δωρήματ' ἔχων etc.*

Haec Pindaro videntur digna. quam brevissime potero, explicabo. Utrumque *μέγα* cum *φῶς* conjungo, sic ut Heathius, quocum

παῖδές αἱ Θεσσαλαὶ, ΜΕΓΑ ΦΩΣ,
μάντις ὁ Φοῖβος, ὁ μουσᾶν
τ' εἰδὼς, ΓΕΝΝΑΣΕΙΣ,
Χείρων ἐξωνόμασεν,
ΟΣ ΗΞΕΙ ΧΘΟΝΑ ΛΟΓΧΗ-
ΡΕΣΙ ΣΥΝ ΜΥΡΜΙΔΟΝΩΝ
ΑΣΠΙΣΤΑΙΣΙ ΠΡΙΑΜΟΙΟ ΚΛΕΙΝΑΝ
ΓΑΙΑΝ ΕΚΠΥΡΩΣΩΝ,
ΠΕΡΙ ΣΩΜΑΤΙ ΧΡΥΣΕΩΝ
'ΟΠΛΩΝ 'ΗΦΑΙΣΤΟΠΟΝΩΝ
ΚΕΚΟΡΥΘΜΕΝΟΣ, ΕΝΔΥΤ' ΕΚ ΘΕΑΣ
ΜΑΤΡΟΣ ΔΩΡΗΜΑΤ' ΕΧΩΝ
ΘΕΤΙΔΟΣ, 'Α ΝΙΝ ΕΤΙΚΤΕ

deleo *αἱ* post *Παῖδες*, ob metrum. *Παῖδες Θεσσαλαὶ* sunt *Musae*, *Pierides*. Mela, II, 3. *hic* (in Thessalia) *Musarum parens domusque, Pieria.*

[1062. In hoc et proxime sequentibus versibus canticum Thessalidum, Phoebi et Chironis, cum verbis Chori confusum est. Ex persona Chori sunt *δ' ἀνέκλαγον — Παῖδες αἱ Θεσσαλαὶ — Μάντις ὁ Φοῖβος — ὁ Μουσᾶν τ' Εἰδὼς — Χείρων τ' ἐξωνόμασεν*. Reliqua simul sumta carmen nuptiale efficiunt. *Μέγα — ὦ Νηρηῒ κόρα μέγα φῶς — γεννάσεις* (i. e. *in lucem edes*) ὃς ἥξει *χθόνα* et quae sequuntur usque ad *Μακάριον*. Quod ut clarius inter legendum cognoscatur, literas unciales in carmine hoc imprimendo adhiberi velim. *εἰδὼς* cum genitivo construi apud Homerum passim videas. *ἐξωνόμασεν* hic non significat *nomine vocavit*, sed *profatus est*. Confer Hom. Il. XV. 218. XXIV. 286. Soph. Oed. Col. 298. Hesychius; *ἐκ τ' ὀνόμαζε, καὶ ἔλεγεν*. Venustissimam hanc emendationem Tyrwhitto debeo, a quo inter sermones familiares didici. *Musgravius.*]

1064. ὁ *Μοιρᾶν τ' Εἰδώς*. Scil. Chiron. ut *τόξων εὖ εἰδὼς*, Homero: *citharae sciens*, Horatio: apud quem Epod. XIII. Chiron, utpote Deus, (Sophocl. Trachin. 727.) praedicit de Achille, quod et facit de Cyrene, Pindar. Pyth. IX. Vulgata *Μουσᾶν* non est ad rem; et ipsae Musae haec loquuntur. De *τ'* ad finem versus, non initio, vid. Valckenaer. ad Phoeniss. 891. Pro *τ'* Cod. B. *γ*. et pro *Μάντις ὁ Φοῖβος*, Codd. omnes, *μαντις δ' ὁ Φοιβος*. [Lectionem *Μουσᾶν* defendit Musgravius, citans Statii Achill. I. 118. 186.]

1065. *γεννάσεις*. Dorice pro *γεννήσεις*, *gignes*, *paries*: quam significationem hujus verbi hoc loco, suggessit mihi, nisi fallit memoria, vir doctiss. Sam. Musgravius. Vulgo vertitur *generationes*.

1067. Voces *λογχήρεσι — 'Ασπισταῖσι* parenthesi inclusi ob nihil aliud nisi ut connexus pateret inter *χθόνα* et *Πριάμοιο*.

1071. *περὶ σώματι*. Canterus *περιζώματι*. Dubito an *περίζωμα* de *armis* recte dici possit. Videtur esse imitatio Homerici istius, *Αὐτὰρ ἐπεί ῥ' ἕσσαντο ΠΕΡΙ ΧΡΟΙ νώροπα χαλκόν*. Quid sit *περίζωμα* vide Athenaeum VII, 11. p. 290. Plutarch. Paul. Aemil. p. 273. A. Romulo p. 31. C. Strabon. lib. XV. p. 1048. A. B. Pausan. Attic. p. m. 82.

1075. *ἐνδυτοῖς*, pro *ἔνδυτ' ἐκ*, est ex conjectura, sed *κεκορυθμένος*,

ΜΑΚΑΡΙΟΝ. Τότε δαί-
μονες τᾶς εὐπατρίδος
γάμον Νηρῇδος ἔθεσαν
πρώτας, Πηλέως θ' ὑμεναίους.
σὲ δ' ἐπὶ κάρα στέψουσι καλλικόμαν ἐπῳδός.
πλόκαμον Ἀργεῖοι, βαλιὰν
ὥστε πετραίων ἀπ' ἄντρων ἐλθοῦσαν,
ὀρέων μόσχον ἀκήρατον,
βρότειον αἱμάσσοντες λαιμὸν,
οὐ σύριγγι τραφεῖσαν, οὐ-
δ' ἐν ῥοιβδήσει βουκόλων,
παρὰ δὲ ματέρι νυμφοκόμον
Ἰναχίδαις γάμον.
ποῦ τὸ τᾶς αἰδοῦς,
ἢ τὸ τᾶς ἀρετᾶς δύνασιν ἔχει
σθένειν τι πρόσωπον,
ὁπότε τὸ μὲν ἄσεπτον ἔχει
δύναμιν, ἁ δ' ἀρετὰ κατόπισθεν

armatus, eodem modo dativum post se habet apud Homerum passim, et alios: et ἐκ ante Θεᾶς, minime est necessarium. *Δωρήματα Θεᾶς* sunt Virgilio *dona Deae*, et *dona parentis*. Homer. Iliad. *T.* 18. *Τέρπετο δ' ἐν χείρεσσιν ἔχων Θεοῦ* (Vulcani) *ἀγλαὰ δῶρα*. *Ἐνδυτὰ ὅπλων*. ut *ἐνδυτὸν νεβρίδος* Bacch. 157. Moneo, Catullum in De Nupt. Pel. et Thet. multa ex hoc Musarum cantico videri sumsisse, vel respexisse.

1078. *γάμον Νηρῇδος ἔθεσαν πρώτας*, etc. *Ἔθεσαν γάμον*, ut *θήσομεν θοίνην* 722. Pro *Νηρῇδος* conjeceram cum Heathio, *Νηρῄδων*, ut *Δαίμονα πρῶτον Μακάρων* Bacch. 377. et *Ἀχιλλέα πρῶτον Ἑλλάδος*, Andromach. 1257. *primis Urbis*, Horat. Epist. I, 20. 23. Sequitur, *Σὲ δ' ἐπὶ κάρα* etc. quasi dixisset, Tales erant Thetidis nuptiae: Tu vero, O Iphigenia, coronaberis, non ut Sponsa, sed ut Victima. Hic est sensus, satis planus: Sed constructionem et versionem non praestabo istorum, *ἐπὶ κάρα στέψουσι καλλικόμαν πλόκαμον*.

1081. *γ' ἀλιᾶν*. Scaliger *βαλιὰν*. sc. *μόσχον*, *maculosam juvencam*. ut *βαλιαὶ λύγκες*, Alcest. 579.

1087. *μητέρι νυμφοκόμον Ἰναχίδαις γάμον*. Mallem, *Παρὰ δὲ ματέρι νυμφοκόμῳ, Ἰναχίδαις γάμον*. *Sed apud matrem sponsae-ornatricem, Alicui ex Argivis uxorem*: id est, *σὲ γάμον*, *te*, O Iphigenia, futuram *uxorem* alicui Argivo, vel Graeco, ut videbatur. *Ἰναχίδαις alicui ex Argivis*, ut *εἰς φίλους*, *ad aliquem ex amicis*, Iph. Taur. 59. sic *ἐξ Ἀτρειδῶν*, hac Fab. 842. *ὑπ' ἐκείνοις*, *sub aliquo ex illis*, Lucian. Dial. Cyclop. et Nept. In seqq. vers. 1095, 1096. voces *ἀγὼν* et *Θεῶν φθόνος* sunt significationis admodum ambiguae et incertae. *Θεῶν φθόνος*, saepe significat, *Deorum ira*; et *ἀγὼν periculum*, quemadmodum vertitur: sed et notare potest, *discrimen*, *contentio*, etc. et *φθόνος*, *invidia*, *odium*, etc.

θνατοῖς ἀμελεῖται,
ἀνομία δὲ νόμων κρατεῖ,
καὶ κοινὸς ἀγὼν βροτοῖς,
μή τις θεῶν φθόνος ἔλθῃ;

ΚΛ. ἐξῆλθον οἴκων προσκοπουμένη πόσιν,
χρόνιον ἀπόντα, κἀκλελοιπότα στέγας·
ἐν δακρύοισί θ' ἡ τάλαινα παῖς ἐμὴ,
πολλὰς ἱεῖσα μεταβολὰς ὀδυρμάτων,
θάνατον ἀκούσασ', ὃν πατὴρ βουλεύεται.
μνήμην δ' ἄρ' εἴχον πλησίον βεβηκότος
Ἀγαμέμνονος τοῦδ', ὃς ἐπὶ τοῖς αὑτοῦ τέκνοις
ἀνόσια πράσσων αὐτίχ' εὑρεθήσεται.

ΑΓ. Λήδας γένεθλον, ἐν καλῷ σ' ἔξω δόμων
εὕρηχ', ἵν' εἴπω παρθένου χωρὶς λόγους,
οὓς οὐκ ἀκούειν τὰς γαμουμένας πρέπει.

ΚΛ. τί δ' ἔστιν, οὗ σοι καιρὸς ἀντιλάζυται;

ΑΓ. ἔκπεμπε παῖδα δωμάτων πατρὸς μέτα,
ὡς χέρνιβες πάρεισιν ηὐτρεπισμέναι,
προχύται τε βάλλειν πῦρ καθάρσιον χερῶν,
μόσχοι τε, πρὸ γάμων ἃς θεᾷ πεσεῖν χρεὼν
Ἀρτέμιδι, μέλανος αἵματος φυσήματα.

ΚΛ. τοῖς ὀνόμασιν μὲν εὖ λέγεις, τὰ δ' ἔργα σου
οὐκ οἶδ', ὅπως χρή μ' ὀνομάσασαν, εὖ λέγειν.
χώρει δὲ, θύγατερ, ἐκτός· οἶσθα γὰρ πατρὸς

1098. *προσκοπουμένη πόσιν.* Cod. C. *προσσκοπουμένη*, ut *προσσημαίνειν*, quod ex Aristotele citat Budaeus Gr. Ling. p. 658. *προσσαίνω* Aeschyl. Prometh. 834. et Noster Hippol. 863. *προσσέβειν* Aeschyl. Sept. Theb. 1051. Diverso sensu vertitur *προσκοπούμενος τὸ σὸν* Med. 460. *tuo commodo prospiciens.* non recte tamen, opinor: sed, *praevidens tuam conditionem*, tuum statum in exilio, quod secum mala multa fert. Non puto multa esse verba Graeca a σ incipientia quae hoc modo componuntur. Vult Clytaemnestra, *prospectura maritum*, quemadmodum fit, cum adventus alicujus cupide exspectatur, Chorum alloquitur. Vers. 1100. pro *δακρύοισί θ'*, mallem *δακρύοισι δ'*, quia mihi non adhuc liquet, *θ'* vel *τε* usurpatum esse quando non connectit.

1112. *πῦρ καθάρειον ἐκ χερῶν.* Ἐκ deest Cod. A. Unde adstruitur *πῦρ καθάρσιον χερῶν.* [Markland. ad Suppl. 1211. *Porsonus.*] vide ver. 1472. Helen. 875. Herc. Fur. 936. *Καθάρσιον* quoque conjicit Piersonus Verisim. I, 5. et Reiskius.

1116. *εὖ λέγειν.* Defenditur multis locis. non quin *εὐλογεῖν* Euripidis scripturam hic putem.

1117. *χώρει δὲ, θύγατερ, ἐκτός. οἶσθα γὰρ πατρὸς Πάντως ἃ μέλλει*

πάντως ἃ μέλλει, χὐπὸ τοῖς πέπλοις ἄγε
λαβοῦσ' Ὀρέστην, σὸν κασίγνητον, τέκνον.
ἰδοὺ πάρεστιν ἥδε πειθαρχοῦσά σοι.
τὰ δ' ἄλλ' ἐγὼ πρὸ τῆσδε, κἀμαυτῆς φράσω.
ΑΓ. τέκνον, τί κλάεις; οὐδ' ἔθ' ἡδέως ὁρᾷς,
εἰς γῆν δ' ἐρείσασ' ὄμμα, πρόσθ' ἔχεις πέπλους;
ΙΦ. φεῦ. τίν' ἂν λάβοιμι τῶν ἐμῶν ἀρχὴν κακῶν;
ἅπασι γὰρ πρώτοισι χρήσασθαι πάρα,
κἀν ὑστάτοισι, κἀν μέσοισι πανταχοῦ.
ΑΓ. τί δ' ἐστὶν, ὥς μοι πάντες εἰς ἓν ἥκετε,
ξύγχυσιν ἔχοντες, καὶ ταραγμὸν ὀμμάτων;
ΚΛ. εἴφ' ἂν ἐρωτήσω σε γενναίως, πόσι.
ΑΓ. οὐδὲν κελευσμοῦ δεῖ μ', ἐρωτᾶσθαι θέλω.
ΚΛ. τὴν παῖδα τὴν σὴν, τήν τ' ἐμὴν μέλλεις κτανεῖν;
ΑΓ. ἔα. τλήμονά γ' ἔλεξας, ὑπονοεῖς θ' ἃ μή σε χρή.
ΚΛ. ἔχ' ἥσυχος,
κἀκεῖνό μοι τοπρῶτον ἀπόκριναι πάλιν.

γε, χ' ὑπό. Canterus legit πάρος pro πατρὸς, probante Barnesio. Sed dubito an Πάντως recte habeat. Totus locus ita forte legi et distingui potest, Χώρει δὲ, θύγατερ, ἐκτὸς, (οἶσθα γὰρ πατρὸς, vel πατὴρ, Πάνθ' ὅσα γε μέλλει) χ' ὑπὸ τοῖς etc. Πάνθ' ὅσα γε μέλλει, omnia quae destinat, sc. facere. Cod. A. omittit δε. Forte σὺ ibi olim fuit, ut Phoeniss. 707. et Helen. 1428. Πάνθ' ὅσα ut Supplic. 1176. Γε, ante χ' ὑπὸ, metrum corrumpit. [πάνθ' ὅσα γε μ. etiam Musgravius.]

[1117. πατρός. Canterus πάρος, nulla necessitate. Ellipsis est praepositionis περὶ, cujus pluscula exempla dedit Lambertus Bos ad vocem. *Musgravius.*]

[1118. Particulam γε delevi.]

1121. πρὸ τῆσδε, κἀμαυτῆς φράσω. Exemplaria habent πρὸς τῆσδε, quod nolui mutare. vid. ver. 1201. Barnesianam πρὸ τῆσδε cum Musgravio praetuli.]

1122. οὐδέ θ' ἡδέως ὁρᾷς; Opiner, οὐδ' ἔθ' ἡδέως μ' ὁρᾷς, Εἰς γῆν — πέπλους; in Cod. C. legitur οὐδ' ἐθ', et ita Reiskius. in A. deest πρόσθ.

1126. κἀν μέσοισι πανταχοῦ. Scripsit Euripides, nisi fallor, κἀν μέσοις, καὶ πανταχοῦ, ut Iph. Taur. 568.

1127. τί δ' ἐστίν; ὥς μοι. Delevi interrog. post ἐστίν, et verti, *Quid vero est quare* etc. vide supra ad ver. 1010.

1130. οὐδὲν κελευσμοῦ δεῖ γ'. Vel δεῖ μ', i. e. με. sic enim saepe scribitur. Hippol. 491. Phoeniss. 928. Aeschyl. Prometh. 86.

[1130. δεῖ μ' pro δεῖ γ' editum ex emend. Marklandi, quam correctionem probare videtur Porsonus ad Orest. 659.]

1133. κἀκεῖνό μοι. Praeclare Codd. A. B. C. supplent. Ἔχ' ησυχος, Κᾀκεινο μοι το πρῶτον etc. unde patet quare κἀκεῖνο dicitur; quod mirum videbatur. Abrupta autem est oratio, qualiter fit in re inexspectata subito accidente, saepe ita Sophocles.

1134. σὺ δ' ἢν γ' ἐρωτᾷς εἰκότ', εἰκότα κλύεις. Lego εἰκότ' ἂν κλύοις. ἂν κλύοις est *audies*.

ΑΓ. σὺ δ' ἦν γ' ἐρωτᾷς εἰκότ', εἰκότ' ἂν κλύοις.
ΚΛ. οὐκ ἄλλ' ἐρωτῶ, καὶ σὺ μὴ λέγ' ἄλλα μοι.
ΑΓ. ὦ πότνια μοῖρα, καὶ τύχη, δαίμων τ' ἐμός.
ΚΛ. κἀμός γε, καὶ τῆσδ', εἷς τριῶν δυσδαιμόνων.
ΑΓ. τίν' ἠδίκησαι; ΚΛ. τοῦτ' ἐμοῦ πεύθει πάρα;
ὁ νοῦς ὅδ' αὐτὸς νοῦν ἔχων οὐ τυγχάνει.
ΑΓ. ἀπωλόμεσθα· προδέδοται τὰ κρυπτά μου.
ΚΛ. πάντ' οἶδα, καὶ πέπυσμ', ἃ σύ γε μέλλεις με δρᾶν.
αὐτὸ δὲ τὸ σιγᾶν, ὁμολογοῦντός ἐστί σου,
καὶ τὸ στενάζειν πολλά· μὴ κάμνῃς λέγων.
ΑΓ. ἰδοὺ σιωπῶ· τὸ γὰρ ἀναίσχυντόν με δεῖ,
ψευδῆ λέγοντα, προσλαβεῖν τῇ ξυμφορᾷ.
ΚΛ. ἄκουε δὴ νῦν· ἀνακαλύψω γὰρ λόγους,
κοὐκέτι παρῳδοῖς χρησόμεσθ' αἰνίγμασιν.
πρῶτον μὲν, ἵνα σοι πρῶτα τοῦτ' ὀνειδίσω,
ἔγημας ἄκουσάν με, κἄλαβες βίᾳ,
τὸν πρόσθεν ἄνδρα Τάνταλον κατακτανὼν,

1136. *ὦ πότνια τύχη, καὶ μοῖρα, καὶ δαίμων γ' ἐμός.* Scribendum forte, *Ὦ πŏτνᾰ | Τῠχη̄, | καὶ Μοῖρα*, etc. Codd. A. B. *μοιρα δαιμων τ εμος*. Cod. C. *μοιρα τ' δαιμων γ*. Artificii autem est hoc loco, quod Agamemnon, pro directo responso, tergiversatur, et ad exclamationem subterfugit. Heathius quoque conjicit *πότνα*. [MS. apud Musgravium *δαιμων τ*. qui optime legit *Ὦ πότνια μοῖρα, καὶ τύχη, δαίμων τ' ἐμός*. Frustra Heathius et Marklandus legunt *πότνα*, quae vox scenae prorsus ignota est. Idem MS. delet *καὶ* ante *δαίμων*. *Porsonus.*]

1138. *τίν' ἠδίκησαι.* Codd. B. C. *τιν' ηδικησε*. Ald. et Barn. *τίμ'* *Τίν' ἠδίκησαι; Qua in re* (vel *quibus in rebus*) *laesa fuisti?* Hoc sequor propter Aldinam. Alioquin non male legeretur *Τί σ' ἠδίκησα;* ut Alcest. 689. Electr. 1087. Vel, *Τίς σ' ἠδίκησε;* ut supra 382. *Τίς ἀδικεῖ σε;* Parum refert.

1139. *ὁ νοῦς ὅδ' αὐτός.* Disting. post *ὅδ'*, ut *αὐτὸς* abundet, sicut passim. vid. ver. 811. Iph. Taur. 589. 556. In Evangeliis saepe. *Haec mens tua, mentem illa non habet.*

[1139. Cicero ad Attic. VII. 5. *Causam solum illa causa non habet; caeteris rebus abundat. Porsonus.*]

1141. *μέλλεις με δρᾶν.* Non male *μέλλεις σφε δρᾶν· illi*, sc. Iphigeniae: ut hoc referatur ad ver. 1131. *τὴν παῖδα—μέλλεις κτανεῖν;* Pro *πέπυσμ'* Codd. A. B. *πεπεισμ'*.

1143. Distinguo, *Καὶ τὸ στενάζειν πολλά· μὴ κάμνῃς λέγων.* Pro *στενάζειν*, omnino verius mihi videtur *στεγάζειν*. sed paucis ita videbitur.

1149. *ἔγημες ἄκουσάν με.* Nescio quid sit *Ἔγημες*, quod tamen habent omnes quas vidi Editiones. Scribo *Ἔγημας*. Aor. 1. a *γαμέω*: *ἐγάμησα, ἔγημα*. [Recte *ἔγημας* ut citat Eustathius ad Hom. Od. *Δ.* p. 1693. (446, 48.) *Porsonus.*]

[1150. *Τάνταλον.* Thyestae filius fuit. Vide Pausaniam II. 18. 22. *Musgravius.*]

βρέφος τε τοὐμὸν σῷ προσούδισας πέδῳ,
μαστῶν βιαίως τῶν ἐμῶν ἀποσπάσας·
καὶ τὼ Διός γε παῖδ', ἐμώ τε συγγόνω,
ἵπποισι μαρμαίροντ', ἐπεστρατευσάτην.
πατὴρ δὲ πρέσβυς Τυνδάρεως σ' ἐῤῥύσατο,
ἱκέτην γενόμενον, τἀμὰ δ' ἔσχες αὖ λέχη.
οὗ σοι καταλλαχθεῖσα, περὶ σὲ καὶ δόμους
ξυμμαρτυρήσεις ὡς ἄμεμπτος ἦν γυνή,
εἴς τ' ἀφροδίτην σωφρονοῦσα, καὶ τὸ σὸν
μέλαθρον αὔξουσ', ὥστε σ' εἰσιόντα τε
χαίρειν, θύραζέ τ' ἐξιόντ' εὐδαιμονεῖν.
σπάνιον δὲ θήρευμ' ἀνδρὶ, τοιαύτην λαβεῖν
δάμαρτα· φλαύραν δ' οὐ σπάνις γυναῖκ' ἔχειν.
τίκτω δ' ἐπὶ τρισὶ παρθένοισι παῖδά σοι
τόνδ'· ὧν μιᾶς σὺ τλημόνως μ' ἀποστερεῖς.
κἄν τις σ' ἔρηται, τίνος ἕκατί νιν κτενεῖς,
λέξον· τί φήσεις; ἢ 'μὲ χρὴ λέγειν τὰ σά;
Ἑλένην Μενέλαος ἵνα λάβῃ. καλόν γε, νὼ
κακῆς γυναικὸς μισθὸν ἀποτίσαι τέκνα,
τἄχθιστα τοῖσι φιλτάτοις ὠνούμεθα.

1151. σῷ προσούρισας πάλῳ. Consentiunt viri docti in προσούδισας, *solo adflixisti.*

[1151. σῷ προσούρισας πάλῳ. Manifesta hujus loci depravatio, et nemini non Interpretum animadversa est. Pro προσουρίσας satis apte Scaliger προσουδίσας, quod genus crudelitatis non raro apud Veteres exercebant, quibus inhumanior natura erat. Vide Suidam in voce, et Psalm. CXXXVII. Non tamen temere προσουρίσας ejecerim, quod significare certe potest, *vehementer versus aliquid, instar venti, impellens.* Pro πάλῳ alii πάτῳ *semitae* legendum putant, alii πέδῳ *solo.* Utrique haud cunctanter praetulerim πύλῳ *portae.* Heschyius, πύλα, πύλαι. Idem πύλῳ, ἀντὶ τοῦ πύλῃ, τῇ τοῦ ᾅδου. *Musgravius.* Idem in curis secundis corrigendum censet βρέφος τε τοὐμὸν ζῶν πρὸς ὀκρίδας βαλών. *Et infantem meum vivum cautibus asperis affligens.* Προσουδίσας probat Wesselingius ad Herodot. p. 420. Quin et πέδῳ, emendationum, quas vidi, facillimam, in textum intuli.]

1153. τὼ Διός γε παῖδ'. Vel, Διός τε παῖδ', quia sequitur, ἐμώ τε συγγόνω: vel, Καὶ τὼ Διός σε παῖδ' — ἐπεστρατευσάτην: ut Phoeniss. 294. ἐπεστράτευσαν Ἀργεῖοι πόλιν.

1158. συμμαρτυρήσεις. Vel Σὺ μαρτυρήσεις. Aeschyl. Eum. 616. Ἤδη σὺ μαρτύρησον.

1160. In Aldina et caeteris hic est, ὥστ' εἰσιόντα τε. emendavit Canterus, ὥστε σ' εἰσιόντα τε. Ver. 1165. pro φλαύραν A. φαυρον.

[1168. καλόν γε νώ. Ita jam edd. rec. qua auctoritate nescio. Aldus καλὸν γένος. Praestiterit fortasse νῷν in dativo. *Musgravius.*]

1170. τἄχθιστα τοῖσι φιλτάτοις ὠνούμεθα. Constructio claudicat. Lego, ὠνουμένω, *redimentes*, dua-

ἄγ', ἣν στρατεύσῃ, καταλιπών μ' ἐν δώμασιν,
κἀκεῖ γενήσῃ διὰ μακρᾶς ἀπουσίας,
τίν' ἐν δόμοις με καρδίαν ἕξειν δοκεῖς,
ὅταν θρόνους τῆσδ' εἰσίδω πάντας κενοὺς,
κενοὺς δὲ παρθενῶνας; ἐπὶ δὲ δακρύοις
μόνη κάθημαι, τήνδε θρηνῳδοῦσ' ἀεὶ,
ἀπώλεσέν σ', ὦ τέκνον, ὁ φυτεύσας πατὴρ,
αὐτὸς κτανὼν, οὐκ ἄλλος, οὐδ' ἄλλῃ χερὶ,
τοιόνδε μισθὸν καταλιπὼν πρὸς τοὺς δόμους·
ἐπεὶ βραχείας προφάσεως ἐνδεῖ μόνον,

liter. et ita conjecerat eruditus editor Hippolyti, Oxon. 1756. [Musgravius sc. qui vel hoc, vel *αἰνουμένοιν* pro diversa v. 1168. lectione corrigendum censuit.] *Τἄχθιστα* (*τὰ ἔχθιστα*) est ex conjectura virorum doctorum (post Brodaeum) pro *Ταχθέντα*. Aldina propius *Ταχθεῖσα*, ut et Cod. B.

1171. *ἣν στρατεύσῃ*. Vox *ἣν* et sensus postulant, opinor, *στρατεύσῃς*, ut *γενήσῃ*, modi subjunctivi, secundam personam.

1175. *τίν' ἐν δόμοις με καρδίαν ἕξειν δοκεῖς*. Qui Euripidae Iambis assueti sunt, hunc praeferent, *Τίν' ἐν δόμοισι καρδίαν μ' ἕξειν δοκεῖς*, etc. Sed praecessit *ἐν δώμασι*, in hac ipsa sententia. unde igitur hic iterum *ἐν δόμοις* vel *δόμοισι*, in scriptore tam accurato, et a negligentia tam longe remoto? *Τίν' ἔνδον εἴς σε καρδίαν μ' ἕξειν δοκεῖς*, etc. Sed multa exempla in contrariam partem adferri possunt, pro *ἐν δώμασι* et *ἐν δόμοις*, in eadem periodo.

[1174. Sic Apsines inter Aldi Rhetoras p. 725, 21. Sed mox *δόμους μὲν τούσδε προσίδω κενούς*. *Porsonus*.]

[1178. Audi Brunekium ad Androm. 397. "Non pauca in Euri-"pide luxata et transposita. Pul-"cherrima Clytaemnestrae *ῥῆσις* "in Iphigonia, nihil, quoad sen-"sum et phrasin, intricati habe-"bit, splendidius lucescet, magis-"que movebit affectum, si legiti-"ma moti sede versus eo reponan-"tur, quo flagitat dialectice." Totum igitur locum ita censet constituendum: *Ἀπώλεσέν σ', ὦ τέκνον, ὁ φυτεύσας πατὴρ, Αὐτὸς κτανὼν, οὐκ ἄλλος, οὐδ' ἄλλῃ χερί. Εἶεν. Θύσεις δὲ τὴν παῖδ'· ἔνθα τίνας εὐχὰς ἐρεῖς;* etc. usque ad 1207. deinde, *Εἰ δ' εὖ λέλεκται ταῦτα νῷν, μὴ δὴ κτάνῃς Τὴν σήν τε κἀμὴν παῖδα, καὶ σώφρων ἔσει. Μὴ δῆτα, πρὸς θεῶν, μήτ' ἀναγκάσῃς ἐμὲ Κακὴν γενέσθαι περὶ σὲ, μήτ' αὐτὸς γένῃ, Τοιόνδε μισθὸν καταλιπὼν πρὸς τοὺς δόμους· Ἐπεὶ βραχείας προφάσεως ἐνδεῖ μόνον, Ἐφ' ᾗ σ' ἐγὼ, χαἰ παῖδες αἱ λελειμμέναι, Δεξόμεθα δέξιν, ἥν σε δέξασθαι χρεών.*]

1179. *καταλιπὼν πρὸς τοὺς δόμους*. Explicet qui potest, nisi *πρὸς τοὺς δόμους* sit idem quod *τοῖς δόμοις*, *familiae tuae*; cujusmodi multa esse verba scio, quae dativum post se trahunt, vel accusativum cum praepositione *πρός*. Aliquando subintelligitur participium ante *πρὸς*, *portandum*, vel tale aliquid. Versus autem isti duo, *Μὴ δῆτα* — et, *Κακὴν γενέσθαι* — bene poni possent post hunc. Nam vox *ἐπεὶ*, *quoniam*, videtur reddere *rationem* duorum istorum versuum, non praecedentium. Sic, *μήτ' αὐτὸς γένῃ· Ἐπεὶ βραχείας* — *δέξασθαι χρεών. Εἶεν· Θύσεις δὲ* etc.

1180. *προφάσεως ἔδει μόνον*. Forte *ἐνδεῖ*, i. e. *ἐνδεήσει*, *opus*

ἐφ' ᾗ σ' ἐγὼ, καὶ παῖδες αἱ λελειμμέναι,
δεξόμεθα δέξιν, ἥν σε δέξασθαι χρεών.
μὴ δῆτα, πρὸς θεῶν, μήτ' ἀναγκάσῃς ἐμὲ
κακὴν γενέσθαι περὶ σὲ, μήτ' αὐτὸς γένῃ.
εἶεν· θύσεις δὲ τὴν παῖδ'· ἔνθα τίνας εὐχὰς ἐρεῖς;
τί σοι κατεύξει τἀγαθὸν, σφάζων τέκνον,
νόστον πονηρὸν οἴκοθέν γ' αἰσχρῶς ἰών;
ἀλλ' ἐμὲ δίκαιον ἀγαθὸν εὔχεσθαι τί σοι;
οὔτ' ἄρ' ἀσυνέτους τοὺς θεοὺς ἡγοίμεθ' ἄν,
εἰ τοῖσιν αὐθένταισιν εὖ φρονήσομεν;
ἥκων δ' ἐς Ἄργος προσπεσεῖ τέκνοισι σοῖς;
ἀλλ' οὐ θέμις σοι. τίς δὲ καὶ προσβλέψεται
παίδων σ', ὅτων ἂν προθέμενος κτάνῃς τινά;
ταῦτ' ἦλθον ἤδη διὰ λόγων· ἢ σκῆπτρά σοι

erit. Herodotus III, 57. in oraculo Siphniis dato, τότε δὴ δεῖ φράδμονος ἀνδρὸς, i. e. δεήσει: *tunc opus erit solerti viro.* Et ita Reiskius. [et sic editum, probante Musgravio.]

1181. ἐγὼ, καὶ παῖδες αἱ λελειμμέναι. Forte, ἐγὼ, χαἰ παῖδες, αἱ λελειμμέναι, quae amarissima sunt: *ego, et filiae, quae relictae sunt:* id est, quas *Pater* suus nondum *interfecit.* Pro Ἐφ' ᾗ Cod. A. εφον vel εφον.

1185. Distinguendum: *Εἶεν· Θύσεις δὲ τὴν παῖδ'· ἔνθα τίνας εὐχὰς ἐρεῖς;* i. e. "Esto: supponamus igitur te statuisse filiam "*tuam* (nam σὴν, quod multo "acerbius est, mallem) mactare: "quaeso te, quas preces eo tempore concepturus es? Quidnam "boni tibi precabere, tu qui occidis filiam tuam, tu qui profectionem (νόστον) improbam a domo "profectus es?" Ita enim distinguendi sunt versus 1186, 1187. posito commate post τέκνον, et sublato isto post πονηρόν: [ut Ald.] quae neglecta miras absurditates pepererunt. Sane haec sunt animosissima, spiritus, indignationis, et justae argumentationis plena, et fortissima Tyndaridarum digna. Inter praecipua Euripidis, in hoc genere, haberi possunt.

1189. οὔτ' ἄρ' ἀσυνέτους. Non opus est Οὐκ ἄρ' Duporti. Οὔτε hic est οὔτι, non οὔτε. Mallem ἆρ'. *nonne igitur* etc. [ἦτ' ἆρ' Musgravius cum Valckenaerio Diatr. Eurip. p. 188.]

[1190. φρονήσομεν. Hoc verbum vitiosum arbitratur Valckenaerius loc. cit. quo judice, εὔφρονες γένοιντ', aut simile quidpiam, ad Deos referendum, sensus loci postulare videtur.]

1191. προσπέσοις τέκνοισι σοῖς. *Amplecteris liberos tuos?* ut Electr. 576. Sed Codd. A. B. hic habent προσπεσῃς, ut Hecub. 736. vide Dorvill. ad Chariton. p. 44. Budaeus hanc verbi significationem non notavit. Cum quarto et cum tertio casu ponitur; nonnunquam cum praepositione πρὸς, ut et observavit Priscianus. [p. 1204.]

[1191. προσπεσεῖ debetur Musgravio.]

1193. παίδων σ', ἐὰν αὐτῶν. Minore negotio scripsisset ἂν αὐτῶν· quod et notat Heathius.

[1193. ὅτων ἂν editum ex citatione Porsoni ad Phoen. 1375.]

1194. ταῦτ' ἦλθον ἤδη διὰ λόγων· ἢ σκῆπτρα etc. *De his* scili-

μόνον διαφέρειν, καὶ στρατηλατεῖν σε δεῖ,
ὃν χρὴ δίκαιον λόγον ἐν Ἀργείοις λέγειν,
βούλεσθ', Ἀχαιοὶ, πλεῖν Φρυγῶν ἐπὶ χθόνα;
κλῆρον τίθεσθε, παῖδ' ὅτου θανεῖν χρεών.
ἐν ἴσῳ γὰρ ἦν τόδ'. ἀλλὰ μὴ σ' ἐξαίρετον
σφάγιον παρασχεῖν Δαναΐδαισι παῖδα σήν·
ἢ Μενέλεων πρὸ μητρὸς Ἑρμιόνην κτανεῖν,
οὗπερ τὸ πρᾶγμ' ἦν. νῦν δ' ἐγὼ μὲν, ἡ τὸ σὸν
σώζουσα λέκτρων, παιδὸς ὑστερήσομαι·
ἡ δ' ἐξαμαρτοῦσ', ὑπότροπον νεανίδα

cet inter nos *jam verbis convenit: an sceptris* etc. Ita vertitur, sed non ex lingua. ἦλθον est primae personae, *veni*; ταῦτ' est εἰς ταῦτα, *ad haec*, ut centies in Euripide post verbum motus. διὰ λόγων, *per sermones*, i. e. oratione. Dicit Clytaemnestra: *Jam oratio mea devenit ad haec*, quae statim sequuntur, ἢ σκῆπτρα etc. et quae novum argumentum contra caedem Iphigeniae constituunt. Idem dicitur ver. 1598. Κἀπ' ἐκεῖν' ἔλθωμεν· Οὐ δεῖ etc. In Cod. C. est ἦλθεν: quod etiam explicari potest.

Ibid. ἢ σκῆπτρά σοι Μόνον διαφέρειν etc. Donec certo statuatur ex libris de hoc loco, qui innumeris conjecturis patet, totus legi et distingui potest, parva admodum mutatione, ita ut intelligi saltem possit: Ταῦτ' ἦλθον ἤδη διὰ λόγων· εἰ σκῆπτρά σε Μόνον διαφέρειν, καὶ στρατηλατεῖν γ' ἔδει, Οὐ χρῆν δίκαιον λόγον ἐν Ἀργείοις λέγειν, Βούλεσθ', Ἀχαιοὶ, πλεῖν Φρυγῶν ἐπὶ χθόνα; Κλῆρον τίθεσθε, παῖδ' ὅτου κτανεῖν χρεών. Διαφέρειν σκῆπτρα pro φέρειν, ut διαφέρειν ψῆφον, pro φέρειν, Orest. 49. 1690. et Herodot. IV, 138. γλῶσσαν διαφέρειν Sophocl. Trachin. 326 Pro Ὃν scripsi Οὐ; quod et Barnesium conjecisse video: pro χρὴ, χρῆν: et pro θανεῖν mallem κτανεῖν, quod atrocitatem auget. et hac voce per totam hanc satiram Clytaemnestra utitur, invidiae faciendae caussâ. Longius abest, σκήπτροισί σ' εἰ Μόνον διαφέρειν etc. diversâ significatione verbi διαφέρειν. Nam Menelaus *sceptrum* gestavit, et alii duces apud Homerum: sed cum aliqua forte *differentia* in *forma* ejus.

1199. ἐν ἴσῳ γὰρ ἦν τόδ'. Mallem, γ' ἂν ἦν τόδ'. *Aequale saltem hoc fuisset*: nam ἂν ἦν est usitatius *fuisset*; quod postulat sensus. Ion. 859. Ἁπλοῦν ἂν ἦν γὰρ τὸ κακὸν, εἰ παρ' εὐγενοῦς etc. ubi legendum, ἐγγενοῦς, *indigena*. Sed ἂν non semper exprimitur.

[1201. πρὸ μητρὸς. Ita recte Barnesius, Scaligero auctore. Conf. Alcest. 476. Aldus πρὸς μητρός. *Musgravius*.]

1203. παιδὸς ὑστερήσομαι. Attici dicunt στερήσομαι, vel ἀποστερήσομαι: quod et hic restituendum opinor, παῖδ' ἀποστερήσομαι. Notat Priscianus lib. 18. [p. 1168.] Graecos dicere ἀποστερούμενοι τοῦτο καὶ τούτου. et ita iterum p. 1176. ubi videtur oblitus se eadem prius dixisse. [Alia leguntur utroque loco ed. Ald.] Exempla verbi ἀποστερεῖσθαι cum accusativo ubique occurrunt. Quid sit ὑστερεῖσθαι vid. ap. Bezam ad Rom. III. 23 [Legendum forte παῖδά σου στερήσομαι. De syntaxi confer Bacch. 1371. *Musgravius*.]

1204. ὑπόστροφον νεανίδα Σπάρτῃ κομίζουσ'. Codd. A. B. C. ὑποστροφον. Lego, ὑπότροπον, *redu-*

Σπάρτῃ κομίζουσ', εὐτυχὴς γενήσεται.
τούτων ἄμειψαί μ' εἴ τι μὴ καλῶς λέγω·
εἰ δ' εὖ λέλεκται ταῦτα νῷν, μὴ δὴ κτάνῃς
τὴν σήν τε, κἀμὴν παῖδα, καὶ σώφρων ἔσει.

ΧΟ. πιθοῦ· τὸ γάρ τοι τέκνα συσσώζειν καλὸν,
Ἀγάμεμνον· οὐδεὶς πρὸς τάδ' ἀντείποι βροτῶν.

ΙΦ. εἰ μὲν τὸν Ὀρφέως εἶχον, ὦ πάτερ, λόγον,
πείθειν ἐπάδουσ' ὥσθ' ὁμαρτεῖν μοι πέτρας,
κηλεῖν τε τοῖς λόγοισιν οὓς ἐβουλόμην,
ἐνταῦθ' ἂν ἦλθον· νῦν δὲ τἀπ' ἐμοῦ σοφὰ,
δάκρυα παρέξω· ταῦτα γὰρ δυναίμεθ' ἄν.
ἱκετηρίαν δὲ γόνασιν ἐξάπτω σέθεν,
τὸ σῶμα τοὐμὸν, ὅπερ ἔτικτεν ἥδε σοι.
μή μ' ἀπολέσῃς ἄωρον· ἡδὺ γὰρ τὸ φῶς
λεύσσειν· τὰ δ' ὑπὸ γῆς μή μ' ἰδεῖν ἀναγκάσῃς.

cem. Hesychius: Ὑπότροπος: ἐξαποστροφῆς. forte, ἐξ ὑποστροφῆς, quemadmodum brevia Schol. in Homer. Il. Z. 367. Suidas: Ὑπότροπος, ἐξ ὑποστροφῆς ἐπανεληλυθώς. vid. Demosth. De Coron. p. 94. ed. Oxon. Sophocl. Elect. 727. Per *νεανίδα* intelligitur Hermione. Helenae et Menelai filia. *Κομίζουσ'* ambiguum est: et dubito an *Σπάρτῃ* recte habeat. Quaero an *Σπάρτην κομίζουσ'. Spartam reducens.* Legit Heathius *ὑπότροπος* et de Helena intelligit. [Tyrwhitto placet *ἀπότροφον procul a matre nutritam.* Hesychius: *ἀπότροφος, μακρὰν τεθραμμένος.* Herodot. II. p. 71. ed. H. Steph. *τὸν Ἄρεα ἀπότροφον γενόμενον.* Credo hoc viro acutissimo inde in mentem venisse, quia revera *ἀπότροφος* erat Hermione, decem continuos annos a matre sejuncta. Verum nihil tale sperabat Clytaemnestra, sed contra, eam illico domum redituram, et filiae educandae iterum adfuturam. Praestat igitur, meo judicio, *ὑπότροφον. Musgravius.*]

1207. *εἰ δ' εὖ λέλεκται νῶϊ, μὴ δή γε. Νῶϊ* pro *νῶϊν* soloecum est (Auctor Soloecist. p. 744.) idem ac, *si nobis recte diximus*, pro, *si nos.* vide notam Graevii ibi. praeterea *νῶϊ* hic dissyllabum est, contra morem Atticum. Euripides forte scripsit, *Εἰ δ' εὖ λέλεκται νῶϊν* (i. e. *νῷν*), *σὺ μὴ δή γε* (vel *δῆτα*) *κτάνῃς. Μὴ δῆτα*, *orantis*, frequenter occurrit. Piersonus ad Moerin legit, — *λέλεκται ταῦτα νῷν, μὴ δὴ κτάνῃς.*

1209. Cod. A. *συνσώζειν*. vid. ad ver. 407. Vers. 1210. Cod. B. *ἀντείπῃ* pro *ἀντείποι*. Demosthenes inseruisset *ἂν*. Adv. Leptin. p. 36. ed. Tayl. *οὐδεὶς ἂν ἀντείποι*. vid. ver. 1016. Vers. 1212. idem Codex *μεταδοῦσ'* pro *ἐπάδουσ'*.

1215. *ταῦτα γὰρ δυναίμεθα.* Forte, *δυναίμεθ' ἄν.* ut Ion. Taur. 62. *ταῦτα γὰρ δυναίμεθ' ἂν Σὺν προσπόλοισιν.* et ita forte leg. Troas. 771. Scio tamen hanc particulam apud Atticos saepe subaudiri. [Sed saepius exprimitur. Quare in contextu addidi.]

1216. *γόνασιν ἐξάπτω.* Lego, *γόνατος* (i. e. *γονάτων*, ut ver. 911. 992. Supplic. 165.) *ἐξάπτω*, ut Bacch. 24. Aristides Isthm. p. 25. et talia innumera cum casu secundo.

1219. *βλέπειν· τὰ δ' ὑπὸ γῆς.*

πρώτη σ' ἐκάλεσα πατέρα, καὶ σὺ παῖδ' ἐμέ·
πρώτη δὲ γόνασι σοῖσι σῶμα δοῦσ' ἐμὸν,
φίλας χάριτας ἔδωκα, κἀντεδεξάμην.
λόγος δ' ὁ μὲν σὸς ἦν ὅδ'· Ἆρά σ', ὦ τέκνον,
εὐδαίμον' ἀνδρὸς ἐν δόμοισιν ὄψομαι
ζῶσάν τε καὶ θάλλουσαν ἀξίως ἐμοῦ;
οὑμὸς δ' ὅδ' ἦν αὖ, περὶ σὸν ἐξαρτωμένης
γένειον, οὗ νῦν ἀντιλάζυμαι χερὶ,
τί δ' ἆρ' ἐγώ σε πρέσβυν; ἆρ' εἰσδέξομαι
ἐμῶν φίλαισιν ὑποδοχαῖς δόμων, πάτερ,
πόνων τιθηνοὺς ἀποδιδοῦσά σοι τροφάς;
τούτων ἐγὼ μὲν τῶν λόγων μνήμην ἔχω,
σὺ δ' ἐπιλέλησαι, καί μ' ἀποκτεῖναι θέλεις.
μὴ πρός σε Πέλοπος, καὶ πρὸς Ἀτρέως πατρὸς,

Plutarch. De audiend. Poet. p. 17. C. habet λεύσσειν, et ὑπὸ γῆν. utrumvis probum. Verba, ἡδὺ — βλέπειν, in parenthesi non male poni possunt, ob ceterorum connexionem, μὴ ἀπολέσῃς — μηδὲ ἀναγκάσῃς. [Omnino legendum λεύσσειν, cujus scholium est βλέπειν ut patebit conferenti Schol. ad Aeschyl. Prom. 144. J. Albert. ad Hesych. T. II. p. 458. ubi locum scholiastae illius adducit. Schol. ad Hom. Il. *A.* 120. *Porsonus.*]

[1220. Libanius T. I. p. 290. A. de Agamemnone: ἀλλ' ἕκοντα, καὶ καθ' αὑτὸν ἐπιδοῦναι τὴν θυγατέρα, ἣν ἔτικτεν, ὦ θεοὶ, καὶ παῖδα προσεῖπε καὶ προσάγειν τῷ βωμῷ, καὶ πρὸς σφαγὴν ἐπιθεῖναι τὸ ξίφος. Forsan ex Nostro παῖδα πρώτην προσεῖπε. Confer Aeschin. c. Ctesiphon. p. 395. *Porsonus.*]

1221. in exemplaribus est γούνασι, non γόνασιν: quod notatu dignum est propter Ionicum γούνασι, ut Andromach. 892. in Iambo, ut hic: et Sophocl. Oed. Col. 1678. Vide ad Iph. Taur. ver. 56.

1224. εὐδαίμονος ἀνδρὸς ἐν δόμοισιν. Legeram Εὐδαίμοσ' sc. ἐν δόμοισιν: et, Εὐδαιμονοῦντος ἐν δόμοισιν, ut vulgata esset ab explicatione suprascripta, εὐδαιμονος ἀνδρος / Εὐδαιμονοῦντος. Sed melius Piersonus Verisimil. p. 65. Εὐδαίμον' ἀνδρὸς, i. e. σε εὐδαίμονα. Vers. 1225. pro ἀξίως A. αξιαν. [Lego, ἐν ὀλβίου δόμοισιν ἀνδρὸς ὄψομαι. In Med. 1259. pro εὐδαίμων Auctor Christi Patientis ὄλβιος exhibet. Sed vera lectio est Ἆρα σ' εὐδαίμονος, Ὦ τέκνον ἀνδρὸς, vel potius, ἆρ' εὐδαίμονος, Ὦ τέκνον, ἀνδρός σ' ἐν δόμοισιν ὄψομαι. Mox distingue, Τί δ' ἆρ' ἐγὼ σὲ πρέσβυν; ἆρ' ἐ. *Porsonus.*]

1227. Distinguo, οὗ νῦν ἀντιλάζυμαι χερὶ, Τί δ' ἆρ' ἐγώ σε; πρέσβυν ἆρ' εἰσδέξομαι etc. Vulgo, Τί δ' ἆρ' ἐγώ σε πρέσβυν; ἆρ' etc. et plene distinguitur post χερί. ista vero οὗ — χερὶ, in parenthesi, si malis, includi possunt. [N. B. Aldus ἀντιλάζομαι. Vide Porsonum ad Orest. 1215.]

[1230. ἀποδιδοῦσα πόνων valet hic ἀποδιδοῦσα ἀντὶ πόνων. Sic χρυσὸν φίλου ἀνδρὸς ἐδέξατο Hom. Od. XII. 526. in quo eadem Ellipsis est. πόνοι sunt labores liberorum causa et ad dignitatem familiae tuendam suscepti. *Musgravius.* Conferendus J. Pricaeus ad Ep. I. Timoth. V. 4.]

1233. μὴ, πρός γε Πέλοπος. Πρός σε Πέλοπος, scil. ἱκετεύω σε

καὶ τῆσδε μητρὸς, ἣ πρὶν ὠδίνουσ' ἐμὲ,
νῦν δευτέραν ὠδῖνα τήνδε λαμβάνει.
τί μοι μέτεστι τῶν Ἀλεξάνδρου γάμων,
Ἑλένης τε; πόθεν ἦλθ' ἐπ' ὀλέθρῳ τὠμῷ, πάτερ;
βλέψον πρὸς ἡμᾶς, ὄμμα δὸς φίλημά τε,
ἵν' ἀλλὰ τοῦτο κατθανοῦσ' ἔχω σέθεν
μνημεῖον, εἰ μὴ τοῖς ἐμοῖς πεισθῇς λόγοις.
ἀδελφὲ, μικρὸς μὲν σύ γ' ἐπίκουρος φίλοις,
ὅμως δὲ συνδάκρυσον, ἱκέτευσον πατρὸς,
τὴν σὴν ἀδελφὴν μὴ θανεῖν. αἴσθημά τι
κἀν νηπίοις γε τῶν κακῶν ἐγγίγνεται.
ἰδοὺ σιωπῶν λίσσεταί σ' ὅδ', ὦ πάτερ.
ἀλλ' αἴδεσαί με, καὶ κατοίκτειρον βίον.
ναὶ, πρὸς γενείου σ' ἀντόμεσθα δύο φίλω·

πρὸς Πέλοπας. Phoeniss. 1659. *Ναὶ, πρός σε τῆσδε μητρός.* ubi vide Valckenaerium: et notas meas ad Supplic. 277.

1234. *καὶ τῆσγε μητρός.* Scribo *τῆσδε*, *hujusce*, *δεικτικῶς*: ut Phoeniss. modo citato loco, et supra hac Fab. 1217. et ita Cod. C.

1236. Lego et distinguo, *Τί μοι μέτεστι τῶν Ἀλεξάνδρου γάμων; Ἑλένη τε πόθεν ἦλθ' ἐπ' ὀλέθρῳ τῷ 'μῷ, πάτερ;* nam in vulgata, *Ἀλεξάνδρου γάμων Ἑλένης τε; πόθεν ἦλθ'* etc. deest certus nominativus verbo *ἦλθε*. Brodaeus dicit, *Πάρις* esse nominativum. Quaeso te, quare non aeque *Ἑλένη* sit nominativus?

1242. *ὅμως δὲ σὺν δάκρυσιν ἱκέτης γίνου πατρός.* Heathius, *δάκρυσ' ἱκέτης.* Sed omnes Codices habent, [*συνδάκρυσον,*] *ἱκέτευσον.* unde forte legendum est *πάρος*: quia *ἱκέτευσον πατρὸς* a Graecis ignoratur: et probabile videtur voces *ἱκέτης γίνου* scriptas fuisse supra *ἱκέτευσον*, et postea *πατρὸς* subditum esse loco *πάρος*. [Mihi nec Aldi, nec MSStorum lectiones usquequaque placent. Tentabam aliquando, *ὅμως δὲ συνδάκρυσον, ἱκέτευσον τάδε.* Vide supra 462. Orest. 673. Helen. 948. Usum v. *τάδε*, de quo ampliandum censuit Porsonus ad Hec. 1244. illustrat Valckenaerius ad Phoen. 430. Hoc etiam obiter monendum, in loco Hecubae *τάδε* ex veteri, ut videtur, codice, ad marginem exemplaris Hervagiani, in Bibliotheca Bodleiana servati, enotari.]

1243. *Τὴν σὴν ἀδελφὴν μὴ θανεῖν. αἴσθημά τι* etc. Cod. A. *την σην αδελφην ως αισθημα τι.* unde verisimile est voces *μὴ θανεῖν* esse ab interpolatione, et aliud quid ab Euripide scriptum fuisse: quale esset, *Τὴν σήν τ' ἀδελφὴν σῶσον. ὡς αἴσθημά τι* etc. Non mirandum est, Euripidem nobis tam saepe obscurum esse: mirum est potius, post tot interpolatrices vel negligentes manus, restare aliquid quod nos intelligamus.

1247. *δύω φίλω.* Mihi videtur auctor scripsisse *δύω τέκνω*: prae quo, *δύω φίλω* frigidum est et inefficax. Favet huic opinioni versus proxime sequens. Viri docti [Dawes. Misc. Crit. p. 547. Valckenaer. Phoen. 585. *Porsonus.*] statuunt, Atticos non scribere *δύω*, sed *δύο*. aliter tamen Aristophanes *Ἱππ.* 1347. ubi metrum non admittit *δύο* [locum correxit Brunckius]. Versu antecedente pro

ὁ μὲν νεοσσός ἐστιν, ἡ δ' ἡβῆμένη.
ἓν ξυντεμοῦσα, πάντα νικήσω λόγον·
τὸ φῶς τόδ' ἀνθρώποισιν ἥδιστον βλέπειν·
τὰ νέρθε δ' οὐδέν. μαίνεται δ', ὃς εὔχεται
θανεῖν. κακῶς ζῆν κρεῖσσον, ἢ θανεῖν καλῶς.
ΧΟ. ὦ τλῆμον Ἑλένη, διὰ σὲ καὶ τοὺς σοὺς γάμους,
ἀγὼν Ἀτρείδαις καὶ τέκνοις ἥκει μέγας.
ΑΓ. ἐγὼ τά τ' οἰκτρὰ συνετός εἰμι, καὶ τὰ μή,
φιλῶ τ' ἐμαυτοῦ τέκνα· μαινοίμην γὰρ ἄν.
δεινῶς δ' ἔχει με ταῦτα τολμῆσαι, γύναι,
δεινῶς δὲ, καὶ μή· τοῦτο γὰρ πρᾶξαί με δεῖ.
ὁρᾶθ' ὅσον στράτευμα ναύφρακτον τόδε,
χαλκέων ὅπλων ἄνακτες Ἑλλήνων ὅσοι,
οἷς νόστος οὐκ ἔστ' Ἰλίου πύργους ἔπι,
εἰ μή σε θύσω, μάντις ὡς Κάλχας λέγει,
οὐδ' ἔστι Τροίας ἐξελεῖν κλεινὸν βάθρον.
μέμηνε δ' Ἀφροδίτη τις Ἑλλήνων στρατῷ,

κατοίκτειρον βίον forte leg. *βίου*, ut *οἰκτείρω σε μόρου* Aeschyl. Agam. 1330. Sumtus videtur ex Iliad. *X.* 82. *τάδε τ' αἴδεο, καί μ' ἐλέησον*. *Βίου* erit *ἕνεκα βίου*, *quod ad vitam attinet.* vide ver. 1336. [Nihili sunt, quae ad hunc versum scripsit Vir doctus. *φίλω* satis defendit Euripid. Phoen. 1702. (1653.) ad cujus fabulae versum 1659. recte citat *δύο φίλω* Valckenaerius. *Porsonus.*]

[1249. *πάντα λόγον* non regitur a *νικήσω*, quod Canterus putabat, sed a *ξυντεμοῦσα*. Hecub. 1180. *ἅπαντα ταῦτα συντεμὼν ἐγὼ φράσω*. Neque dicere solent Graeci *ἕν τι συντέμνειν*, sed *πολλά τινα συντέμνειν*. Pro *νικήσω*, forte verum fuerit *κινήσω*. *ἓν κινήσω*, *unum adhuc experiar.* *συντεμοῦσα πάντα λόγον totum sermonem contrahens.* *Musgravius.* *κινήσω* Canter. Port. *Porsonus.*]

1251. *τὰ νέρθε δ' οὐδείς.* Scil. *ἥδεται βλέπων*. Sed Stobaeus Tit. 118. habet, *Τὸ νέρθεν οὐδέν*· et ex eo Heathius. Bene *οὐδὲν* de *mortuis.* Alcest. 581. Electr. 1172. Troad. 627. Verum videtur, *Τὰ νέρθε δ' οὐδὲν*, i. e. *Mortui vero nihil sunt.* [Sic etiam Valckenaerius Diatr. Eurip. p. 141.]

1256. *φιλῶν ἐμαυτοῦ τέκνα.* Mallem, *φιλῶ τ' ἐμαυτοῦ τέκνα.* Similis locus Helen. 1004. *φιλῶ τ' ἐμαυτὴν*, etc. Herc. Fur. 280. *Ἐγὼ φιλῶ μὲν τέκνα.* Hippol. 315. *φιλῶ τέκνα.* [et sic editum, probante Musgravio. Nec dissentit Porsonus. Qui addit, Euripid. fortasse Erectheo, apud Plutarch. II. p. 809. D. *φιλῶ τέκν'· ἀλλὰ πατρίδ' ἐμὴν μᾶλλον φιλῶ.*]

1263. *Τροίας ἐξελεῖν καινὸν βάθρον.* Scalig. *κενόν*. Barnesius omnino manere vult *καινόν*. Lego, *κλεινὸν*, quod est frequentissimum Trojae Epitheton. sic ver. 1069. Troad. 25. 1278. Helen. 104. et multis aliis locis. Valckenaerius quoque ita emendat ad Phoeniss. 1746. et Reiskius. [Suffragantur Toupius, et Musgravius.] Hic autem versus praecedenti bene praeponi potest, et forte debet.

πλεῖν ὡς τάχιστα βαρβάρων ἐπὶ χθόνα,
παῦσαί τε λέκτρων ἁρπαγὰς Ἑλληνικὰς,
οἳ τὰς ἐν Ἄργει παρθένους κτείνουσί μου,
ὑμᾶς τε, κἀμὲ, θέσφατ' εἰ λύσω θεᾶς.
οὐ Μενέλεώς με καταδεδούλωται, τέκνον,
οὐδ' ἐπὶ τὸ κείνου βουλόμενον ἐλήλυθα,
ἀλλ' Ἑλλὰς, ᾗ δεῖ, κἂν θέλω, κἂν μὴ θέλω,
θῦσαί σε. τούτου δ' ἥσσονες καθέσταμεν.
ἐλευθέραν γὰρ δεῖ νιν, ὅσον ἐν σοὶ, τέκνον,
κἀμοὶ, γενέσθαι, μηδὲ βαρβάροις ὕπο,
Ἕλληνας ὄντας, λέκτρα συλᾶσθαι βίᾳ.

ΚΛ. ὦ τέκνον, ὦ ξέναι,
οἲ 'γὼ, θανάτου τοῦ σοῦ μελέα.
φεύγει σε πατὴρ ᾅδη παραδούς.

ΙΦ. οἲ 'γὼ, μῆτερ, μῆτερ· ταυτὸν
μέλος εἰς ἄμφω πέπτωκε τύχης,
κοὐκέτι μοι φῶς,
οὐδ' ἀελίου τόδε φέγγος.

ἰὼ, ἰώ· νιφοβόλον
Φρυγῶν νάπος,
Ἴδας τ' ὄρεα, Πρίαμος ὅθι ποτὲ
βρέφος ἁπαλὸν ἔβαλε,
ματρὸς ἀπόπρο νοσφίσας,
ἐπὶ μόρῳ θανατόεντι,
Πάριν, ὃς Ἰδαῖος, Ἰδαῖος
ἐλέγετ', ἐλέγετ' ἐν Φρυγῶν πόλει.

1267. *κτείνουσι.* Viri docti *κτενοῦσι:* probabiliter. vid. ver. 533. 535. Iidem legunt *θέσφατ'* (ver. 1268.) pro *θέσφατον:* quod certum est, si Anapaestus 4to loco Iambi excludi debeat.

[1271. Repetendum ex praecedentibus *καταδεδούλωταί με. Musgravius.*]

[1274. *βαρβάροις ὑπό.* Usitatior constructio est *βαρβάρων ὑπό. Musgravius.*]

1277. *θανάτου σοῦ.* "Legendum "opinor, *θανάτου τοῦ σοῦ,*" [sic etiam Musgravius,] "ut constet "metrum, quod in septem hisce "primis versiculis anapaesticum "est." *Heathius.*

1279. *ταυτὸ γὰρ Μέλος.* Scribendum opinor, *ταυτὸ δὲ* (nisi malis *γε* ut Heathius) *Μέλος,* propter anapaestum. [*τόδε γὰρ* Musgravius. Dele *γὰρ,* et lege *ταυτόν. Porsonus.*]

μήποτ' ὤφειλε τὸν ἀμφὶ
βουσὶ βουκόλον τραφέντ'
Ἀλέξανδρον οἰκίσαι
ἀμφὶ τὸ λευκὸν ὕδωρ, ὅθι κρῆναι
νυμφᾶν κεῖνται,
λειμών τ' ἄνθεσι
θάλλων χλωροῖς,
καὶ ῥοδόεντ' ἄνθεα ὑακίν-
θινά τε θεαῖσι δρέπειν.
ἔνθα ποτὲ Παλλὰς ἔμολε, καὶ
δολιόφρων Κύπρις,
Ἥρα θ', Ἑρμᾶς θ' ὁ Διὸς ἄγγελος,
ἁ μὲν ἐπὶ πόθῳ τρυφῶσα Κύπρις,
ἁ δὲ δορὶ Παλλὰς,
Ἥρα τε Διὸς ἄνακτος
εὐναῖσι βασιλίσι,
κρίσιν ἐπὶ στυγνὰν,
ἔριν τε τᾶς καλλονᾶς,
ἐμοὶ δὲ θάνατον, ὄνομα μὲν
φέροντα Δαναΐδαισιν, ὦ κόραι.

ΧΟ. πρόθυμά σ' ἔλαβεν Ἄρτεμις πρὸς Ἴλιον.

ΙΦ. ὁ δὲ τεκών με τὰν τάλαιναν,
ὦ μῆτερ, ὦ μῆτερ,
οἴχεται προδοὺς ἔρημον.
ὦ δυστάλαιν' ἐγὼ, πικρὰν,
πικρὰν ἰδοῦσα δυσελέναν,
φονεύομαι, διόλλυμαι
σφαγαῖσιν ἀνοσίοισιν

[1295. οἰκῆσαι Musgravius, improbante Brunckio ad Androm. 293.]

1296. λειμών τ' ΑΝΘΕΣΙ θάλλων χλωροῖς, Καὶ ῥοδόεντ' ΑΝΘΕΑ. Ῥοδόεντ' ἄνθεα sunt *rosae*. Ἄνθεσι et ἄνθεα tam prope posita, suspecta esse possent, in alio scriptore.

[1296. Constituit Brunckius: Λειμών τ' ἄνθεσι θάλλων χλοεροῖς, Καὶ ῥοδόενθ' ὑακίνθινά τ' ἄνθη Δρέπειν θεαῖσιν.]

1309. ὄνομα μέν. Codd. B. C. αν. latet aliquid. Ver. 1305. pro μεν. Ἥρα τε mallem δέ.

[1309. In oppositionibus nunquam non praecedit ea pars, quae μὲν conjunctum habet. Legendum igitur, Δαναΐδαισιν ὄνομα μὲν Φέροντ', ἐμοὶ δε θάνατον, ὦ κόραι. *Musgravius*. Et sic recitat Brunckius.]

1318, 1319. σφαγαῖσιν etc. Unum Iambum efficiunt hi duo

ανοσίου πατρός.
μή μοι ναῶν χαλκεμβολάδων
πρύμνας ἅδ' Αὐλὶς δέξασθαι
τούσδ' εἰς ὅρμους, εἰς Τροίαν
ὤφελεν ἐλάταν πομπαίαν,
μήτ' ἀνταίαν Εὐρίπῳ πνεῦσαι πομπὰν
Ζεὺς, μειλίσσων αὔραν ἄλλοις
ἄλλαν θνατῶν λαίφεσι χαίρειν,
τοῖσι δὲ λύπαν, τοῖσι δ' ἀνάγκαν,
τοῖς δ' ἐξορμᾷν, τοῖς δὲ στέλλειν,
τοῖσι δὲ μέλλειν.
ἦ πολύμοχθον ἄρ' ἦν γένος,
ἦ πολύμοχθον ἀμερίων;
χρεὼν δέ τι
δύσποτμον ἀνδράσιν ἀνευρεῖν;
ΧΟ. ἰὼ, ἰώ. μεγάλα πάθεα, μεγάλα δ' ἄχεα
τοῖς Δαναΐδαις τιθεῖσα Τυνδαρὶς κόρα.
ἐγὼ μὲν οἰκτείρω σε συμφορᾶς κακῶν
τυχοῦσαν, οἵας μήποτ' ὤφελες τυχεῖν.
ΙΦ. ὦ τεκοῦσα μῆτερ, ἀνδρῶν ὄχλον εἰσορῶ πέλας.
ΚΛ. τόν τε τῆς θεᾶς παῖδα, τέκνον, ᾧ γε δεῦρ' ἐλήλυθας.
ΙΦ. διαχαλᾶτέ μοι μέλαθρα, δμῶες, ὡς κρύψω δέμας.

versus, *Σφαγαῖσιν ἀνοσίοισιν ἀνοσίου πατρός*. Et praecedentes dividi possunt, *Πικρὰν ἰδοῦσα δυσελέναν φονεύομαι. Διόλλυμαι Σφαγαῖσιν—πατρός*. Sed haec incerta sunt: neque quisquam, opinor, nunc potest affirmare, qua modificatione Auctor ea reliquerit, et innumera alia in melicis seu choricis, quae in diversa versuum genera facile redigi possunt.

[1524. *πομπὰν* idem valet quod *ἄνεμον*. Vid. supra 352. *Musgravius*.]

1527. *τοῖς δὲ λύπαν*, etc. Anapaestus proculdubio fuit, ut sequens, et praecedentes. Proinde scribendum, *Τοῖσι δὲ λύπαν, τοῖσι δ' ἀνάγκαν*. Et ita Heathius. [Locum sic constituit Tyrwhittus. *Μήτ' ἀνταίαν Εὐρίπῳ πνεῦσαι πνοιὰν. Ζεὺς μειλίσσων* (vel *εἱλίσσων*) *αὔραν ἄλλοις Ἄλλαν θνατῶν λαίφεσι χαίρει, Τοῖσι δὲ λύπαν, τοῖσι δ' ἀνάγκαν. κ. τ. λ.*]

1331. Tollo interrog. post *ἀμερίων*: ante quam vocem deesse opinor *τῶν* ad supplendum anapaestum.

1333. *ἀνδράσιν*. Forte *ἄνδρεσσιν*: ut sit Paroemiacus. *Χρεὼν δὲ τι Δύσποτμον ἄνδρεσσιν ἀνευρεῖν*. Poëtica conceduntur in Choris. Anapaestica haec incipiunt ab istis, *Μή μοι ναῶν* etc. ver. 1321. Si retineatur *ἀνδράσιν*, forte leg. *ἐξευρεῖν*. *Ἀνδράσιν* pro *ἀνθρώποις*.

1335. *Τυνδαρὶς κόρα*. Pro *κόρη*. Sententia per se absoluta est, qualis illa Iph. Taur. 788. *Ὦ ῥαδίοις ὅρκοισι περιβαλοῦσά με!* ubi vide.

1339. *ΚΛ. τόν τε τῆς Θεᾶς παῖδ', ὦ τέκνον γ', ᾧ δεῦρ' ἐλήλυθας*. Bis peccat in leges Trochaïcorum.

ΚΛ. τίνα δὲ φεύγεις, τέκνον; *ΙΦ.* Ἀχιλλέα τόνδ' ἰδεῖν αἰσχύνομαι.
ΚΛ. ὡς τί δή; *ΙΦ.* τὸ δυστυχές μοι τῶν γάμων αἰδῶ φέρει.
ΚΛ. οὐκ ἐν ἁβρότητι κεῖσαι πρὸς τὰ νῦν πεπτωκότα.
· ἀλλὰ μίμν'· οὐ σεμνότητος ἔργον, ἢν δυνώμεθα. 1344
ΑΧ. ὦ γύναι τάλαινα, Λήδας θύγατερ. *ΚΛ.* οὐ ψευδῆ θροεῖς.
ΑΧ. δείν' ἐν Ἀργείοις βοᾶται. *ΚΛ.* τίνα βοήν; σήμαινέ μοι.
ΑΧ. ἀμφὶ σῆς παιδός. *ΚΛ.* πονηρὸν εἶπας οἰωνὸν λόγον.
ΑΧ. ὡς χρεὼν σφάξαι νιν. *ΚΛ.* οὐδεὶς τοῖσδ' ἐναντίον λέγει;
ΑΧ. εἰς θόρυβον ἐγώ τι κἀυτὸς ἦλθον. *ΚΛ.* ἐς τίν', ὦ ξένε;
ΑΧ. σῶμα λευσθῆναι πέτροισι. *ΚΛ.* μῶν κόρην σώζων ἐμήν;
ΑΧ. αὐτὸ τοῦτο. *ΚΛ.* τίς δ' ἂν ἔτλη σώματος τοῦ σοῦ θιγεῖν;
ΑΧ. πάντες Ἕλληνες. *ΚΛ.* στρατὸς δὲ Μυρμιδόνων οὔ σοι παρῆν; 1352

Restitueris parva mutatione, *τόν τε τῆς Θεᾶς παῖδα, τέκνον, ᾧ γε δεῦρ' ἐλήλυθας.* *Θεᾶς* est monosyllabon, ut persaepe. Et ita Heathius. Haec tamen aliter distinguenda esse opinor, *ΙΦ. ὦ τεκοῦσα μῆτερ, ἀνδρῶν ὄχλον εἰσορῶ πέλας, Τόν τε τῆς Θεᾶς παῖδα. ΚΛ. τέκνον, ᾧ γε δεῦρ' ἐλήλυθας;* *cumne, filia, cujus caussa huc venisti?* [Edidi ad mentem Musgravii.]

1341. *ΚΛ. τί δὲ φεύγεις, τέκνον; ΙΦ. τὸν Ἀχιλλέα, τὸν ἰδεῖν αἰσχύνομαι.* Tria sunt menda metrica in hoc Trochaïco. Scribo, *ΚΛ. τίνα δὲ φεύγεις, τέκνον; ΙΦ. Ἀχιλλέα, τόν γ' ἰδεῖν αἰσχύνομαι.* Duae ultimae syllabae in *Ἀχιλλέα* contrahuntur in unam, quasi esset *Ἀχιλλ-γᾶ*, ut Rheso 977. Codd. A. B. delent *τὸν* priore loco, quod huic ordinationi favet, et *τίνα* necessarium reddit. *Τὸν* pro *ὃν*, ut passim, et in Menandreis n. CCII. *Ἡ δ' οἰκί' ἐν τῇ πάντα πρωτεύει γυνή*, etc. sic scribendum. *ἐν τῇ* pro *ἐν ᾗ*. sic *ἔνθα* pro *ἐν τῷ*, (i. e. *ᾧ* vel *ᾗ*) Iph. Taur. 176. In Menandro vulgo legitur *ἐν ᾗ*, contra metrum. [Admisi correctionem Musgravii.]

[1341. *τί δὲ, τέκνον, φεύγεις; ΙΦ. Ἀχιλλέα τόνδ'* — *Porsonus* apud Dobraeum. *Ex Addendis.*]

1343. *πρὸς τὰ νῦν πεπραγμένα.* Bene: ut Aeschyl. Pers. 805. Sed cum Codd. A. B. habeant *πεπτωκοτα*, ita edidi, ut Hippol. 718. Electr. 659. Plutarch. ad Apollon. p. 112. E. unde patebit metaphora. [Interpretatur Musgravius, *non in eo statu es, qui pudorem hunc delicatum postulet.* Lectioni etiam receptae idem patrocinatur, ex Platone p. 755. A. citans, *ὥσπερ ἐν πτώσει κύβων πρὸς τὰ πεπτωκότα τίθεσθαι.*]

1347. *πονηρὸν εἶπας οἰωνὸν λόγον.* Vel *λόγων*, vel *λόγου*. [probat Musgravius.] Phoeniss. 1346. Herc. Fur. 558. Ion. 755. Versu proxime sequenti, pro *κ' οὐδεὶς* metrum poscit *οὐδείς*. Ortum est mendum a repetitione praecedentis *Κ* in *ΚΛ.* Ita quoque legit Heathius.

1349. *εἰς θόρυβον ἐγώ τοι κἀυτὸς ἤλυθον.* Metrum postulat *ἔγωγε*, vel *ἐγὼ δὲ*, vel *ἐγώ τε*, vel brevem aliquam syllabam post *ἐγώ*. Pro *ἤλυθον* mallem *ἦλθον*, si cum MSS. [Contra metrum peccat *τοι*. An legendum *τι*, *aliquantum? Musgravius.*]

1350. Pro *σώζειν* legi posset *σώζων* cum Cantero et Reiskio, vel

ΑΧ. πρῶτος ἦν ἐκεῖνος ἐχθρός. ΚΛ. δι' ἄρ' ὀλώλαμεν, τέκνον.
ΑΧ. οἵ με τῶν γάμων ἀπεκάλουν ἥσσον'. ΚΛ. ἀπεκρίνω δὲ τί;
ΑΧ. τὴν ἐμὴν μέλλουσαν εὐνὴν μὴ κτανεῖν. ΚΛ. δίκαια γάρ.
ΑΧ. ἣν ἐφήμισεν πατήρ μοι. ΚΛ. κἀργόθεν γ' ἐπέμψατο.
ΑΧ. ἀλλ' ἐνικώμην κεκραγμοῦ. ΚΛ. τὸ πολὺ γὰρ δεινὸν κακόν.
ΑΧ. ἀλλ' ὅμως ἀρήξομέν σοι. ΚΛ. καὶ μάχει πολλοῖσιν εἷς;
ΑΧ. εἰσορᾷς τεύχη φέροντας τούσδ'; ΚΛ. ὄναιο τῶν φρενῶν.
ΑΧ. ἀλλ' ὀνησόμεσθα. ΚΛ. παῖς ἄρ' οὐκέτι σφαγήσεται;
ΑΧ. οὐκ, ἐμοῦ γ' ἑκόντος. ΚΛ. ἥξει δ' ὅστις ἅψεται κόρης;
ΑΧ. μυρίοι γ'· ἄξει δ' Ὀδυσσεύς. ΚΛ. ἆρ' ὁ Σισύφου γόνος;
ΑΧ. αὐτὸς οὗτος. ΚΛ. ἴδια πράσσων, ἢ στρατοῦ ταχθεὶς ὕπο;
ΑΧ. αἱρεθεὶς ἑκών. ΚΛ. πονηράν γ' αἵρεσιν, μιαιφονεῖν.
ΑΧ. ἀλλ' ἐγὼ σχήσω νιν. ΚΛ. ἄξει δ' οὐχ ἑκοῦσαν ἁρπάσας;
ΑΧ. δηλαδὴ ξανθῆς ἐθείρης. ΚΛ. ἐμὲ δὲ χρὴ τί δρᾶν τότε;
ΑΧ. ἀντέχου θυγατρός. ΚΛ. ὡς τοῦδ' οὕνεκ' οὐ σφαγήσεται.
ΑΧ. ἀλλὰ μὴν εἰς τοῦτό γ' ἥξει. ΙΦ. μῆτερ, εἰσακούσατε
τῶν ἐμῶν λόγων· μάτην γάρ σ' εἰσορῶ θυμουμένην
σῷ πόσει. τὰ δ' ἀδύναθ' ἡμῖν καρτερεῖν οὐ ῥᾴδιον.
τὸν μὲν οὖν ξένον δίκαιον αἰνέσαι προθυμίας·
ἀλλὰ καὶ σὲ τοῦθ' ὁρᾶν χρή, μὴ διαβληθῇς στρατῷ,

σώσων, et tamen neutro opus est. σώζειν est ὥστε σώζειν, ut bene Portus. sic μιαιφονεῖν ver. 1364. et θρέπειν ver. 1299. [σώζων cum Musgravio praetuli.]

1355. Recte Barnesius rejicit Scaligeri conjecturam εἶναι pro εὐνήν, quod significat *uxorem* (Hippol. 835. Sophocl. Antig. 1258.) ut εὐνίς, εὐνέτις, et λέκτρον.

1363. ἰδίᾳ πράσσων. Metrum poscit ἴδια, adverbialiter, ultima brevi. Et ita Heathius.

1364. πονηράν γ' αἵρεσιν, μιαιφονεῖν. Sic distinguendum. Constructio est αἱρεθεὶς πονηράν γε αἵρεσιν, (ὥστε, vel εἰς τὸ) μιαιφονεῖν. *malam sane electionem electus, ut homicidium perpetret.*

[1566. edidi χρὴ τί pro vulg. τί χρή.]

1367. τοῦδ' οὕνεκ'. Codd. A. B. ἕνεκ', quasi voluissent εἵνεκ'. nam τοῦδ' οὕνεκ' forte dubium videbatur: sine caussa.

1368. ἀλλὰ μὴν εἰς τοῦτό γ' ἥξει. Imo, ἥξω· *Atqui ad hoc veniam*: scil. ἵνα μὴ σφαγήσηται.

[1368. Malim εἰς ταὐτό γ' ἥξει *eodem res recidet.* Sic εἰς ταὐτὸν ἥξεις Hippol. 275. ubi Scholiastes ἥκει. Quod si retinetur τοῦτο, de caede Iphigeniae explicandum erit. Barnesio tamen judice, vel manum supra capulum ponens haec ait, vel socios milites respectans. *Musgravius.*]

[1370. ἀδύνατα si a καρτερεῖν regatur, quem sensum habere possit non video. Malim igitur legere ἡμῶν pro ἡμῖν, ut τὰ ἀδύνατα ἡμῶν valeat τὴν ἐμὴν ἀδυναμίαν, vel ἡμεῖς ἀσθενεῖς ὄντας. Sensus est, *Fieri vix potest, ut nostra imbecillitas resistendo par sit. Musgravius.*]

καὶ πλέον πράξωμεν οὐδὲν, ὃς δὲ συμφορᾶς τυχῇ.
οἷα δ' εἰσῆλθέν μ' ἄκουσον, μῆτερ, ἐννοουμένην.
κατθανεῖν μέν μοι δέδοκται· τοῦτο δ' αὐτὸ βούλομαι
εὐκλεῶς πρᾶξαι, παρεῖσά γ' ἐκποδὼν τὸ δυσμενές. 1376
δεῦρο δὴ, σκέψαι μεθ' ἡμῶν, μῆτερ, ὡς καλῶς λέγω.

1375. ὃς δέ. Cod. A. ὅδε συμφορας. Hoe erat, opinor, ὅδε δὲ συμφορᾶς τύχῃ. Cod. C. ὅς ὅδε. Versu 1376. B. C. δυσγενὲς pro δυσμενές. vid. ad Iph. Taur. 592. [Musgravius edidit ὅδε δὲ σ. ex MS.]

1375. *κατθανεῖν μέν μοι δέδοκται.* Lioeat hic paullum evagari, modo ne extra oleas. Aristoteles Poëtic. cap. XV. *de moribus Personarum in Tragoedia*, quatuor res circa eos exigit; quarum quarta est τὸ ὁμαλὸν, *aequabilitas*, sive constans sibi similitudo qualis ab incepto processerat; et exemplum contrarii, sive τοῦ ἀνωμάλου, *inaequabilitatis*, profert hano Iphigeniam Euripidis: οὐδὲν γὰρ (inquit) ἔοικεν ἡ ἱκετεύουσα τῇ ὑστέρᾳ· *ea enim supplicans, nihil similis est ei quae postea fuit.* Verum dicit. Sed et eandem rem in caeteris hujus Dramatis Personis, excepta Clytaemnestra, observare potuisset. Singulas sistamus, posthabito Nuncio, quia ejus est nihil praeter *narrare:*

Agamemnonis et Menelai subita animi et partium invicem mutatio, nulla nova existente vel apparente caussa vera, aeque ἀνώμαλος consideranti apparebit, ac ista Iphigeniae fuit:

Achilles, qui quidvis pati vel facere paratus erat ut puellam servaret, mox Ipse in ejusdem *sacrificio* primas partes agit:

Chorus, qui tam suaviter et miserabiliter sortem Iphigeniae defleverat ad finem Actus Quarti, postea eaedem jam certam aequo animo fert, neque adhuc δεινοπαθεῖ. et promittit ci *gloriam immortal.m*, ver. 1504: et Dianam celebrat ob ejus mortem, *tanquam* ἐπ' εὐτυχεῖ πότμῳ, *ob eventum fortunatum:*

Ipse Famulus senex qui se ἀγαθὸν et πιστὸν Agamemnoni jactaverat ver. 45. mentem postea mutat, Agamemnonem prodit, et consilia ejus Clytaemnestrae enarrat:

Sola Clytaemnestra immutabilis manet. Hoc enim historiae fides, et caedes Agamemnonis, hujus sacrificii praetextu ab illa postea perpetrata, postulabat.

His rebus observatis, jam forte elncesset mens et propositum sapientissimi poëtae in hoc dramate: nempe, ut (praeter mala ambitionis) humani animi levitatem, et τὸ εὐμετάβλητον, et inconstantiam in consiliis suis, per tot instabiles dramatis personas repraesentaret. Quam instabilitatem, ita exhibitam, laudi potius quam vitio, cum Aristotele, vertendam duxerim. Non enim aliter propositum suum assequi potuit scriptor: et licet personae sint ἀνώμαλοι, (id ipsum quod voluit, et necessarium erat) poëta tamen in iis describendis servat τὸ ὁμαλόν. Equidem πρᾶξιν Euripidis, quam κρίσιν Aristotelis, in hac re sequi mallem; et mirari subiret, ἀγχίνοιαν ejus fugisse hoc, quod aliis obvium videtur, nisi scirem, *Nos omnes aeque esse Homines.*

Nihil dico de odio politico in Argivos et Lacedaemonios, sub personis Agamemnonis et Menelai: quod tamen non dubito quin noster Atheniensis animo haberet infixum cum hanc fabulam composuit.

[1376. MS. G. et lib. P. δυσγενές. Legendum δυσχερὲς, *id quod res molesti habet. Musgravius.*]

σὶς ἔμ' Ἑλλὰς ἡ μεγίστη πᾶσα νῦν ἀποβλέπει,
κἀν ἐμοὶ πορθμός τε ναῶν, καὶ Φρυγῶν κατασκαφαί,
τάς τε μελλούσας γυναῖκας, ἤν τι δρῶσι βάῤῥαροι,
μηκέθ' ἁρπάζειν ἐᾶν τᾶς ὀλβίας ἐξ Ἑλλάδος,
τὸν Ἑλένης τίσαντας ὄλεθρον, ἥντιν' ἥρπασεν Πάρις.
ταῦτα πάντα]κατθανοῦσα ῥύσομαι· καί μου κλέος,
Ἑλλάδ' ὡς ἠλευθέρωσα, μακάριον γενήσεται.
καὶ γὰρ οὐδέ τοι λίαν γ' ἐμοὶ φιλοψυχεῖν χρεών·
πᾶσι γάρ μ' Ἕλλησι κοινὸν ἔτεκες, οὐχὶ σοὶ μόνῃ.
ἀλλὰ μυρίοι μὲν ἄνδρες ἀσπίσιν πεφραγμένοι,
μυρίοι δ' ἐρέτμ' ἔχοντες, πατρίδος ἠδικημένης,
δρᾶν τι τολμήσουσιν ἐχθρούς, χὐπὲρ Ἑλλάδος θανεῖν,
ἡ δ' ἐμὴ ψυχὴ μί' οὖσα, πάντα κωλύσει τάδε;

1378. Ἑλλὰς ἡ μεγίστη. Opinor, ἡ μεγίστη, Graecia *qua parte* maxima est; ut intelligat Peloponnesum praecipue. Sic ἡ τομώτατος Soph. Ajac. 831. ἡ βαθύτατον, Lucianus Navigant. p. 493. ἡ βραχύτατον τοῦ λόγου, Aristoph. Lysistr. 716. *ut uno verbo dicam.* [ἡ μεγίστη pro ἡ μεγάλη. Superlativus pro Positivo. Hesychius, μεγίστην, μεγάλην. *Musgravius.* In Aeschyl. Eumen. 44. μεγίστῳ accipiendum videtur pro μεγάλῳ.]

[1379. κἀν ἐμοί. i. e. κεῖται, *situm est.* Vide Valckenaer. ad Phoeniss. 1256.]

[1381. Lege τάσδ', ut οἵ τοι πέρα στέρξαντες, οἵδε καὶ πέρα Μισοῦσιν. Euripid. Aristot. Pol. VII. 7. *Porsonus.*]

[1382. Non satis commode Helenae ablatio Ἑλένης ὄλεθρος dicitur. Caudam deinde trahit sequens comma ἥντιν' ἥρπασεν Πάρις. Utrique vitio medebimur, legendo; τό γ' Ἑλένης τίσαντας, ὄλεθρος ἥντιν' ἥρπασεν Πάρις. ὄλεθρος pro ὀλέθριος, ut saepe apud Demosthenem. *Musgravius.*]

1385. καὶ γὰρ οὐδέ τοι λίαν γ' ἐμοὶ φιλοψυχεῖν χρεών. Scribi oportuit γε μοι· alioquin quartus pes non terminabitur in voce integra. vid. ad ver. 384. Ob quam rationem mox ver. 1591, pro ἀρ' ἔχοιμεν scribendum videtur ἀρα σχοῖμεν, eodem sensu. Sed Codd. A. B. hic habent ουδε τι λιαν·εμε etc. unde patet interpolatum fuisse hunc versum. nam χρεών ἐστι est χρή: non autem Graece, opinor, dicitur χρεών ἐστι (vel χρὴ) ΕΜΟΙ τοῦτο ποιεῖν, sed, χρεὼν ἐστι (vel χρὴ) ΕΜΕ ποιεῖν. vide hujus Dramatis ver. 345. 728. 810. 910. 989. 1033. 1372. Hinc etiam constat longam syllabam deesse huic Trochaïco; quem defectum compensarunt substituendo ἐμοὶ χρεὼν pro ἐμὲ, credo contra usum Graecae linguae. Nam exempla ex Sophocle, Nostri Ione, et Luciano, omnia sunt mendosa: quod facile probare possem, nisi brevitati studerem. Puto Euripidem scripsisse, *Καὶ γὰρ οὐδέ τοι λίαν ἐμέ γε φιλοψυχεῖν χρεών.* ultima in λίαν saepe longa est. Idem est χρὴ et χρεών ἐστι.

[1385. 1391. Hos versus aperte mendosos pronunciat Porsonus Suppl. Praef. p. xliii.]

1389. Sic distinguo et lego, ἐχθρούς, χ' ὑπὲρ Ἑλλάδος θανεῖν, Ἡ δ' ἐμὴ ψυχὴ, μί' οὖσα, πάντα κωλύσει τάδε; *hostes, et pro Graecia mori, Mea vero unius anima haec omnia impediet?* Vulgo plene distinguitur post θανεῖν, et interrog. deest post τάδε, et legitur ἐχ-

τί τὸ δίκαιον τοῦτό γ'; ἆρ' ἔχοιμεν ἀντειπεῖν ἔπος;
κἀπ' ἐκεῖν' ἔλθωμεν· οὐ δεῖ τόνδε διὰ μάχης μολεῖν
πᾶσιν Ἀργείοις γυναικὸς οὕνεκ', οὐδὲ κατθανεῖν·
εἷς γ' ἀνὴρ κρείσσων γυναικῶν μυρίων ὁρᾶν φάος.
εἰ δ' ἐβουλήθη τὸ σῶμα τοὐμὸν Ἄρτεμις λαβεῖν,
ἐμποδὼν γενήσομαι 'γὼ θνητὸς οὖσα τῇ θεῷ;
ἀλλ' ἀμήχανον. δίδωμι σῶμα τοὐμὸν Ἑλλάδι.
θύετ', ἐκπορθεῖτε Τροίαν. ταῦτα γὰρ μνημεῖά μου
διὰ μακροῦ, καὶ παῖδες οὗτοι, καὶ γάμοι, καὶ δόξ' ἐμή.
βαρβάρων δ' Ἕλληνας ἄρχειν εἰκὸς, ἀλλ' οὐ βαρβάρους,
μῆτερ, Ἑλλήνων· τὸ μὲν γὰρ δοῦλον, οἱ δ' ἐλεύθεροι.

ΧΟ. τὸ μὲν σὸν, ὦ νεᾶνι, γενναίως ἔχει·
τὸ τῆς τύχης δὲ, καὶ τὸ τῆς θεοῦ, νοσεῖ.
ΑΧ. Ἀγαμέμνονος παῖ, μακάριόν με τὶς θεῶν
ἔμελλε θήσειν, εἰ τύχοιμι σῶν γάμων.
ζηλῶ δὲ σοῦ μὲν Ἑλλάδ', Ἑλλάδος δὲ σέ·
εὖ γὰρ τόδ' εἶπας, ἀξίως τε πατρίδος.
τὸ θεομαχεῖν γὰρ ἀπολιποῦσ', ὅ σου κρατεῖ,
ἐξελογίσω τὰ χρηστὰ, τἀναγκαῖά γε.
μᾶλλον δὲ λέκτρων σῶν πόθος μ' εἰσέρχεται,
εἰς τὴν φύσιν βλέψαντα· γενναία γὰρ εἶ.

θρούς τε (Cod. B. γε) χ' ὑπὲρ, contra metrum. Versus ferret, Ἡ δ' ἐμὴ ψυχὴ μιᾶς, ἅπαντα etc. Sed tale acumen non desideratur.

1392. Cod. A. ου $\frac{\delta\epsilon\iota.}{\chi\rho\tilde{\eta}.}$ Versu antecedenti pro τοῦ γ' recte Canterus τοῦτό γ'. et ita A. B. Cod. C. $\frac{\tau o}{\tau o\upsilon\, \gamma.}$ Pro ἆρ' ἔχοιμεν paullo ante monui scribendum videri ἆρα σχοῖμεν. [Heathius emendat τί τὸ δίκαιον τοῦδ'; ἔχοιμεν ἆρά γ' ἀντειπεῖν ἔπος;]

1396. γενήσομ' ἐγώ. Non constat metrum nisi scribatur γενήσομαι 'γὼ, ut saepe in Aristophane. [Marklandus ad Suppl. 1193. *Porsonus.*] Ita quoque Reiskius et Heathius.

1400. εἰκὸς ἄρχειν. Multi monuerunt scribendum ἄρχειν εἰκός. [ἄρχειν εἰκὸς Dan. Heinsius apud Jan. Rutgersium Var. Lectt. IV. 5. p. 527. notante et probante Valckenaerio ad Phoen. 11. ut citat Aristot. Polit. 1. 2. *Porsonus.* Similiter Noster in Telepho apud Clement. Alex. Strom. VI. p. 746. Ἕλληνες ὄντες βαρβάροις δουλεύσομεν.]

1409. ὅ σου κρατεῖ. Si retinendum sit ὅ, subintellige τὸ Θεῖον, petendum ex verbo θεομαχεῖν: sin ὅς legendum, ex eodem verbo pete Θεός. Versu proxime sequenti, scribe τἀναγκαῖά γε, *quae necessaria saltem sunt.* [pro τά τ' ἀναγκαῖά γε Aldi.]

1412. εἰς τὴν φύσιν. Barnes. edidit σὴν φύσιν, ex conjectura Scalig. et Canteri, sine caussa, ut mihi videtur, quatenus sine necessitate vel codicibus, cum nemo de

ορα δ᾽ · ἐγὼ γὰρ βούλομαί σ᾽ εὐεργετεῖν,
λαβεῖν τ᾽ ἐς οἴκους· ἄχθομαί τ᾽, ἴστω Θέτις,
εἰ μή σε σώσω Δαναΐδαισι διὰ μάχης
ἐλθών. ἄθρησον· ὁ θάνατος δεινὸν κακόν.
ΙΦ. λέγω τάδ᾽ οὐδὲν οὐδέν᾽ εὐλαβουμένη.
ἡ Τυνδαρὶς παῖς διὰ τὸ σῶμ᾽ ἀρκεῖ μάχας
ἀνδρῶν τιθεῖσα, καὶ φόνους· σὺ δ᾽, ὦ ξένε,
μὴ θνῆσκε δι᾽ ἐμὲ, μήδ᾽ ἀποκτείνῃς τινά·
ἔα δὲ σῶσαί μ᾽ Ἑλλάδ᾽, ἢν δυνώμεθα.
ΑΧ. ὦ λῆμ᾽ ἄριστον, οὐκ ἔχω πρὸς τοῦτ᾽ ἔτι
λέγειν, ἐπεί σοι τάδε δοκεῖ. γενναῖα γὰρ
φρονεῖς· τί γὰρ τἀληθὲς οὐκ εἴποι τις ἄν;
ὅμως δ᾽ ἴσως γε κἂν μεταγνοίης τάδε.
ὡς οὖν ἂν εἰδῇς τἀπ᾽ ἐμοῦ λελεγμένα,
ἐλθὼν, τάδ᾽ ὅπλα θήσομαι βωμοῦ πέλας,
ὡς οὐκ ἐάσων σ᾽, ἀλλὰ κωλύσων θανεῖν·
χρήσει δὲ καὶ σὺ τοῖς ἐμοῖς λόγοις τάχα,
ὅταν πέλας σῆς φάσγανον δέρης ἴδῃς.
οὔκουν ἐάσω σ᾽ ἀφροσύνῃ τῇ σῇ θανεῖν·
ἐλθὼν δὲ σὺν ὅπλοις τοῖσδε πρὸς ναὸν θεᾶς,
καραδοκήσω σὴν ἐκεῖ παρουσίαν.
ΙΦ. μῆτερ, τί σιγῇ δακρύοις τέγγεις κόρας;
ΚΛ. ἔχω τάλαινα πρόφασιν, ὥστ᾽ ἀλγεῖν φρένα.
ΙΦ. παῦσαι· ᾽μὲ μὴ κάκιζε· τάδε δ᾽ ἐμοὶ πιθοῦ.

sensu dubitare potuit, et praecessit σῶν. [ἄθροισον, Aldus.]

1418. διὰ τὸ σῶμ᾽ ἄρχει. Conjeceram ἄρχοι: sed multo melius Hardio ἀρκεῖ (citatus Heathio) Hist. Acad. Gallic. Inscript. T. IV. p. 296. ἀρκεῖ τιθεῖσα μάχας, *sufficit effecisse bella Helenam.* Antig. 653. ἀρκέσω θνήσκουσ᾽ ἐγώ: *satis erit* (sufficiet) *si ego moriar.* [ἀρκεῖ probat etiam Musgravius, et sic edidi. Vide ad Suppl. 511.]

1425. ὅμως δ᾽ ἴσως γε κἂν. Cod. A. ομως γ ισως καν. videtur deesse σὺ ante κἂν; Ὅμως γ᾽ ἴσως σὺ κἂν μεταγνοίης τάδε.

1436. παῦσαί με, μὴ κάκιζε. Distingue, Παῦσαι, με μὴ κάκιζε· ut Bacch. 504. Αὐδῶ, με μὴ δεῖν.

[1436. Distingue, παῦσαι· ᾽μὲ μὴ κάκιζε· κάκιζε quod hic idem est τῷ κακὴν ποίει, plerumque ὀνείδιζε significat. Herodot. III. 145. ὡς δὲ ἄχθη τάχιστα, λοιδορέων τε καὶ κακίζων μιν, ἀνέπειθε. Plato Phaedr. p. 205, 43. ed. Bas. sec. 254. c. HSt. 348. Laemar. ἐλοιδόρησεν ὀργῇ πολλὰ κακίζων τόν τε ἡνίοχον καὶ τὸν ὁμόζυγα. Plutarch. T. II. p. 77. F. Libanius in Juliani Imp. neoem X. p. 308. D. ed. Morell. apud Fabric. B. G. VII. p. 526. ἀλλὰ καὶ σοφιστὴν κρείττω τῆς προσηγορίας παρεχόμενον τὸν τρόπον ἐθαύμαζε, καὶ φιλόσοφον χείρω τοῦ σχήματος ἐλεγχόμενον ἐκάκιζε. Vulgatur ἐκάθιζε, sed ἐκάκιζε tandem dedit J. J. Reiskius, p. 590.

ΚΛ. λέγ', ὡς παρ' ἡμῶν οὐδὲν ἀδικήσει, τέκνον.
ΙΦ. μήτ' οὖν γε τὸν σὸν πλόκαμον ἐκτέμῃς τριχὸς,
μήτ' ἀμφὶ σῶμα μέλανας ἀμπίσχῃ πέπλους.
ΚΛ. τί δὴ τόδ' εἶπας, ὦ τέκνον; ἀπολέσασά σε —
ΙΦ. οὐ σύ γε· σέσωσμαι· κατ' ἐμὲ δ' εὐκλεὴς ἔσει.
ΚΛ. πῶς εἶπας; οὐ πενθεῖν με σὴν ψυχὴν χρεών;
ΙΦ. ἥκιστ', ἐπεί μοι τύμβος οὐ χωσθήσεται.
ΚΛ. τί δὴ, τὸ θνήσκειν οὐ τάφος νομίζεται;
ΙΦ. βωμὸς θεᾶς μοι μνῆμα, τῆς Διὸς κόρης.
ΚΛ. ἀλλ', ὦ τέκνον, σοι πείσομαι· λέγεις γὰρ εὖ.
ΙΦ. ὡς εὐτυχοῦσά γ', Ἑλλάδος τ' εὐεργέτις.
ΚΛ. τί δὴ κασιγνήταισιν ἀγγελῶ σέθεν;
ΙΦ. μηδ' ἀμφὶ κείναις μέλανας ἐξάψῃς πέπλους.
ΚΛ. εἴπω δὲ παρὰ σοῦ φίλον ἔπος τι παρθένοις;
ΙΦ. χαίρειν γ'. Ὀρέστην τ' ἔκτρεφ' ἄνδρα τόνδε μοι.
ΚΛ. προσέλκυσαί νιν, ὕστατον θεωμένη.
ΙΦ. ὦ φίλτατ', ἐπεκούρησας, ὅσον εἶχες, φίλοις.
ΚΛ. ἔσθ' ὅ τι κατ' Ἄργος δρῶσά σοι χάριν φέρω;
ΙΦ. πατέρα τὸν ἀμὸν μὴ στύγει, πόσιν τε σόν.

κακιοῦσιν Pausan. IV. 8. *Porsonus.*]

[1437. Probabiliter Canterus ἀτυχήσεις. Sic ἀτυχῆσαι est *voto excidere.* Herodot. IX. 110. *Musgravius.*]

1440. *τί δῆτα τάδ' εἶπας, ὦ τέκνον; ἀπολέσασά σε.* Alii conjecerunt δὴ pro δῆτα. ultima in δῆτα potuit esse a scriba dubitante utrum τάδ' an τόδ' poneret. Concinnior Iambus erit, *Τί δὴ τόδ' εἶπας, τέκνον; ἀπολέσασά σε* — perrectura erat Clytaemnestra *ἀπολέσασά σε οὐ κλαύσω*, vel tale quidpiam. sed locutionem ejus, *ἀπολέσασα*, improbat et corrigit Iphigenia, *Οὐ σύ γε*, scil. *ἀπώλεσάς με*, *Tu non amisisti me.* Notabis, tiro, differentiam inter *Οὐ σύ γε* hic, et *Μὴ σύ γε*, ver. 1460. *Οὐ* hic *negat*: *Μὴ* ibi *vetat.*

[1444. δὴ pro δαὶ edidi hic, et infra 1448. ex praecepto Brunckii ad Med. 1011. ubi vide etiam Porsonum (1008.) Sed hic locus graviori vulnere adhuc fortasse laborat.]

1449. *ἐξάψῃ.* Reiskius *ἐξάψῃς.* Vere, opinor. *ἀμφὶ κείναις* hic, est *ἀμφὶ σῶμα* ver. 1439. [et probare videtur Musgravius, quare edidi.]

1454. *κατ' Ἄργους.* Alibi *κατ' Ἄργος*, Supplic. 568. 891. Iph. Taur. 752. Heraclid. 7. Quod verum puto, lingua ita postulante. vide Sophocl. Oed. Col. 1229. [*κατ' Ἄργος* Aldus.]

1455. *πατέρα γε τὸν ἐμόν.* Barnesius fatetur se supplesse *γε*. Propior erat medicina, *Πατέρα τὸν ἀμὸν μὴ στύγει·* ut Electr. 555. vid. Homer. Il. Z. 414. Sophocl. Electr. 281. 590. 1526. Et ita ante me Scaliger, qui hic scribit *ἀμὸν*: et tamen idem Electr. 188. pro *θ' ἀμοῦ πατέρος* scribit *τ' ἀμοῦ.* Sententia similis Hippol. 1435. Edidi *τὸν ἀμὸν*, quia indubitabile est.

ΚΛ. δεινοὺς ἀγῶνας διὰ σὲ δεῖ κεῖνον δραμεῖν.
ΙΦ. ἄκων μ' ὑπὲρ γῆς Ἑλλάδος διώλεσεν.
ΚΛ. δόλῳ δ', ἀγεννῶς, Ἀτρέως τ' οὐκ ἀξίως.
ΙΦ. τίς μ' εἶσιν ἄξων πρὶν σπαράξεσθαι κόμας;
ΚΛ. ἐγὼ μετά γε σοῦ — ΙΦ. μὴ σύ γ'· οὐ καλῶς λέγεις.
ΚΛ. πέπλων ἐχομένη σῶν — ΙΦ. ἐμοί, μῆτερ, πιθοῦ.
μέν', ὡς ἐμοί τε, σοί τε κάλλιον τόδε.
πατρὸς δ' ὀπαδῶν τῶνδε τίς με πεμπέτω
Ἀρτέμιδος εἰς λειμῶν', ὅπου σφαγήσομαι.
ΚΛ. ὦ τέκνον, οἴχει; ΙΦ. καὶ πάλιν γ' οὐ μὴ μόλω.
ΚΛ. λιποῦσα μητέρ'; ΙΦ. ὡς ὁρᾷς γ', οὐκ ἀξίως.
ΚΛ. σχές, μή με προλίπῃς. ΙΦ. οὐκ ἐῶ στάζειν δάκρυ.
ὑμεῖς δ' ἐπευφημήσατ', ὦ νεάνιδες,
παιᾶνα τῇ 'μῇ ξυμφορᾷ, Διὸς κόρην
Ἄρτεμιν· ἴτω δὲ ΔΑΝΑΙΔΑΙΣ ΕΥΦΗΜΙΑ.
κανᾶ δ' ἐναρχέσθω τις, αἰθέσθω δὲ πῦρ
προχύταις καθαρσίοισι· καὶ πατὴρ ἐμὸς
ἐνδεξιούσθω βωμόν· ὡς σωτηρίαν
Ἕλλησι δώσουσ' ἔρχομαι νικηφόρον.
ΙΦ. ἄγετέ με τὰν Ἰλίου
καὶ Φρυγῶν ἑλέπτολιν·
στέφεα περίβολα δίδοτε, φέρε-

[1456. δεῖ κεῖνον. Sic Porsonus Supplem. Praef. p. xxxv. Olim κεῖνον δεῖ.]

1460. ἐγὼ μετά γε σοῦ. Pro ἔγωγε μετά σου. nisi sic scribendum. nam ἔγωγε et ἐγώ τοι κάλλιον ἢ ἐγὼ, ait Tho. Magister. [μὴ σύ γ'. Confer Hecub. 412. ed. Pors. sec.]

1465. ὦ τέκνον, οἴχῃ; Ita distinxi. vulgo sine interrogatione. Electr. 1337. ὦ πιστοτάτη, Στείχεις ἤδη;

1470. Disting. παιᾶνα τῇ 'μῇ συμφορᾷ, Διὸς κόρην Ἄρτεμιν. Ἄρτεμιν appositivum est ad Παιᾶνα seu hymnum. hymnus vester sit Dianæ. Vers. 1471. Sustuli distinctionem post πῦρ. προχύταις καθαρσίοισι, est propter molas salsas lustrales. i. e. ut mola salsa in ignem, seu victimam ardentem, conjiciatur. vide vers. 1112. Sic δινευούσαις ἵπποις, propter equas currentes, Iph. Taur. 192. [Per Διὸς κόρην Ἄρτεμιν intelligendus hymnus sive Paean in Dianam, qui ab istis verbis inchoabat. Toup. Cur. Poster. in Theocr. XV. 98. p. 29. *Porsonus*.]

[1470. εὐφημία dicitur vox Praeconis εὐφημεῖν jubentis. Aristoph. Acharn. 237. *Musgravius*.]

1474. ἔρχομαι νικηφόρον. Brodaeus: "Deest post hunc versum "Clytaemnestrae vel Chori sermo." Aliter censet Barnesius, quem vide. Assentior Brodaeo, et puto duos Chori Iambos excidisse.

1477. Distinguo, στέφεα περίβολα δίδοτε, φέρε-τε· πλόκαμος ὅδε,

τε· πλόκαμος ὅδε, καταστέφειν·
χερνίβων τε παγαῖσιν
ἑλίσσετ' ἀμφὶ ναὸν,
ἀμφὶ βωμὸν, Ἄρτεμιν,
τὰν ἄνασσαν Ἄρτεμιν,
τὰν μάκαιραν·
ὡς ἐμοῖσιν, εἰ χρεὼν,
αἵμασι, θύμασί τε,
θέσφατ' ἐξαλείψω.

ΧΟ. ὦ πότνια, πότνια μῆτερ,
ὡς δάκρυα γέ σοι
δώσομεν ἁμέτερα·
παρ' ἱεροῖς γὰρ οὐ πρέπει.

ΙΦ. ὦ νεάνιδες,
ξυνεπαείδετ' Ἄρτεμιν,
Χαλκίδος ἀντίπορον·
ἵνα τε δόρατα
μέμονε δάϊα δι' ἐμὸν ὄνομα,
τᾶσδ' Αὐλίδος στενοπόροις
ὅρμοις. ἰὼ γᾶ μῆτερ
ὦ Πελασγία,
Μυκηναῖαί τ' ἐμαὶ θεράπναι.

καταστέφειν· καταστέφειν est, εἰς τὸ καταστέφειν, *ut coronetis*, ad coronandum. De sequentibus vid. ver. 1569.

[1480. ἑλίσσειν Ἄρτεμιν est choreis circuire Dianae simulacrum. Dicitur autem, ut ἑλίξειν Λατοῦς γόνον H. Fur. 691. et ἑλίξαι βωμὸν Callim. Hymn. in Delum, 321. Petronius Arbiter: *ter ovantem Circa delubrum gressum feret ebria Pubes. Musgravius.* Vide Marklandum ad Suppl. 1215.]

1488. ὡς δάκρυα. Forte ὥς, *sic*, id est, quemadmodum nunc facimus: ut haec loquatur Chorus lacrymans.

1496. τᾶς γ' Αὐλίδος. Correxeram Τᾶσδ' *hujusce*, ex ver. 82. 1321. Confirmant Aldina et Codd. A. B. et Reiskius. Iidem Codd. στενοποροισι.

1499. Μυκῆναί τ' ἐμαὶ θεράπαιναι. Scaliger et alii θέραπναι. Sed Codd. omnes legunt Μυκηναιαι. vid. ad ver. 615. Versu 1502. Cod. C. ἐμε/ εθρεψας quasi voluisset ἐθρέψατ'. Forte bone, ut sit sensus aliquis. Versu 1501. deesse opinor notam interrog. post χρεῶν, ut in isto Helen. 135. Λήδαν ἔλεξας; vid. ad ver. 1465. Vers. 1503. Θανοῦσα etc. reliqui vulgatam versionem. de ea forte tamen dubitari potest.

[1499. Pro Μυκῆναι uterque MS. at P. Μυκηναῖαι. Lego, Μυκηναῖαί τ' ἐμαὶ θεράπναι. Hesychius, θεράπναι· αὐλῶνες, σταθμοί. Nicander in Theriacis v. 487,

ΧΟ. καλεῖς πόλισμα Περσέως,
Κυκλωπίων πόνον χερῶν;
ΙΦ. ἔθρεψας Ἑλλάδι μέγα φάος·
θανοῦσα δ' οὐκ ἀναίνομαι.
ΧΟ. κλέος γάρ οὔ σε μὴ λίπῃ.
ΙΦ. ἰὼ, ἰώ. λαμπαδοῦχος ἁμέρα,
Διός τε φέγγος, ἕτερον,
ἕτερον αἰῶνα,
καὶ μοῖραν οἰκήσομεν.
χαῖρέ μοι, φίλον φάος.
ΧΟ. ἰὼ, ἰώ. ἴδεσθε τὰν Ἰλίου
καὶ Φρυγῶν ἑλέπτολιν
στείχουσαν, ἐπὶ κάρα στέφη
βαλλομέναν χερνίβων τε παγὰς,
βωμόν γε δαίμονος θεᾶς
ῥανίσιν αἱματοῤῥύτοις
θανοῦσαν, εὐφυῆ τε σώματος
δέρην σφαγεῖσαν. εὔδροσοι παγαὶ

Κελέοιο θεράπνας, ubi Scholiastes, τὸ δὲ θεράπναις, ἤγουν θεραπαίναις, ἢ τόποις πρὸς ξενίαν ἐπιτηδείοις. Confer Orphei Argon. 204. 948. 1206. Nostrum Troad. 215. Bacch. 1045. Herc. Fur. 369. Cantero quoque et Scaligero placet θεράπναι. *Musgravius.*]

1512. ἐπὶ κάρα στέφη βαλλομέναν. Forte, βαλομέναν, passive. ἐπιβαλομέναν στέφη κάρᾳ, *postquam serta habuerit capiti imposita:* quod mox futurum erat (ver. 1567.) antequam sacrificaretur. Ad vers. 1510. Cod. C. habet στροφ. sine ulla nota antistrophes in sequentibus.

1513. παγαῖς. Libri B. C. $\pi\alpha\gamma^{\alpha\varsigma.}_{\alpha\iota\varsigma.}$ Quae διόρθωσις omnino vera mihi videtur: nempe, ἐπιβαλομέναν κάρᾳ στέφη, παγάς τε χερνίβων· postquam habuerit coronam capiti impositam, et aquas lustrales *capiti aspersas*. nam iste mos erat in hujusmodi sacrificiis. Loquitur haec Chorus, *exeunte* ex scena Iphigenia.

1514. βωμόν γε δαίμονος θεᾶς. Non puto locutionem δαίμων θεά, vel δαίμων θεός, inveniri: nam aliud est Θεοῖς δαίμοσι in inscriptionibus antiquis. Forte, βωμὸν διαίμονος θεᾶς, *Aram cruentae Deae*, nempe *Dianae*, quae erat θύμασι βροτησίοις χαρεῖσα ver. 1525. Δίαιμος et διαίμων, *cruentus*, ut ἄναιμος et ἀναίμων, *sanguine carens*, αὔθαιμος et αὐθαίμων, *ejusdem sanguinis*, ὅμαιμος et ὁμαίμων, σύναιμος et συναίμων. αἵμονι χαλᾷ, *cruento ungue*, Hecub. 91.

1514 — 1517. βωμὸν — θανοῦσαν — σφαγεῖσαν. Obvium erat βωμὸν Ῥανοῦσαν, *aspersuram aram*. σφαγεῖσαν, *postquam caesa* (percussa) *fuerit* δέρην (i. e. κατὰ δέρην) σώματος, ut παρηΐδι χροός, *genis corporis*, Helen. 1095. et Bacch. 767. Pro τε, quod nihil ibi agit, scribo γε. Dubitari potest de

πατρῷαι μένουσί σε, χέρνιβές τε,
στρατός τ' Ἀχαιῶν, θέλων
Ἰλίου πόλιν μολεῖν
ἀλλὰ τὰν Διὸς κόραν
κλήσωμεν Ἄρτεμιν, θεῶν ἄνασσαν,
ὡς ἐπ' εὐτυχεῖ πότμῳ·
ὦ πότνια, θύμασι βροτησίοις
χαρεῖσα, πέμψον εἰς Φρυγῶν
γαῖαν Ἑλλάνων στρατὸν,
καὶ δολόεντα Τροίας ἕδη.
Ἀγαμέμνονά τε λόγχαις
Ἑλλάδι κλεινότατον στέφανον
δὸς ἀμφὶ κάρα γ' ἑὸν,
κλέος ἀείμνηστον, ἀμφιθεῖναι.

ΑΓΓΕΛΟΣ.

ΑΓ. ὦ Τυνδαρεία παῖ Κλυταιμνήστρα, δόμων
ἔξω πέρασον, ὡς κλύῃς ἐμῶν λόγων.
ΚΛ. φθογγῆς κλύουσα δεῦρο σῆς ἀφικόμην,
ταρβοῦσα τλήμων, κἀκπεπληγμένη φόβῳ,
μή μοι τιν' ἄλλην ξυμφορὰν ἥκοις φέρων,
πρὸς τῇ παρούσῃ. ΑΓ. σῆς μὲν οὖν παιδὸς πέρι,
θαυμαστά σοι, καὶ δεινὰ σημῆναι θέλω.
ΚΛ. μὴ μέλλε τοίνυν, ἀλλὰ φράζ', ὅσον τάχος.
ΑΓ. ἀλλ', ὦ φίλη δέσποινα, πᾶν πεύσει σαφῶς.

voce Πατρῷαι, ver. 1518. propter versum 1569.

1524. Cod. A. B. ποτνα pro πότνια. Non male. Reliqui versionem ver. 1522. Ὡς ἐπ' etc. aliter tamen censens.

1530. κάρα τεόν. Omnes MSS. ἑὸν pro τεὸν, hoc est, γ' ἑὸν, *suum caput:* et leg. puto λόγχαις Ἑλλάσι, *armis Graecis*, non Ἑλλάδι κλεινότατον στέφανον. sic Ἑλλὰς αἰχμὰ, Troas. 899. Ἑλλὰς στρατηγία Iph. Taur. 17. Vers. 1531. pro ἀείμνηστον, legi potest ἀείμναστον.

[1532. Totam hanc, quae proxime sequitur, scenam spuriam esse, et a recentiori quodam, certe post Aeliani tempora, suppositam existimat Porsonus Suppl. Praef. p. xxi.]

1535. ὡς κλύοις. Potius ὡς κλύῃς, et ita Codd. A. B.

1536. μή μοι — ἥκεις φέρων. Scalig. ἥκοις. quod verum putant Valckenaer. ad Phoeniss. 93. et Heathius. Portus ἥκῃς. Barnesius ἥκεις.

λέξω δ' ἀπαρχῆς, ἤν τι μὴ σφαλεῖσά μου
γνώμη, ταράξῃ γλῶσσαν ἐν λόγοις ἐμήν.
ἐπεὶ γὰρ ἱκόμεσθα τῆς Διὸς κόρης
Ἀρτέμιδος ἄλσος, λείμακάς τ' ἀνθηφόρους,
ἵν' ἦν Ἀχαιῶν ξύλλογος στρατεύματος,
σὴν παῖδ' ἄγοντες, εὐθὺς Ἀργείων ὄχλος
ἠθροίζεθ'· ὡς δ' ἐσεῖδεν Ἀγαμέμνων ἄναξ
ἐπὶ σφαγὰς στείχουσαν εἰς ἄλσος κόρην,
ἀνεστέναξε· κἄμπαλιν στρέψας κάρα
δάκρυα προῆγεν, ὀμμάτων πέπλον προθείς.
ἡ δὲ σταθεῖσα τῷ τεκόντι πλησίον,
ἔλεξε τοιάδ'· ὦ πάτερ, πάρειμί σοι.
τοὐμὸν δὲ σῶμα τῆς ἐμῆς ὑπὲρ πάτρας,
καὶ τῆς ἁπάσης Ἑλλάδος γαίας ὕπερ,
θῦσαι δίδωμ' ἑκοῦσα, πρὸς βωμὸν θεᾶς
ἄγοντας, εἴπερ ἐστὶ θέσφατον τόδε.
καὶ, τοὐπ' ἔμ', εὐτυχοῖτε, καὶ νικηφόρου
δώρου τύχοιτε, πατρίδα τ' ἐξίκοισθε γῆν.
πρὸς ταῦτα, μὴ ψαύσῃ τις Ἀργείων ἐμοῦ
σιγῇ· παρέξω γὰρ δέρην εὐκαρδίως.
τοσαῦτ' ἔλεξε. πᾶς δ' ἐθάμβησε κλύων
εὐψυχίαν τε, κἀρετὴν τῆς παρθένου.
στὰς δ' ἐν μέσῳ Ταλθύβιος, ᾧ τόδ' ἦν μέλον,

1541. σφαλεῖσά μου etc. Mallem σου, quia sequitur ἐμήν. Pro Γνώμη legi posset Μνήμη. Sophocl. Oed. Tyr. 1261. Ὅμως δ' ὅσον γε κἀν ἐμοὶ μνήμης ἔνι. Ibid.

ἐξ αρχης Cod. C. et ανθ^η_ε σφορους, ver. 1544.

1556. ἄγοντας. Recte habet. plene foret, δίδωμι [ὑμῖν, ὑμᾶς] ἄγοντας πρὸς βωμὸν θεᾶς, θῦσαι τοὐμὸν σῶμα, etc. Ellipsis notissima est, et ab eruditis saepe illustrata. Mirum autem videri potest (si in Hominibus quidquam sit mirum) virum doctum, quem torsit haec locutio in Iphigenia, ad Electr. 1251. erudite defendere hanc ipsam locutionem, contra alium virum doctum qui contextum ibi mutari voluit eodem isto modo quem prior ille hic proposuit. Hoc est, erudite defendit hunc locum contra *seipsum*. Vocem Δώρου (ver. 1558.) Brodaeus exponit per τοῦ ἐμοῦ σώματος. cui expositioni acquiescendum puto. Piersonus Verisim. I, 6. conjicit Δορὸς, et ita Reiskius: qui et Νόστου.

1560. σιγῇ· παρέξω. Si auferas distinctionem post Σιγῇ, et ponas post ἐμοῦ versu praecedenti, sensus tolerabilis effici potest. et ita multi distinguunt. Sed interpolationis suspecta haec mihi reddit locus similis Hecub. 548.

εὐφημίαν ἀνεῖπε, καὶ σιγὴν στρατῷ.
Κάλχας δ' ὁ μάντις εἰς κανοῦν χρυσήλατον
ἔθηκεν ὀξὺ χειρὶ φάσγανον σπάσας,
κολεῶν ἔσωθεν, κρᾶτά τ' ἔστεψεν κόρης.
ὁ παῖς δ' ὁ Πηλέως ἐν κύκλῳ βωμὸν θεᾶς,
λαβὼν κανοῦν, ἔθρεξε, χέρνιβάς θ' ὁμοῦ.
ἔλεξε δ'· ὦ θηροκτόν' Ἄρτεμις Διὸς,
τὸ λαμπρὸν εἱλίσσουσ' ἐν εὐφρόνῃ φάος,
δέξαι τὸ θῦμα τοῦθ' ὅ σοι δωρούμεθα
στρατός τ' Ἀχαιῶν, Ἀγαμέμνων ἄναξ θ' ὁμοῦ,
ἄχραντον αἷμα καλλιπαρθένου δέρης·
καὶ δὸς γενέσθαι πλοῦν νεῶν ἀπήμονα,
Τροίας τε πέργαμ' ἐξελεῖν ἡμᾶς δορί.
εἰς γῆν δ' Ἀτρεῖδαι, πᾶς στρατός τ' ἔστη βλέπων.
ἱερεὺς δὲ, φάσγανον λαβὼν, ἐπεύξατο,
λαιμόν τ' ἐπεσκοπεῖθ', ἵνα πλήξειεν ἄν.
ἐμοὶ δέ τ' ἄλγος οὐ μικρὸν εἰσῄει φρενὶ,

1567. *κολεῶν ἔσωθεν.* Ita Codd. A. B. et Aldina. Vult, opinor, Calchantem e vagina cultrum extraxisse, nempe, ut aciem ejus inspiceret et tentaret; et deinde inspectum *intra vaginam* rursus condidisse. Diverso intuitu doctiss. Piersonus Verisim. I, 6. legit, *σπάσας Ἔξωθε κολεῶν·* et Reiskius.

1568. *ἐν κύκλῳ βωμὸν θεᾶς — ἔθρεξε.* Forte, *ἐν κύκλῳ βωμοῦ* etc. ut Herc. Fur. 926. *ἐν κύκλῳ δ' ἤδη κανοῦν Εἵλικτο βωμοῦ.* Sic et Heathius. *Ἐν κύκλῳ βωμοῦ* est *circum aram.*

1570. *ὦ θηροκτόν' Ἄρτεμι, παῖ Διός.* Codices omnes, *ω Διος Αρτεμις θηροκτονε.* et sic edidi. Nominativus pro vocativo frequentissime ponitur. vid. ad ver. 446. hinc loci hujus depravatio. et hinc perspicere licet, quantum in his fabulis interpolatio grassata fuerit.

[1570. Sic Porsonus Suppl. Praef. p. xxii. et mox *τοῦθ' ὃ* pro *τόδ' ὅγε.*]

1575. *Ἀγαμέμνων ἄναξ θ' ὁμοῦ.* Voces *Ἀγαμέμνων τ' ἄναξ* videntur debuisse senarium claudere, ut supra 1545. et sexies praeterea in hoc dramate in iambis, vel, quod idem est, in trochaïcis. Legi potest, *Στρατός τ' Ἀχαιῶν κοινὸς, Ἀγαμέμνων τ' ἄναξ,* ut ver. 1591. *Ὦ τοῦδ' Ἀχαιῶν κοίρανοι κοινοῦ στρατοῦ.* Sed hujusmodi conjecturae parvi sunt. Certum puto, locum esse interpolatum.

[1575. Emendationem Marklandi probat Brunckius ad Orest. 201. ubi ait tertiam in *Ἀγαμέμνων* produci (l. corripi) posse in canticis. Imo et in iambis vel anapaestis. Vide supra 68. 847. Bacch. 72. *Porsonus.*]

1579. *ἵνα πλήξειεν ἄν.* Vel, *ἵνα πλήξειέ νιν, ubi id* (vel *eam*) *feriret.* Seneca Agamemn. 899. *Designat oculis antequam ferro petat.* Sed nihil muto. *ἵνα* significat *ubi.* vid. ad 549. not. 2.

1580. *ἐμοὶ—εἰσῄει φρένα.* Priores Editt. *φρενὶ*, quod Graecum esse, discere potes ex Dorvillio ad Chariton. p. 494. Sed spurium hunc iambum censet Valckenaer.

κἄστην νενευκώς. θαῦμα δ' ἦν αἴφνης ὁρᾶν·
πληγῆς κτύπον γὰρ πᾶς τις ᾔσθετ' ἂν σαφῶς,
τὴν παρθένον δ' οὐκ οἶδεν οὗ γῆς εἰσέδυ.
βοᾷ δ' ἱερεύς, ἅπας δ' ἐπήχησε στρατὸς,
ἄελπτον εἰσιδόντες ἐκ θεῶν τινος
φάσμ', οὗ γε πίστις μήδ' ὁρωμένου παρῆν.
ἔλαφος γὰρ ἀσπαίρουσ' ἔκειτ' ἐπὶ χθονὶ,
ἰδεῖν μεγίστη, διαπρεπής τε τὴν θέαν,
ἧς αἵματι βωμὸς ἐῤῥαίνετ' ἄρδην τῆς θεοῦ.
κἀν τῷδε Κάλχας, πῶς δοκεῖς χαίρων, ἔφη·
ὦ τοῦδ' Ἀχαιῶν κοίρανοι κοινοῦ στρατοῦ,
ὁρᾶτε τήνδε θυσίαν, ἣν ἡ θεὸς
προὔθηκε βωμίαν, ἔλαφον ὀρειδρόμον;
ταύτην μάλιστα τῆς κόρης ἀσπάζεται,
ὡς μὴ μιαίνοι βωμὸν εὐγενεῖ φόνῳ·

ad Phoeniss. 1578. [*ἄχος* pro *ἄλγος* conjicit Musgravius.]

[1581. *αἴφνης* habet Eustathius de Ismeniae et Ismenes amoribus VIII. p. 309. Eustath. ad Il. *Z.* p. 637, 16, 17. (495, 12, 14.) Tragoed. *X. Π.* 879. 1901. 2249. Schol. ad Il. *Π.* 300. Eustath. Il. *Γ.* p. 377, 26. (285, 41.) Od. *Θ.* p. 1593, 56. (304, 12.) *Γ.* p. 1467, 62. (127, 46.) *H.* p. 1568, 28. (locus in ed. Bas. deest.) Aesop. fab. 56. 40. ed. Huds. et var. lectt. e MS. Voss. Fab. 18. Schol. Vill. ad Il. *Ω.* 605. 430. Planud. Vit. Aesop. p. 56, 16. *Porsonus.*]

1583. *οὐκ οἶδεν οὗ γῆς εἰσέδυ.* Ego nihil muto, vel propter istud Hippol. 1248. in re non absimili, *οὐ κάτοιδ' ὅπου χθονός.*

[1585. Olim *μήδ' ὁρωμένου πίστις.* Vocum ordo ex Porsoni monitu Supplem. Praef. p. xxviii. mutatus.]

1586. *ὁρωμένη πίστις παρῆν.* Feceram ex sensu *ὁρωμένου.* mirum est nullam mentionem ab editoribus factam esse hujus lectionis, quam in Aldina postea inveni, et verissimam puto. Reiskius monet ita recte esse in vet. edit. Brubachiana.

1589. *ἧς αἵματι βωμὸς ῥαίνετ' ἄρδην τῆς Θεοῦ.* Exemplaria omnia, quantum scio, habent *ἐῤῥαίνετ'.* Ego totum versum ob multas rationes, *νοθείας* suspectum habeo. Conjecturae, quae sine numero esse possunt, parum valere hic mihi videntur: alioquin legi posset, *Ἧς αἷμα βωμὸν ῥαῖνεν ἄρδην τῆς Θεοῦ*, pro *ἐῤῥαινεν:* vel, *Ἧς βωμὸς αἵματι ῥαίνετ' ἄρδην τῆς Θεοῦ.* Sed spurium puto.

1590. *Κάλχας, πῶς δοκεῖς; χαίρων ἔφη.* Delevi interrog. post *δοκεῖς*, praeeunte magno magistro Hemsterhusio ad Lucian. Necyom. p. 475. *Πῶς δοκεῖς χαίρων* est *summo gaudio affectus.*

1592. *ὁρᾶτε τήνδε θυσίαν.* "Claudicat metrum, *θυσία* enim primam corripit. Forsan legi potest "*Ὁρᾶτε δὴ τήνδε θυσίαν, ἣν ἡ Θεός.*" *Heathius.* Legi quoque potest, *Ὁρᾶτε θυσίαν τήνδε; ταύτην ἡ Θεὸς Προὔθηκε* etc. et aliis forte modis, omnibus incertis. Pro *μιαίνοι* (ver. 1595.) Ald. et Cod. A. *μιανοι.* B. *μιανῃ*, ut *κερδάνῃς* Sophocl. Ajac. 107.

ἡδέως τε τοῦτ' ἐδέξατο, καὶ πλοῦν οὔριον
δίδωσιν ἡμῖν, Ἰλίου τ' ἐπιδρομάς.
πρὸς ταῦτα πᾶς τις θάρσος αἶρε ναυβάτης,
χώρει τε πρὸς ναῦν· ὡς ἡμέρᾳ τῇδε δεῖ,
λιπόντας ἡμᾶς Αὐλίδος κοίλους μυχοὺς,
Αἰγαῖον οἶδμα διαπερᾶν. Ἐπεὶ δ' ἅπαν
κατηνθρακώθη θῦμ' ἐν Ἡφαίστου φλογὶ
τὰ πρόσφορ' ηὔξαθ', ὡς τύχοι νόστου στρατός.
πέμπει δ' Ἀγαμέμνων μ', ὥστε σοι φράσαι τάδε,
λέγειν θ' ὁποίας ἐκ θεῶν μοίρας κυρεῖ,
καὶ δόξαν ἔσχεν ἄφθιτον καθ' Ἑλλάδα.
ἐγὼ παρὼν δὲ, καὶ τὸ πρᾶγμ' ὁρῶν, λέγω,
ἡ παῖς σαφῶς σοι πρὸς θεοὺς ἀφίπτατο.
λύπης δ' ἀφαίρει, καὶ πόσει πάρες χόλον.
ἀπροσδόκητα δὲ βροτοῖς τὰ τῶν θεῶν·
σώζουσί θ' οὓς φιλοῦσιν· ἦμαρ γὰρ τόδε
θανοῦσαν εἶδε, καὶ βλέπουσαν παῖδα σήν.
ΧΟ. ὡς ἥδομαί τοι ταῦτ' ἀκούσασ' ἀγγέλου.
ζῶν δ' ἐν θεοῖσι σὸν μένειν φράζει τέκος.
ΚΛ. ὦ παῖ, θεῶν τοῦ κλέμμα γέγονας;
πῶς σε προσείπω; πῶς δὲ φῶ;
παραμυθεῖσθαι τούσδε μάτην μύθους,
ὥς σου πένθους λυγροῦ παυσαίμαν;
ΧΟ. καὶ μὴν Ἀγαμέμνων στείχει,

1596. ἡδέως τε τοῦτ' ἐδέξατο. καὶ πλοῦν οὔριον. Piersonus Verisim. p. 65. conjicit, ἐδέξατο, πλοῦν τ' οὔριον. Legi etiam potest, ἐδέχετο, καὶ πλοῦν.

1598. ὥστε δεῖ τῇδ' ἡμέρᾳ. Haec est conjectura Duporti. Vetus lectio est, ὡς ἡμέρᾳ τῇδε δεῖ. Scaliger, ἡμέρᾳ γὰρ τῇδε δεῖ· et alius potest conjicere, δεῖ γὰρ ἐν τῇδ' ἡμέρᾳ· alius, ὡς δέον τῇδ' ἡμέρᾳ· alius, ὡς ἐν ἤματι τῷδε δεῖ· alius fortasse aliter. incerte omnes. De sensu dubitari non potest.

1604. Cod. A. pro φράσαι habet φρασειν· quod vult φράζειν, opinor, ut λέγειν. Pro Λύπης γ' ἀφαίρει, Idem, δ αφαιρει, prout edidit Barnesius, qui versu 1610 dedit βροτοῖς, cum in Editt. sit βροτοῖσι. De utraque mutatione silet.

1615. Forte, Ὦ παῖ, Θεῶν τοῦ κλέμμα σὺ γέγονας; ut sit anapaestus. Vulgo deest σύ. τοῦ est τίνος Θεῶν est unius syllabae.

1616. πῶς δὲ φῶ; Scribendum opinor καὶ (vel δὴ, sed καὶ potius) pro δὲ, quod non est anapaesticum. *quomodo etiam existimabo?* existimabone *hos sermones fictos esse, ut* etc.? Καὶ et δὲ saepissime commutantur. Pone notam interrog. post παυσαίμαν, ver. 1618. Παραμυθεῖσθαι ambiguum videtur, utrum *decipere* an *consolari*.

1619. Lego, Καὶ μὴν Ἀγαμέμνων

τοὔσδ' αὐτὸς ἔχων σοι φράζειν μύθους.
ΑΓ. γύναι, θυγατρὸς ὄλβιοι γενοίμεθ' ἄν,
ἔχει γὰρ ὄντως ἐν θεοῖς ὁμιλίαν.
χρὴ δέ σε, λαβοῦσαν τόνδε μόσχον εὐγενῆ,
στείχειν πρὸς οἴκους· ὡς στρατὸς πρὸς πλοῦν ὁρᾷ.
καὶ χαῖρε· χρόνια τἀμά σοι προσφθέγματα
Τροίηθεν ἔσται. καὶ γένοιτό σοι καλῶς.
ΧΟ. χαίρων, Ἀτρείδη, γῆν ἵκου Φρυγίαν,
χαίρων δ' ἐπάνηκε,
κάλλιστά μοι σκῦλ' ἀπὸ Τροίας ἑλών.

στείχει. Non dubito quin vox ἄναξ scripta fuerit supra ἄναξ / Ἀγαμέμνων.

1620. τούσδ' αὐτοὺς ἔχων. Optime Heathius, Τούσδ' αὐτὸς ἔχων.

1621. γύναι, θυγατρὸς ἕνεκ' ὄλβιοι γενοίμεθ' ἄν. Omnino assentior Barnesio, suspicanti istud ἕνεκ' esse ab aliena manu. scriptum forte supra ἕνεκα / θυγατρός. vid. ad Iph. Taur. 1490. [Recte istud ἕνεκ' e textu ejiceretur. οὕνεκ' similiter Miltono expungenti Ion. 1580. obtemperarunt nuperi editores. *Porsonus.*]

[1623. εὐγενῆ pro νεαγενῆ repositum monente Porsono Supplem. Praef. p. xx.]

[1625. χρόνιά γε. γε delevit Barnesius. *Porsonus.*]

Versus ultimus videtur fuisse Iambus, *Κάλλιστά μοι τὰ σκῦλ' ἀπὸ Τροίας ἑλών.* vulgo deest τά. Πλεονάζει vox μοι, ut saepe.

IN notis superioribus dixi aliquoties, vocum ultimas syllabas in his dramatibus depravationi esse maxime obnoxias. Quaecumque caussa fuerit, ita factum esse Lector potest intelligere ex paucis exemplis in hoc genere, quae ex hac fabula excerpsi; idem facturus et in altera Iphigenia. eorum nonnulla ex MSS. codd. sumta sunt; cetera, ex conjectura.

	Iphig. in Aulide.	Forte leg.
Ver. 65.	ἀπώσασθαι	ἀπωθοίη
76.	λαβὼν	λαθὼν
89.	κεχρημένος,	κεχρημένοις
105.	ἀντὶ	ἀμφὶ
124.	ἀμπλακὼν,	ἀμπλακέων,
150.	ἀντήσαις	ἀντήσῃς
186.	ὀρωμέναν	ὀρομένα
194.	Σαλαμῖνος	Σαλαμινίοις
250.	μωνύχοις	Μωνυχίοις
254.	Σημείοις ἐστολισμένας	Σημεῖον εὖ 'στολισμέναις
275.	Πρύμνας	Πρύμναισι
307.	φέρω	φέρον
309.	Ἄλλως	Ἄλλοις
349.	εὗρω	εὗρον
375.	Πόλεως	Πόλεος
380.	αἰσχρὸς αἰδεῖσθ' οὐ	χρηστὸς αἰδεῖσθαι
382.	ἐρᾷς χρηστὰ	ἐμὰ χρῄζεις
384.	δώσω	δῶ, σῶν
392.	μὲν Θεὸς	γ' εὐνίδος
394.	οἶμαι δ' εἴσῃ	οὔ μοι, σῇ δὲ
399.	ἐγείναμεν;	ἐγεινάμην;
456.	πάρα,	πάρος,
516.	λήσομαι.	λήσομεν.
548.	Μαινόμεν' οἴστρων;	Μαινόμεθ', οἰστρῶν
550.	Τόξ' ἐντείνεται ·	Τόξ' ἐντείνει, τᾶν
571.	ἔνδον	ἐνὼν
603.	Ἀγαμέμνονος	Ἀγαμεμνόνιον.
614.	ἀσθενὲς	ἀσθενῆ
615.	νεανίδαισιν	νεάνιδες, νιν
627.	κάθησο	καθίστω
668.	πλεύσασ'	πλεύσουσ'
689.	τοὺς τεκόντας,	τὸν τεκόντα γ',
694.	συνισχάνει.	συνανίσχεται.
703.	κακῶν	κακὰ
775.	Ἄρει φοινίῳ,	Ἄρης φοίνιος,
791.	μ' εὐπλοκάμους	μὴ 'υ πλοκάμους i. e. μὴ οὐ
792.	Ἔρυμα	Ῥεύματα
834.	φαύοιμεν	φαύοιμ' ἂν
837.	Ποίους γάμους	Ποῖον γάμον
860.	οἴκων,	οἰκεὺς,
865.	μόνοις	μόνοιν

	Iphig. in Aulide.	Forte leg.
Ver. 901.	γεγῶτα	γεγῶτος.
929.	πείσομαι,	πεισόμε-θ',
974.	γενήσομαι.	γενήσεται.
1011.	Πειθώμεθ'	Πείθωμεν
1013.	λόγους.	κακούς.
1064.	Μουσᾶν	Μοιρᾶν
1073.	ἔνδυτ' ἐκ	ἐνδυτοῖς
1078.	Νηρηΐδος	Νηρῄδων
1126.	μέσοισι	μέσοις, καὶ
1143.	Ἔγημες	Ἔγημας
1170.	ὠνούμεθα.	ὠνουμένω.
1216.	γόνασιν	γόνατος
1224.	Εὐδαίμονος	Εὐδαίμον'
1251.	οὐδείς·	οὐδέν·
1256.	φιλῶν	φιλῶ τ'
1368.	ἥξει	ἥξω
1454.	Ἄργους	Ἄργος
1513.	παγαῖς	παγὰς
1568.	βωμὸν	βωμοῦ
1586.	ὁρωμένη	ὁρωμένου
1620,	αὐτοὺς	αὐτὸς

ΕΥΡΙΠΙΔΟΥ

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΥΡΟΙΣ.

ΥΠΟΘΕΣΙΣ

ΙΦΙΓΕΝΕΙΑΣ ΤΗΣ ΕΝ ΤΑΥΡΟΙΣ.

*Ὀρέστης κατὰ χρησμὸν ἐλθὼν εἰς Ταύρους τῆς Σκυθίας μετὰ Πυλάδου, παρακινηθεὶς, τὸ παρ' αὐτοῖς τιμώμενον τῆς Ἀρτέμιδος ξόανον ὑφελέσθαι προῃρεῖτο. Προελθὼν δ' ἀπὸ τῆς νεὼς, καὶ φανεὶς ὑπὸ τῶν ἐντοπίων, ἅμα τῷ φίλῳ συλληφθεὶς, * ἀνήχθη κατὰ τὸν παρ' αὐτοῖς ἐθισμὸν, ὅπως τοῦ τῆς Ἀρτέμιδος ἱεροῦ σφάγιον γένωνται· τοὺς γὰρ καταπλεύσαντας ξένους ἀπέσφαττον. Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ταύροις τῆς Σκυθίας. ὁ δὲ χορὸς συνέστηκεν ἐξ Ἑλληνίδων γυναικῶν, θεραπαινίδων τῆς Ἰφιγενείας.*

* *ἀνήχθη — ὅπως γένωνται.* Vel, *ἀνήχθησαν*, quod historia; vel, *ἀνήχθη — ὅπως γένηται*, quod lingua postulat: nisi adhibeatur syllepsis, et voces, *ἅμα τῷ φίλῳ* ponantur post verbum *ἀνήχθη*. Mox, post *ἀπέσφαττον*, multa videntur excidisse.

ARGUMENTUM

IPHIGENIAE IN TAURIS.

Orestes oraculo jussus, veniens in Tauros Scythiae cum Pylade, insania commotus, furtim auferre simulachrum Dianae, quod apud eos colitur, instituit. Progressus autem ex navi et conspectus ab incolis, et captus una cum amico Pylade, adducti sunt ad templum Dianae, ut ibi mactarentur, prout ipsorum erat consuetudo, ut eo navigantes hospites occiderent. Scena fabulae fingitur in Tauris Scythiae. Chorus constat ex Graecis mulieribus, ancillis Iphigeniae.

ΤΑ ΤΟΥ

ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΙΦΙΓΕΝΕΙΑ.
ΟΡΕΣΤΗΣ.
ΠΥΛΑΔΗΣ.
ΧΟΡΟΣ.
ΒΟΥΚΟΛΟΣ.
ΘΟΑΣ.
ΑΓΓΕΛΟΣ.
ΑΘΑΝΑ.

Προλογίζει δὲ ἡ Ἰφιγένεια.

ΕΥΡΙΠΙΔΟΥ

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΥΡΟΙΣ.

ΙΦΙΓΕΝΕΙΑ.

ΠΕΛΟΨ ὁ Ταντάλειος, εἰς Πίσαν μολὼν
θοαῖσιν ἵπποις, Οἰνομάου γαμεῖ κόρην,
ἐξ ἧς Ἀτρεὺς ἔβλαστεν· Ἀτρέως δὲ παῖς
Μενέλαος, Ἀγαμέμνων τε. τοῦδ' ἔφυν ἐγὼ,
τῆς Τυνδαρείας θυγατρὸς Ἰφιγένεια παῖς·
ἣν ἀμφὶ δίναις, ἃς θάμ' Εὔριπος πυκναῖς
αὔραις ἑλίσσων, κυανέαν ἅλα στρέφει,
ἔσφαξεν, Ἑλένης οὕνεχ', ὡς δοκεῖ, πατὴρ,
Ἀρτέμιδι, κλειναῖς ἐν πτυχαῖσιν Αὐλίδος·
ἐνταῦθα γὰρ δὴ χιλίων ναῶν στόλον
Ἑλληνικὸν ξυνήγαγ' Ἀγαμέμνων ἄναξ,
τὸν καλλίνικον στέφανον Ἰλίου θέλων

1. *εἰς Πίσαν.* Parum refert utrum scribatur *Πῖσσαν* vel *Πίσαν*. Istud est in Codd. Gallicis et multis editionibus: huic propugnat Steph. Byzantinus, et alii. Ratio diversitatis videtur fuisse, quia nonnulli ex veteribus, Pindarus et Simonides, primam corriperent. Sed *Πῖσα* (in Cod. Medic. *Πεῖσα*, Herodot. II, 7.) prima longa, obtinuit.

[6. Egregie hoc illustrat Livius XXVIII. 6. *Fretum ipsum Euripi non septies die, sicut fama fert, temporibus certis reciprocat, sed temere in modum venti nunc huc, nunc illuc, verso mari, velut monte praecipiti devolutus torrens, rapitur. Ita nec nocte, nec die, quies navibus datur. Musgravius.*]

8. *ὡς δόκει, πατήρ.* Editt. Vett. *δοκεῖ*, melius, ut *γαμεῖ*, ver. 2. *τίκτει*, ver. 1319. *Ὡς δοκεῖ* connectendum est cum *Ἔσφαξεν*, post quam vocem idcirco posui distinctionem.

9. Pro *πτυχαῖσιν* [sic Ald.] exemplaria mendose habent *πτυχαῖς*, ut *Ἔσφαξ'* ver. 8. pro *Ἔσφαξεν*. *κλεινῆς Αὐλίδος* praeferrem *κλειναῖς πτυχαῖσιν*. Vid. ad Iph. Aul. 1263. Nam *Αὐλὶς* erat *κλεινὴ* potius quam *πτυχαὶ* ejus; et *κλεινὴ* est usitatum *urbium* epitheton.

11. *Ἑλληνικῶν.* Codd. A. B. al-

λαβεῖν Ἀχαιοὺς, τοὺς θ' ὑβρισθέντας γάμους
Ἑλένης μετελθεῖν, Μενέλεῳ χάριν φέρων·
δεινῆς τ' ἀπλοίας, πνευμάτων τ' οὐ τυγχάνων,
εἰς ἔμπυρ' ἦλθε, καὶ λέγει Κάλχας τάδε·
ὦ τῆσδ' ἀνάσσων Ἑλλάδος στρατηγίας
Ἀγάμεμνον, οὐ μὴ ναῦς ἀφορμίσει χθονὸς,
πρὶν ἂν κόρην σὴν Ἰφιγένειαν Ἄρτεμις
λάβοι σφαγεῖσαν. ὅ τι γὰρ ἐνιαυτὸς τέκοι
κάλλιστον, εὔξω φωσφόρῳ θύσειν θεᾷ.
παῖδ' οὖν ἐν οἴκοις σὴ Κλυταιμνήστρα δάμαρ
τίκτει, τὸ καλλιστεῖον εἰς ἔμ' ἀναφέρων,
ἣν χρή σε θῦσαι. καί μ' Ὀδυσσέως τέχναις
μητρὸς παρείλοντ' ἐπὶ γάμοις Ἀχιλλέως.
ἐλθοῦσα δ' Αὐλίδ' ἡ τάλαιν', ὑπὲρ πυρᾶς
μεταρσία ληφθεῖσ', ἐκαινόμην ξίφει·
ἀλλ' ἐξέκλεψεν, ἔλαφον ἀντιδοῦσά μου
Ἄρτεμις Ἀχαιοῖς· διὰ δὲ λαμπρὸν αἰθέρα
πέμψασά μ', εἰς τήνδ' ᾤκισεν Ταύρων χθόνα,
οὗ γῆς ἀνάσσει βαρβάροισι βάρβαρος
Θόας, ὃς ὠκὺν πόδα τιθεὶς, ἴσον πτεροῖς,
εἰς τοὔνομ' ἦλθε τόδε ποδωκείας χάριν.
ναοῖσι δ' ἐν τοῖσδ' ἱερίαν τίθησί με,
ὅθεν νόμοισι τοῖσιν ἥδεται θεὰ
Ἄρτεμις ἑορτῆς, τοὔνομ' ἧς καλὸν μόνον·

ληνικον. Bene: et melius quam Ἑλληνικῶν. sic λέκτρων ἁρπαγὰς Ἑλληνικὰς, potius quam λέκτρων Ἑλληνικῶν, *Graecarum uxorum*, Iph. Aul. 1266.

14. Ἑλένης μετελθεῖν. MSS. omnes Ἑλένη. Verum puto Ἑλένην, ut sit, μετελθεῖν Ἑλένην τοὺς ὑβρισθέντας γάμους, i. e. διὰ τοὺς ὑβρισθέντας γάμους, ut Orest. 423. Ἐρίννυες μετῆλθόν σε αἷμα μητρὸς: et sic Cyclop. 279, 280. Mutatum videtur ex ignorantia constructionis.

15. δεινῆς τ' ἀπλοίας. Scil. οὔσης. Exemplaria τ'. Barnesius edidit δ'. quod verius puto. Ἀπλοίας, absolute.

[21. φωσφόρῳ θεᾷ. i. e. Dianae, sic dictae Callimacho H. Dian. v. 204. Diotimo in Epigr. apud Reiskium p. 51. *Musgravius.*]

35. ὅθεν νόμοισι τοῖσιν. Scribo, Ὅθ', ἐν νόμοισι τοῖσιν etc. *Ubi* (Ὅθι) *inter ritus, quibus delectatur Dea* etc. τοῖσιν pro οἷς, ut saepe. Sed νόμοισιν οἷσιν insuavem sonum edidisset.

36. ἑορτῆς, τοὔνομ' ἧς καλὸν μόνον. Ἑορτὴ, sc. ἐστί. vel, sine literae unius mutatione, ἑορτή 'στ', οὔνομ' ἧς καλὸν μόνον, i. e. ἑορτή ἐστι. nam οὔνομα pro ὄνομα in Iambo Sophoclis Philoct. 255. et γουνάτων pro γονάτων Noster Andromach. 892. et alibi. Οὔλυμπος

τὰ δ' ἄλλα σιγῶ, τὴν θεὸν φοβουμένη.
θύω γὰρ, ὄντος τοῦ νόμου καὶ πρὶν πόλει,
ὃς ἂν κατέλθῃ τήνδε γῆν Ἕλλην ἀνήρ·
κατάρχομαι μὲν, σφάγια δ' ἄλλοισιν μέλει
ἄῤῥητ', ἔσωθεν τῶνδ' ἀνακτόρων θεᾶς.
ἃ καινὰ δ' ἥκει νὺξ φέρουσα φάσματα,
λέξω πρὸς αἰθέρ', εἴ τι δὴ τόδ' ἔστ' ἄκος.
ἔδοξ' ἐν ὕπνῳ, τῆσδ' ἀπαλλαχθεῖσα γῆς,
οἰκεῖν ἐν Ἄργει, παρθενῶσι δ' ἐν μέσοις
εὕδειν· χθονὸς δὲ νῶτα σεισθῆναι σάλῳ·
φεύγειν δὲ, κἄξω στᾶσα, θριγκὸν εἰσιδεῖν
δόμων πιτνόντα, πᾶν δ' ἐρέψιμον στέγος
βεβλημένον πρὸς οὖδας ἐξ ἄκρων σταθμῶν.
μόνος δ' ἐλείφθη στύλος, ὡς ἔδοξέ μοι,
δόμων πατρῴων· ἐκ δ' ἐπικράνων κόμας
ξανθὰς καθεῖναι, φθέγμα δ' ἀνθρώπου λαβεῖν.
κἀγὼ τέχνην τήνδ', ἣν ἔχω ξενοκτόνον,
τιμῶσ', ὕδραινον αὐτὸν, ὡς θανούμενον,
κλάουσα. τοὔναρ δ' ὧδε συμβάλλω τόδε·

pro Ὄλυμπος Aristoph. Ἱππ. ver. 9. δουρύπληκτα pro δορύπληκτα Aeschyl. Ἑπτ. Θήβ. 284. [conf. Porson. ad Euripid. Hec. 482.] μούνη Sophocl. Antig. 515. et alibi. in Iambis haec omnia. negatum enim vidi, Ionica in scenam Atticam intrare posse. Si vero Dorica, multo magis Ionica.

57. τὰ δ' ἄλλα σιγῶ, τὴν Θεὸν φοβουμένη. Suspectus haberi potest hic Iambus, hoc loco. Nam *statim* Iphigenia dicit id quod ex metu vel reverentia Deae se *tacere* velle dixerat, Θύω γὰρ etc. Poni potest forte post ver. 41. [Probat Musgravius.] Τὰ δ' ἄλλα σιγῶ est hemistichium Aeschyli, init. Agamemnonis. Quid velit Iphigenia per Τὰ ἄλλα, vid. ver. 74. et 404.

[44. Schol. Aeschyl. Pers. 181. laudat h. l. sed legit ἔδοξας ὕπνῳ. *Beck.*]

45. παρθένοισι δ' ἐν μέσαις. Mallem παρθενῶσι δ' ἐν μέσοις, *in medio cubiculi mei*. De voce μέσος abundante vide Dorvill. ad Chariton. p. 547. Singulae virgines videntur singulos παρθενῶνας habuisse. Iph. Aul. 1175. hac Fab. 826.

48. πᾶν δ' ἐρείψιμον στέγος. Imo, ἐρέψιμον, quod est per periphrasin ἡ ὀροφή, (unde nostrum *roof*) pars quae domum ἐρέφει, *tegit*. unde ξύλα ἐρέψιμα apud Suidam. Alii quoque ita emendarunt. Valckenaerius et Ruhnkenius ad Timaeum p. 135. ed. 1754. *Porsonus.*]

[49. ἐξ ἄκρων σταθμῶν, Μόνος λελεῖφθαι στύλος — Porsonus apud Dobraeum. *Ex Addendis.*]

[50. ἐλήφθη, Ald. et 52. καθεῖμαι.]

[51. Eustath. ad Il. *H.* p. 582, 44. (700, 64. R.) ἐπίκρανον ὅπερ ἐστὶ κεφαλὴ κίονος. Pindar. Strabonis X. p. 743. A. (485.) *Porsonus.* Conf. ad Hec. 788.]

53. λαβεῖν. Vel λακεῖν.

[54. ὑδραίνειν Porsonus apud Dobraeum. *Ex Addendis.*]

τέθνηκ' Ὀρέστης, οὗ κατηρξάμην ἐγώ.
στύλοι γὰρ οἴκων εἰσὶ παῖδες ἄρσενες·
θνήσκουσι δ' οὓς ἂν χέρνιβες βάλωσ' ἐμαί.
οὐδ' αὖ ξυνάψαι τοὔναρ εἰς φίλους ἔχω·
Στροφίῳ γὰρ οὐκ ἦν παῖς, ὅτ' ὠλλύμην ἐγώ.
νῦν οὖν ἀδελφῷ βούλομαι δοῦναι χοὰς,
παροῦσ' ἀπόντι· ταῦτα γὰρ δυναίμεθ' ἂν
ξὺν προσπόλοισιν, ἃς ἔδωχ' ἡμῖν ἄναξ
Ἑλληνίδας γυναῖκας. ἀλλ' ἐξ αἰτίας
οὔπω τινὸς πάρεισιν ἐς ἐμ' εἴσω δόμων,
ἐν οἷσι ναίω, τῶνδ' ἀνακτόρων θεᾶς.

ΟΡΕΣΤΗΣ.

ὅρα, φυλάσσου, μή τις ἐν στίβῳ βροτῶν.

ΠΥΛΑΔΗΣ.

ὁρῶ, σκοποῦμαι δ', ὄμμα πανταχοῦ στρέφων.
ΟΡ. Πυλάδη, δοκεῖ σοι μέλαθρα ταῦτ' εἶναι θεᾶς,
ἔνθ' Ἀργόθεν ναῦν ποντίαν ἐστείλαμεν;
ΠΥ. ἐμοί γ', Ὀρέστα· σοὶ δὲ συνδοκεῖν χρεών.
ΟΡ. καὶ βωμὸς, Ἕλλην οὗ καταστάζει φόνος;
ΠΥ. ἐξ αἱμάτων γοῦν ξάνθ' ἔχει τριχώματα.

[57. ἄῤῥενες Suid. v. Εὐριπίδειον. ut citat T. Gatakerus Adv. Misc. II. 20. p. 383. D. παῖδες εἰσὶν ἄρσενες, Stobaeus Grot. p. 331. *Porsonus.*]

58. οὓς ἂν χέρνιβες βάλωσ' ἐμαί. Ita Scal. et Canter. pro ὡς—βάλωσί με. et ita Miltonus in marg. exemplaris sui: ut et Παροῦσ' ἀπόντι Idem, pro Παροῦσα παντὶ, quemadmodum Canterus: a quo Miltonus multa videtur sumsisse, non sublegisse: privato enim usui, nullo edendi proposito, in marginem libri sui ea retulit. [Ovidius de Ponto III. ii. 73. Musgravio citatus, *Spargit aqua captos lustrali Graia sacerdos.*]

60. Στροφίῳ γὰρ οὐκ ἦν παῖς. Prave argumentatur. Non ita, si scripsisset, Στροφίῳ γε παῖς οὐκ ἦν etc. *Strophio saltem filius non erat* etc. Casune, an consilio, factum hoc? Consilio, ut mihi videtur, si γὰρ erat ab Euripide. Vid. ad ver. 477. et 658.

65. τινός. Scrib. τίνος, interrogative.

67. μή τις ἐν στίβῳ. Potuit scribere, μή τις ᾖ 'ν στίβῳ. sed non opus.

73. ξάνθ' ἔχει τριχώματα. Τρίχωμα est *capillitium*: Aesch. Sept. Theb. 672. Herodot. VII, 70. et aliis. Sed quid sunt *comae* in templo? Lego, τριγχώματα, *parietes.* sequitur enim, θριγκοῖς (idem quod τριγχοῖς) ὑπ' αὐτοῖς etc. i. e. τριγχώμασι. Glossae: τριγχὸς, *maceria.* τρίγχωσις, *maceriatio.* Idem

ΟΡ. θριγκοῖς δ' ὑπ' αὐτοῖς σκῦλ' ὁρᾷς ἠρτημένα;
ΠΥ. τῶν κατθανόντων τἀκροθίνια ξένων.
ΟΡ. ἀλλ' ἐγκυκλοῦντ' ὀφθαλμὸν εὖ σκοπεῖν χρεών.
ὦ Φοῖβε, ποῖ μ' αὖ τήνδ' ἐς ἄρκυν ἤγαγες
χρήσας; ἐπειδὴ πατρὸς αἷμ' ἐτισάμην,
μητέρα κατακτάς, διαδοχαῖς δ' Ἐριννύων
ἠλαυνόμεσθα, φυγάδες, ἔξεδροι χθονὸς,
δρόμους τε πολλοὺς ἐξέπλησα καμπίμους.
ἐλθὼν δέ σ' ἠρώτησα, πῶς τροχηλάτου
μανίας ἂν ἔλθοιμ' εἰς τέλος, πόνων τ' ἐμῶν,
[οὓς ἐξεμόχθουν περιπολῶν καθ' Ἑλλάδα.]
σὺ δ' εἶπας ἐλθεῖν Ταυρικῆς μ' ὅρους χθονὸς,
ἔνθ' Ἄρτεμις σὴ ξύγγονος βωμοὺς ἔχει,
λαβεῖν τ' ἄγαλμα θεᾶς, ὅ φασιν ἐνθάδε
εἰς τούσδε ναοὺς οὐρανοῦ πεσεῖν ἄπο·
λαβόντα δ' ἢ τέχναισιν, ἢ τύχῃ τινί,
κίνδυνον ἐκπλήσαντ', Ἀθηναίων χθονὶ
δοῦναι τόδ'· ἐνθένδ' οὐδὲν ἐῤῥήθη πέρας·
καὶ ταῦτα δράσαντ' ἀμπνοὰς ἕξειν πόνων.
ἥκω δὲ, πεισθεὶς σοῖς λόγοισιν, ἐνθάδε
ἄγνωστον εἰς γῆν, ἄξενον. Σὲ δ' ἱστορῶ

sunt τριγχώματα et θριγχώματα. [Emendat Ruhnkenius meus Epist. Crit. II. p. 159.=208. θριγκώματα, (sic etiam Heath.) cui quod opponam habeo: θριγκὸς utique, teste Schol. ad Orest. 1602. idem est quod γεῖσσον, *suggrundium*, neque adeo arae humilitati convenire potest. Lego igitur nulla fere mutatione τοιχώματα, *parietes*, *latera*. *Musgravius*.]

[74. θριγκοῖς δ' ὑπ' αὐλῆς conjicit Musgravius.]

78. ἐπειδὴ πατρός. Mallem, ἐπεὶ γάρ: et γ' Ἐριννύων pro δ': quod (δ') constructionem turbat.

[81. Hesychius: κάμπειος δρόμος, οὐκ εὐθὺς, οὐχ ἁπλοῦς, ἀλλὰ κάμπας ἔχων. *Beck*. De usu v. ἐξέπλησα conferendus omnino Porsonus ad Orest. 54.]

84. οὓς ἐξεμόχθουν περιπολῶν καθ' Ἑλλάδα. Hic Iambus, iisdem omnibus verbis, legitur infra ver. 1454. unde opinor huc translatus fuit: ibi enim est omnino necessarius; hic nihil agere videtur. quare uncinis eum inclusi.

87. φασιν ἐνθάδε. Forte οἱ ἐνθάδε, (scil. ἄνθρωποι) *incolae*: quod scriberetur, οἱ 'νθάδε, ut ἡ 'νθάδε ver. 1313. et ita saepe.

91. δοῦναι τόδ'· ἐνθένδ' οὐδὲν ἐῤῥήθη πέρας. Conjeceram, cum Brodaeo, πέρα, *nil ultra dictum fuit*: ut ver. 554. Hippol. 1055. Pausan. lib. IV. πέρα δ' ἐδήλωσεν οὐδὲν ἔτι. Distinctio autem post τόδ' debet, opinor, promoveri, et poni post ἐνθένδε· *dare hanc statuam Atheniensium terrae* HINC, i. e. a terra Taurica, ἐνθένδε ἐκεῖσε. vid. ver. 978. [Πέρα probat Musgravius.]

[94. Aliquando putavi legendum

Πυλάδη· σὺ γάρ μοι τοῦδε συλλήπτωρ πόνου·
τί δρῶμεν; ἀμφίβληστρα γὰρ τοίχων ὁρᾷς
ὑψηλά· πότερα δωμάτων προσαμβάσεις
ἐκβησόμεσθα; πῶς ἂν οὖν λάθοιμεν ἄν;
ἢ χαλκότευκτα κλῇθρα λύσαντες μοχλοῖς;
ὧν οὐδὲν ἴσμεν. ἢν δ' ἀνοίγοντες πύλας
ληφθῶμεν, εἰσβάσεις τε μηχανώμενοι,
θανούμεθ'. ἀλλὰ πρὶν θανεῖν, νεὼς ἔπι
φεύγωμεν, ᾗπερ δεῦρ' ἐναυστολήσαμεν.
ΠΥ. φεύγειν μὲν οὐκ ἀνεκτὸν, οὐδ' εἰώθαμεν.
τὸν τοῦ θεοῦ δὲ χρησμὸν οὐ κακιστέον.
ναοῦ δ' ἀπαλλαχθέντε κρύψωμεν δέμας
κατ' ἄντρ', ἃ πόντος νοτίδι διακλύζει μέλας,
νεὼς ἄπωθεν· μή τις εἰσιδὼν σκάφος,
βασιλεῦσιν εἴπῃ, κᾆτα ληφθῶμεν βίᾳ.
ὅταν δὲ νυκτὸς ὄμμα λυγαίας μόλῃ,
τολμητέον τοι ξεστὸν ἐκ ναοῦ λαβεῖν
ἄγαλμα, πάσας προσφέροντε μηχανάς.

et distinguendum Ἄγνωστος, εἰς γῆν ἄξενον.]

98. ἐκβησόμεσθα. Sed *unde* egrederentur? nam e navi jam egressi fuerant, et stabant in litore, juxta templum, quum haec loquitur Orestes. Mihi legendum videtur, Ἐσβησόμεσθα; *utrum intrabimus apud ascensiones Templi*, id est, Intrabimusne per fastigium, muros ascendendo?

Ibid. πῶς ἂν οὖν μάθοιμεν ἄν. Pro ἂν οὖν Cod. A. αρ ουν. Lego, πῶς ἄρ' οὖν λάθοιμεν ἄν; *quomodo igitur latebimus?* Reiskius quoque λάθοιμεν.

100. ὧν οὐδὲν ἴσμεν. Cum interrogatione. *Eane* claustra *de quibus nihil novimus?* quae, quomodo obfirmentur, et quo pacto aperienda sint, nihil omnino scimus?

102. ἀλλὰ πρὶν θανεῖν etc. Lego cum interrog. ad finem sententiae. Orestes enim non *statuit*, fugiendum esse; sed *quaerit* solummodo, an fugerent? quod statim magnanimiter negat Pylades.

105. χρησμὸν οὐ κακιστέον. Ex Orestis responso ver. 118. opinor Euripidem scripsisse, una litera mutata, οὐκ ἀπιστέον: scil. ἡμῖν. Alcest. 1130. ἀπιστεῖν οὔ σε θαυμάζω τύχην. vid. Harpocrat. voce Ἀπιστεῖν. Forte intelligitur praepositio κατὰ, ante χρησμὸν, et τύχην. De hujusmodi gerundiis videndus Bergler. ad Alciphron. Epist. (p. 95.) qui liber non est nunc ad manus. Sic Iph. Aul. 1204. δραστέον δ' ἃ σοι δοκεῖ. quod plene fuisset, opinor, τὸ δρᾶμα (vel πρᾶγμα) δὲ δραστέον ἐστί μοι κατὰ ταῦτα καθ' ἃ δοκεῖ σοι δρᾶν.

[110. ὄμμα. Ἄρμα Musgravius ex Aeschyli Choëph. 658. *Porsonus.* Aeschylus quidem in Pers. 428. κελαινῆς νυκτὸς ὄμμα; sed prior locus longe aptior videtur.]

112. προσφέροντα. Conjeceram προσφέροντε, dualiter, ut ver. 76. ἐγκυκλοῦντε, et alibi. Confirmant omnes Codd. Parisienses. Sic Κήρυκα nunc legitur pro Κήρυκε, *duos praecones*, Aristoph. Ὀρν. 844.

ὅρα δέ γ' εἴσω τριγλύφων, ὅποι κενὸν,
δέμας καθεῖναι. Τοὺς πόνους γὰρ ἀγαθοὶ
τολμῶσι· δειλοὶ δ' εἰσὶν οὐδὲν οὐδαμοῦ.
οὔτοι μακρὸν μὲν ἤλθομεν κώπῃ πόρον,
ἐκ τερμάτων δὲ νόστον ἄρωμεν πάλιν.

ΟΡ. ἀλλ', εὖ γὰρ εἶπας, πειστέον. χωρεῖν χρεὼν
ὅποι χθονὸς κρύψαντε λήσομεν δέμας·
οὐ γὰρ τὸ τοῦ θεοῦ γ' αἴτιον γενήσεται
πεσεῖν ἄχρηστον θέσφατον. τολμητέον.
μόχθος γὰρ οὐδεὶς τοῖς νέοις σκῆψιν φέρει.

ΙΦ. εὐφαμεῖτ', ὦ πόντου
δισσὰς συγχωρούσας πέτρας
Εὐξείνου ναίοντες.
ὦ παῖ τᾶς Λατοῦς,

113. *ὅποι κενὸν, Δέμας καθεῖναι.* Ita distinxi, post alios: non *κενὸν δέμας.* Clarius nonnullis fuisset, *εἴ που κενὸν, si qua vacuitas.* sed vide Dorvill. ad Chariton. p. 119. [*εἴ που* Musgravius.]

[114. *οἱ 'γαθοί. ἀγαθοὶ* Stobaei ed. prima Serm. XXVII. lege *ἀγαθοί. Porsonus.*]

[116. Lego; *ἴτω· μακρὸν μὲν ἤλθομεν κώπῃ πόρον.* De usu vocis *ἴτω* vide quae congessit Hemsterhusius ad Callim. H. Del. 128. *Musgravius.*]

117. *ἄρωμεν πάλιν. Οὔτοι*, initio sententiae, interrogationem excludit: *οὔτι* admisisset, sic ut *μήτι.* Codd. omn. *ἀροῦμεν*, contra metrum, quasi fuisset *νόστον ἀπαροῦμεν*, ut *ἀπαίρειν μακρὰν*, scil. *ὁδὸν*, Iph. Aul. 664. Ut nunc habet locus, falsum dicit. nam Pylades et Orestes venerunt huc *ut redirent*; sed non ut *re infecta* redirent. Putari posset versum excidisse post *πάλιν*, ad hunc sensum, *Nihilo eorum effecto ob quae huc venimus*, *Τῶν δ' οὔ τι πράξανθ' ὧν χάριν δεῦρ' ἥκομεν.* Utcumque hoc sit, hi duo Iambi, *Οὔτοι μακρὸν*, et, *'Εκ τερμάτων* etc. certissime Pyladis sunt, ut praecedentes. deinde Orestes, *'Αλλ', εὖ γὰρ εἶπας*, etc. [De recepta lectione *ἄρωμεν* ut et de MSStorum *ἀροῦμεν* conferendus Porsonus ad Med. 848.]

118. *χωρεῖν χρεών.* Scaligeri haec est pulchra restitutio, pro *χώρει νεκρῶν.* Firmatur locus Elect. 393. Reliqui versionem ver. 120. cujus sensus est ambiguus.

[119. *ὅπου* Valckenaerius ad Hippol. 1247.]

[120. Heathius conjecit *αἴτιος γενήσομαι.*]

[122. Totam hanc *ῥῆσιν* usque ad v. 142. Choro tribuit Tyrwhittus, probante Musgravio.]

125. *Εὐξείνου ναίοντες. Ὦ παῖ* etc. Distinguendum, ob metrum anapaesticum. *Δισσὰς συγχωρούσας πέ- τρας Εὐξείνου ναίοντες. Ὦ παῖ* etc. Aliter, prout omnes jam sciunt, ultima syllaba in *ναίοντες* longa esse debuit ante vocalem *ὦ.* Syllaba *πε-* longa est, propter sequentes consonantes *τρ*, quasi fuisset *πέτ-ρας.*

Ibid. *πέτρας Εὐξείνου.* Ignoscas brevi excursui. Verius forsan *'Αξείνου*, ut infra 218. 255. 341. Andromach. 794. Med. 1264. et alibi. sed et ita scribendum forte

Δίκτυνν' οὐρεία,
πρὸς σὰν αὐλὰν, εὐστύλων
ναῶν χρυσήρεις θριγκοὺς,
πόδα παρθένιον,
ὅσιον ὁσίας
κληδούχου δούλα πέμπω,
Ἑλλάδος εὐίππου πύργους,
καὶ τείχη, χόρτων τ' εὐδένδρων
ἐξαλλάξασ' Εὐρώταν,
πατρῴων οἴκων ἕδρας.

ΧΟ. ἔμολον. τί νέον; τίνα φροντίδ' ἔχεις;
τί με πρὸς ναοὺς ἄγαγες, ἄγαγες,

ver. 395. 437. ubi nunc legitur *Εὔξενον* et *Εὔξεινον*, et alibi in hac fabula. Librariis quidem notiora erant *Εὔξενον* et *Εὔξεινον*: sed dubitationem admittit, an Euripides ea confuderit, aut promiscue usurpaverit. Ratio hujus dubitationis erit, quia testatur disertim Lucianus Toxar. p. 54. (ed. Graev.) Pontum istum, [confer Ovidium Trist. IV. 4. 55. *Porsonus.*] eo tempore quo Pylades et Orestes illuc appulerint, *Ἄξενον* dictum fuisse: et Strabo lib. VII. p. 458. T. I. etiam Homeri aevo idem nomen mansisse refert, neque in *Εὔξεινον* mutatum fuisse, donec Iones urbes aliquot ibi condidissent: de qua re vide eundem lib. XIV. p. 941. et Athenaeum XII, 5. p. 523. E. F. *Ἀξείνου* itaque postulat *ἀκρίβεια*, et Euripidis constantia. sed non audeo deserere exemplaria: et poëtae saepe *anticipant*; quemadmodum noster ad finem Alcestidis, ubi Admetus mentionem facit Tetrarchiarum Thessaliae. nam Euripidis quidem aevo divisa fuerit Thessalia in quatuor partes, sive Tetrarchias; sed non nisi diu post tempus Admeti. Vide Harpocration. V. *Τετραρχία*, et Strabon. lib. IX. p. 658. Tale quiddam observat Scholiast. Aeschyl. ad Eumenid. 569. *Κήρυσσε, κήρυξ*, etc.

[128. *εὐστύλων ναῶν.* Audiendus Ovidius, testis forte oculatus, De Ponto III. ii. 49. *Templa manent hodie vastis innixa columnis. Perque quater denos itur ad illa gradus.* Confer etiam Periplos maris Euxini. *Musgravius.*]

130. *Πόδα παρθένιον Ὅσιον ὁσίας.* Continuari possunt hi duo versiculi ob metrum anapaesticum, *Πoδᾰ πᾱρ | θĕνĭ ŏν ŏ | σῐ ον ŏ σῐ | ᾱς.*

132. *κληδούχου δούλα.* *Dianae clavigerae serva.* Barnesius *λαμπαδούχου*, refragante metro: et erudite probat vir maximus Petr. Wesselingius (Observat. I, 3.) multas Dearum, imo et ipsam Dianam, *κληδούχους* appellari solitas. alioquin, non male lectum fuisset *κληδοῦχος δούλα*. ipsae enim *aedituae κληδοῦχοι* saepe dictae. et sic legit Barnesius ad ver. 1463.

134. *καὶ τείχη, χόρτων τ' εὐδένδρων Ἐξαλλάξασ' Εὐρώταν.* Ita Barnesius pro *Εὐρώπαν.* Ille et Canterus vertunt *χόρτων εὐδένδρων agris nemorosis insignem.* Equidem dubito cum de versione tum de contextu. Forte, *Ἑλλάδος εὐίππου πύργους, καὶ Τείχη, χόρτον τ' εὐδένδρου Ἐξαλλάξασ' Εὐρώτα, Πατρῴων οἴκων ἕδρας.* vel *θ' ἕδρας.* *χόρτον* est *χῶραν*, Hesychius. *Εὐρώτα εὐδένδρου*, quia *lauris ejus ripae sunt plenae*, Servius ad Virgil. Eclog. VI, 83.

ὦ παῖ τοῦ τᾶς Τρoίας πύργους
ἐλθόντος κλεινᾷ σὺν κώπᾳ
χιλιοναύτᾳ μυριοτεύχοις
τῶν Ἀτρειδᾶν τῶν κλεινῶν;

ΙΦ. ὦ δμωαὶ, δυσθρηνήτοις
ὡς θρήνοις ἔγκειμαι,
τᾶς οὐκ εὐμούσου μολπᾶς βοᾶν
ἀλύροις ἐλέγοις.
ἒ, ἒ. ἐν κηδείοις οἴκτοισιν,
αἵ μοι συμβαίνουσ' ἆται,
σύγγονον ἁμὸν κατα-
κλαιομένᾳ ζωᾶς.
οἵαν ἰδόμαν ὄψιν ὀνείρων
νυκτὸς, τᾶς ἐξῆλθ' ὄρφνα.
ὠλόμαν, ὠλόμαν.
οὐκ εἴσ' οἶκοι πατρῷοι.
οἴ μοι, φροῦδος γέννα,
φεῦ, φεῦ, τῶν Ἄργει μόχθων.
ἰὼ δαῖμον, ὃς τὸν
μόνον με κασίγνητον συλᾷς,
Ἀΐδᾳ πέμψας, ᾧ τάσδε
χοὰς μέλλω, κρατῆρά τε
τὸν φθιμένων
ὑδραίνειν γαίας ἐν νώτοις,

140. κώπᾳ Χιλιοναύτᾳ μυριοτεύχοις Τῶν Ἀτρειδᾶν etc. Non intelligo quid sit κώπᾳ χιλιοναύτᾳ, neque quid μυριοτεύχοις. Pro τῶν Ἀτρειδᾶν suspicor scribendum esse τῶν Ἀργείων, ut Aeschyl. Agamem. 45. et 205. 586. Iph. Aul. 171, 172.

[145. Musgravius locum sic refingit: ὦ δμωαὶ, δυσθρηνήτοις, Ὡς οὔπω, θρήνοις ἔγκειμαι, Στᾶσ' οὐκ εὐμούσου μολπᾶς βοάν· Ἀλύροις ἐλέγοις Ἒ, ἒ, ἐν κηδείοις τ' οἴκτοισιν (Αἵ μοι συμβαίνουσ' ἆται) Σύγγονον ἁμὸν κατακλαιομένα—]

145. βοᾶν. Unde hoc venerit, aut quid velit, ignoro. Distinctiones quoque in sequentibus sunt admodum incertae, mallem tamen, ver. 149. Κατακλαι | ομένᾳ ζωᾶς. et ἁμὸν non ἀμόν.

152. ὠλόμαν, ὠλόμαν. Opinor, Ὀλόμαν, ὀλόμαν, omisso augmento; ut sit basis anapaestica. nam ultima μαν pro μην, longa est, opinor, ut in ἰδόμαν paullo ante. Sic Aristoph. Εἰρήν. 1013. Ὀλόμαν, ὀλόμαν, ἀποχειρωθεὶς etc. in anapaesto pariter.

157. ἰὼ δαῖμον, ὃς τὸν Μόνον με κασίγνητον συλᾷς. In anapaesticos levi mutatione haec redigi possunt, ἰὼ δαίμων, ὃς τόνδε μόνον Με κασίγνητον συλᾷς Ἀΐδᾳ πέμψας, ᾧ τάσδε χοὰς Μέλλω, κρατῆρά τε τὸν φθιμένων Ὑδραίνειν etc.

πηγάς τ' οὐρείων ἐκ μόσχων,
Βάκχου τ' οἰνηρὰς λοιβὰς,
ξουθᾶν τε πόνημα μελισσᾶν,
ἃ νεκροῖς θελκτήρια κεῖ-
ται. ἀλλ' ἔνδος μοι πάγχρυσον
τεῦχος, καὶ λοιβὰν ἄδα·
ὦ κατὰ γαίας
Ἀγαμεμνόνειον θάλος,
ὡς φθιμένῳ τάδε σοι
πέμπω. δέξαι δ'· οὐ γὰρ πάρος
τύμβον σοι ξανθὰν χαίταν,
οὐ δάκρυ' οἴσω.
τηλόσε γὰρ δὴ σᾶς ἀπενάσθην
πατρίδος, καὶ ἐμᾶς, ἔνθα δοκήμασι
κεῖμαι σφαχθεῖσ', ἁ τλάμων.

ΧΟ. ἀντιψάλμους ᾠδὰς,
ὕμνον τ' Ἀσιήταν σοι,
βάρβαρον ἰαχὰν,
δεσποίνᾳ γ' ἐξαυδάσω,
τὰν ἐν θρήνοισιν μοῦσαν,
νέκυσιν μέλεον·
τὰν ἐν μολπαῖς Ἅιδας
ὑμνεῖ, δίχα παιάνων.

ΙΦ. οἴ μοι τῶν Ἀτρειδᾶν οἴκων·

170. *Ἀγαμεμνόνειον θάλος.* Scrib. *Ἀγαμεμνόνιον.* et mox, *πρὸς* (vel *παρὰ*) *τύμβον*, *ad tumulum*, non *πάρος τύμβον.* Ita: *Ὦ κατὰ γαίας Ἀγαμεμνόνιον Θάλος, ὡς φθιμένῳ τάδε σοι πέμπω. Δέξαι δ'· οὐ γὰρ πρὸς τύμβον σοι Ξανθὰν χαίταν, οὐ δάκρυ' οἴσω, Τηλόσε γὰρ* etc. *πρὸς τύμβον* ut Troas. 480. Electra 517.

176. *κ'ἐμᾶς ἔνθα.* Scribo ex metro, *κεμὰς ἐν τᾷ* (i. e. *ᾇ* vel *ῇ*) *δοκίμα.* et pro *σφαχθεῖσα τλάμων*, forte, *σφαχθεῖσ' ἁ τλάμων.*

[176. Locus ex emendatione Porsoni nunc persanatus exhibetur. Citat vir eruditissimus Troad. 411. (415. Musg.) Erecth. apud Stobaeum Gesneri p. 449. Grot. p. 531.]

[178. Hesychius: *ἀντιψάλμους· ἀντιστρόφους. Εὐριπίδης Ἰφιγενείᾳ τῇ ἐν Ταύροις. Beck.*]

181. *δέσποιν', ἐξαυδάσω.* Omnes libri scripti, *δεσποινα γ' εξαυδασω*, i. e. *δεσποίνῃ γ'*, scil. *σοι.*

182. *θρήνοις.* Iidem Codd. *θρηνοισι;* hoc est *θρήνοισιν.*

183. *νέκυσιν μέλεον. Mortuis miseram.* Quod hoc sit nescio. Intellexissem *Νέκυσι μελομέναν*, ut Phoeniss. 1512. *ἰαχὰν μελομέναν νεκροῖς:* et *μελόμενον αἱμακταῖς φανίσι*, hac Fab. 644. Distingui potest, — *μοῦσαν Νέκυσιν, μέλεον. Τὰν* etc.

ἔῤῥει φῶς σκήπτρων.
οἴ μοι πατρῴων οἴκων,
τίν' ἐκ τῶν εὐόλβων
Ἄργει βασιλέων,
ἀρχά. μόχθος δ' ἐκ μόχθων
αἴσσει, δινευούσαις ἵπποισιν
πτανοῖς. ἀλλάξας
δ' ἐξέδρασ' ἱερᾶς ὄμμ' αὐγᾶς ἅλιος.
ἄλλοις δ' ἄλλα προσέβα
χρυσέας ἀρνὸς μελάθροις ὀδύνα,
φόνος ἐπὶ φόνῳ,
ἄχε' ἐπ' ἄχεσιν.
ἔνθεν τῶν πρόσθεν δμαθέν-
των Τανταλιδᾶν ἐκβαίνει
ποινά γ' εἰς οἴκους. σπεύδει

187. φόως σκήπτρων. Opinor φῶς ob metrum. Orestem forte intelligit per φῶς σκήπτρων.

188. οἴ μοι πατρῴων οἴκων. Vox ultima suspecta esse potest, cum eadem res et idem verbum praecesserit versu 186, Οἴ μοι τῶν Ἀτρειδᾶν οἴκων. Hoc quidem non est certum et perpetuum; et tamen οἴκτων subesse potest in alterutro loco, ut ver. 147. ἐν κηδείοις οἴκτοισιν.

189. τίν' ἐκ τῶν εὐόλβων. Omitto ob brevitatem conjecturas aliorum in hunc locum. Codex C. τιν εκ της της ευολβων. Forte, Ποίνα τᾶς τῶν εὐόλβων Ἄργει βασιλέων Ἀρχᾶς, μόχθος τ' ἐκ μόχθου Αἴσσει, δινευούσαις ἵπποις Πτανοῖς. Scribi quoque potest τᾷ Ἀρχᾷ. Sed mallem Ποίνα τᾶς etc. Quae vero hic narrat Iphigenia, eodem fere modo refert Electra, soror Iphigeniae, Orest. 989. seqq. Et ob fraudem hanc Pelopis in δινευούσαις ἵπποις, et necem Myrtili, huic familiae (Pelopidis) calamitates subsequentes divinitus immissas fuisse alibi in his fabulis defletur, et in Electra Sophoclis ver. 506. seqq. Has calamitates hic recenset Iphigenia, et inter eas, Orestis partem tangit, et suam plenius exsequitur.

194. δ' ἐξέδρασ' ἱερὸν ὄμμ' αὐγᾶς ἅλιος. Ἄλλοις δ' ἄλλα etc. Vox ἱερὸν pessundat anapaesticum. Forte, δ' ἐξέδρασ' ἱερᾶς ὄμμ' αὐγᾶς, Ἅλιος. αὐτοῖς δ' ἄλλα προσέβα Χρυσέας ἀρνὸς μελάθροις ὀδύνα. vulgo, ἄλλοις — μελάθροις pro αὐτοῖς. Δὲ et Τε integras, initio versus collocari non posse certum puto. Num et quando apocopen patiuntur? affirmat vir doctiss. ad Phoeniss. 891. secundum quem scribi hic oportuit, ἀλλάξας δ' | Ἐξέδρασ' etc. et mox, σπεύδει δ' | Ἀσπούδαστ' etc.

198. φόνος ἐπὶ φόνῳ, Ἄχεά τ' ἄχεσιν. Omittunt τ' Codices, et Ald. Port. Steph. Citat Brodaeus Ἄχε' ἐπ' ἄχεσιν. In Helen. 569. Ἄχεά τ' ἄχεσι. Hi duo versiculi conjuncti metrum anapaesticum efficient, si legatur, φονŏς ἔπῐ | φŏνῳ, ᾰχĕ | ᾰ τ' ἔπ' ᾰχĕ | σιν. Videntur has numerorum mutationes varietatis caussa injicere tragici poëtae, ne continuo tractu verorum anapaestorum aures auditorum obtunderentur.

δ' ἀσπούδαστ' ἐπὶ σοὶ δαίμων,
ἐξ ἀρχᾶς μοι δυσδαίμων,
δαίμων τᾶς ματρὸς ζώνας·
καὶ νυκτὸς κείνας ἐξ ἀρχᾶς
λοχείαν, στεῤῥὰν παιδείαν
μοῖραι συντείνουσι θεαί·
ἃ μναστευθεῖσ' ἐξ Ἑλλάνων,
ἂν, πρωτόγονον θάλος ἐν θαλάμοις,
Λήδας ἁ τλάμων κούρα
σφάγιον πατρῴᾳ λώβᾳ,
καὶ θῦμ' οὐκ εὐγάθητον
ἔτεκεν, ἔτρεφεν εὐκταίαν
ἱππείοισιν ἐν δίφροισι
ψαμάθων Αὐλίδος ἐπιβᾶσαν
νύμφαιον, οἴμοι δύσνυμφον,
τῷ τᾶς Νηρέως κούρας.
αἲ αἴ. νῦν δ' ἀξείνου πόντου ξείνα,
δυσχόρτους οἴκους ναίω,
ἄγαμος, ἄτεκνος, ἄπολις, ἄφιλος·
οὐ τὰν Ἄργει μέλπουσ' Ἥραν,
οὐδ' ἱστοῖς ἐν καλλιφθόγγοις

202. ἐπὶ σοί. Ita edidi [cum Aldo] pro τοῖς, conjectura Duporti. ἐπὶ σοί, *contra te*, O Oresta.

206. λοχείαν, στεῤῥὰν etc. Forte λοχίου, ut constructio sit, καὶ ἐξ ἀρχᾶς νυκτὸς κείνας λοχίου, Μοῖραι Θεαὶ συντείνουσι (μοι) στεῤῥὰν παιδείαν.

208. ἃ μναστευθεῖσ' ἐξ Ἑλλάνων. Scil. ἃ ἦν μναστευθεῖσα: nisi suspendatur sententia usque ad ναίω ver. 219. et legatur νῦν γ', pro νῦν δ', ver. 218. hoc modo: ἃ μναστευθεῖσα—νῦν γ'—ναίω etc. De ἐξ vel ἐκ pro ὑπὸ, vid. ad Iph. Aul. 726.

210. εν θαλαμοις A. B. θαλλος pro θάλος Cod. C. Θάλος de *liberis* in hac monostrophe ter posuit Euripides.

211. σφάγιον πατρῴᾳ λώβᾳ. Explicari potest vel ex hujus Fab. 20, et seqq. vel ex Sophoclis Electra, 568. seqq.

213. ἔτεκεν, ἔτρεφεν· εὐκταίαν etc. Mallem ita, Ἔτεκεν, ἔτρεφεν εὐκταίαν (Ἱππείοις ἐν δίφροισι Ψαμάθων Αὐλίδος ἐπιβᾶσαν) Νύμφαν, etc. Parenthesin posui solummodo ut connexio verborum planior foret. ἐπιβᾶσαν, [pro ἐπέβασαν] et Νύμφαν sunt a Scaligero et aliis. Metrum postulat Ἱππείοις pro Ἱππείοισιν.

[222. Sic constituit Tyrwhittus, Κερκίδι Παλλάδος Ἀτθίδος εἰκὼ Καὶ Τιτάνων Ποικίλλουσ', ἀλλ' αἱμοῤῥάντων Δυσφόρμιγγι ξείνων Αἱμάσσουσ' ἄτᾳ βωμοὺς, Οἰκτράν τ' αἰαζόντων αὐδὰν, Οἰκτρόν τ' ἐκβαλλόντων δάκρυον. vide Hecub. 466. seqq. De peplo Minervae conferendum monet Musgravius Virgil. in Ciri v. 21. seqq. Sed emendandum potius existimat, δυσφόρ-

κερκίδι Παλλάδος Ἀτθίδος εἰκὼ
Τιτάνων ποικίλλουσα·
ἀλλ' αἱμοῤῥάντων δυσφόρμιγ-
γα ξείνων αἱμάσσουσ' ἄταν,
βωμοὺς οἰκτράν τ' αἰαζόντων,
οὐδ' ἄνοικτρόν τ' ἐκβαλλόντων δάκρυον.
καὶ νῦν κείνων μέν μοι
λάθα· τὸν δ' Ἄργει δμαθέντα
κλαίω σύγγονον,
ὃν ἔλιπον ἐπιμαστίδιον
ἔτι βρέφος, ἔτι νέον,
ἔτι θάλος ἐν χερσὶ
ματρὸς, πρὸς στέρνοισί
τ', Ἄργει σκηπτοῦχον Ὀρέσταν—

μιγγα ξείνων Αἱμάσσουσ' ἄταν βωμοῖς.]

225. *αἱμάσσουσ' ἄταν.* Non intelligo. Opinor, *οἰμώζουσ' ἄταν*, *lamentans calamitatem*; non, *cruentans Aten*, quod Oedipo indiget. Mendum ortum a similitudine soni in vocibus *οἰμώζουσα* et *αἱμάσσουσα* a dictante, vel a scribente.

[225. Ad hoc explicandum, Oedipo, quod putabat Marklandus, minime opus est. Verba transitiva, quae pedestri sermone nullum nisi patientis accusativum adsciscunt, apud poëtas eleganti deflexione alium passionis ipsius adjunctum habent. Sic *τυφλοῦν ἄνθρωπον* proprie dicas; at Sophocles habet ἕλκος *τυφλωθὲν* Antig. 985. Sic Pindaro Jupiter *πλάξε φολόεντα κεραυνὸν* Nem. X. Epod. 4. Proprie tamen loquenti *τὸν κεραυνωθέντα πλήττει*, non ipsum κεραυνόν. Iterum *τέγγειν* est *humectare*: at Sophocles *τέγγειν ἄχταν* habet Trach. 861. quod Latine est *humectare humorem*. Pariter in hoc Euripidis loco, licet proprium sit *αἱμάσσειν τοὺς ξείνους*, tamen cum haec cruentatio ἄτης nomen haud dubie mereatur, non videtur *αἱμάσσειν ἄταν ξείνων* a Poetarum grandiloquentia alienum esse. *Musgravius.*]

227. *οὐδ' ἄνοικτρόν τ' ἐκβαλλόντων δάκρυον. Καὶ νῦν* etc. Haec leviter corrupta existimo. Primo, ver. 226. pro *οἰκτράν τ'* scribendum existimo *οἰκτρόν τ'*, i. e. *οἰκτρῶς τε*, ut Supplic. 104. Helen. 184. et ita Brodaeus. Deinde deest syllaba anapaestica. Lego, *Οὐδὲν ἄνοικτόν τ' ἐκβαλλόντων Δάκρυον. Καὶ νῦν* etc. id est, *ἐκβαλλόντων τε οὐδὲν δάκρυον ἄνοικτον*. mitissimae enim indolis fuisse Iphigeniam, passim innuitur. *ἄνοικτον*, *sine commiseratione* a me.

229. *τόνδ' Ἄργει.* Scrib. *τὸν δ'*, scil. *τὸν σύγγονον*. et ita Aldina. Ultima in *δμαθέντα*, *mortuum*, producitur ob sequens *ΚΛ*.

231. *ὃν ἔλιπον* etc. In numeros anapaesticos haec redigi possunt, scribendo *χερσὶν*, et *στέρνοισίν τ'*, et producendo ultimam in *ἔτι* (ver. 232.) ante duas consonantes in *βρέφος*. Post *Ὀρέσταν* posui notam abrupti sermonis—perrectura enim erat Iphigenia, nisi eam interpellasset Chorus. Pro *ἐπιμαστίδιον*, ne quis conjiciat *ἔτι μαστίδιον*, vel *ὑπομαστίδιον*, vetat Pollux lib. II, 8. p. 155. Distinguendi vero anapaestici. *Ὃν ἔλιπον ἐπι-*

ΧΟ. καὶ μὴν ὅδ' ἀκτὰς ἐκλιπὼν θαλασσίους
βουφορβὸς ἥκει, σημανῶν τί σοι νέον.

ΒΟΥΦΟΡΒΟΣ.

Ἀγαμέμνονος παῖ, καὶ Κλυταιμνήστρας τέκνον,
ἄκουε καινῶν ἐξ ἐμοῦ κηρυγμάτων.
ΙΦ. τί δ' ἐστὶ τοῦ παρόντος ἐκπλῆσσον λόγου;
ΒΟ. ἥκουσιν εἰς γῆν, Κυανέαν Συμπληγάδα
πλάτῃ φυγόντες, δίπτυχοι νεανίαι,
θεᾷ φίλον πρόσφαγμα, καὶ θυτήριον
Ἀρτέμιδι. χέρνιβας δὲ, καὶ κατάργματα
οὐκ ἂν φθάνοις ἂν εὐτρεπῆ ποιουμένη.
ΙΦ. ποδαποί; τίνος γῆς ὄνομ' ἔχουσιν οἱ ξένοι;
ΒΟ. Ἕλληνες· ἓν τοῦτ' οἶδα, κοὐ περαιτέρω.
ΙΦ. οὐδ' ὄνομ' ἀκούσας οἶσθα τῶν ξένων φράσαι;
ΒΟ. Πυλάδης ἐκλῄζεθ' ἅτερος πρὸς θατέρου.
ΙΦ. τοῦ ξυζύγου δὲ τοῦ ξένου τί τοὔνομ' ἦν;
ΒΟ. οὐδεὶς τόδ' οἶδεν. οὐ γὰρ εἰσηκούσαμεν.

μαστίδιον ἔ- τι βρέφος, ἔτι νέον, etc.

238. Non opus est ut pro παῖ legatur τε, quod olim putavi. [Ad Suppl. 952. cum h. loco comparat Porsonus Phoen. 22. Ion. 16. et in fine pro τέκνον citat τέκος. Bentleius in Epist. ad Mill. p. 56. κόρη. ex Malela.] Defenditur παῖ ex nostri Cretens. citatis Porphyrio De Abstinent. IV, 19. Soph. Trach. 61. Eurip. Iph. Aul. 896. et aliis locis, ubi παῖ et τέκνον in eadem sententia, vel versu: ut θύγατερ et τέκνον, Iph. Aul. 1117—1119.

240. τί δ' ἐστὶ τοῦ παρόντος ἐκπλῆσσον λόγου; *Quid vero terroris est in praesenti nuncio?* Non dubito quin Euripides scripserit, Τί δ' ἐστὶ τό με παρόντος ἐκπλῆσσον λόγου; sensu longe diverso a recepta interpretatione: *Quid vero est quod me deturbat* (excutit) *ex praesenti sermone?* id est, ex luctuosa monostrophe, in qua deflenda occupata erat Iphigenia quando intravit nuncius. De locutione ἐκπλήσσειν λόγου, *excutere, depellere, divertere a sermone, interpellare* aliquem *loquentem*, vid. ad ver. 773. Vulgatam tamen versionem reliqui.

241. *Κυανεᾶν Συμπληγάδων.* Codd. Paris. A. B. C. συμπληγάδα, quemadmodum ex conjectura emendaverat Piersonus, Verisimil. I, 2. nempe *Κυανέαν Συμπληγάδα.* Quaero, an sensus et constructio versus 1325. πόρον φεύγουσιν, defendi possint ex hoc loco *Συμπληγάδα φυγόντες:* subintellecta nempe praepositione κατὰ, vel διὰ (*per*) eum accusativo. nam φεύγειν in his locis, videtur esse (ut τρέχειν seu δραμεῖν, *currere:* vid. ad ver. 427.) *navigare*, non ἐκφεύγειν, *effugere* vel *evadere*. [κυανέας συμπληγάδας vel κυανέαν συμπληγάδων πέτραν Bentleius l. c.]

245. εὐπρεπῆ ποιουμένη. Imo εὐτρεπῆ ποιουμένη, i. e. εὐτρεπίζουσα, ver. 470. [εὐτρεπῆ Aldus.]

ΙΦ. πῶς δ' εἶδετ' αὐτοὺς, καὶ τυχόντες εἵλετε;
ΒΟ. ἄκραις ἐπὶ ῥηγμῖσιν ἀξένου πόρου —
ΙΦ. καὶ τίς θαλάσσης βουκόλοις κοινωνία;
ΒΟ. βοῦς ἤλθομεν νίψοντες ἐναλίᾳ δρόσῳ.
ΙΦ. ἐκεῖσε δὴ 'πάνελθε, πῶς νιν εἵλετε,
τρόπῳ θ' ὁποίῳ; τοῦτο γὰρ μαθεῖν θέλω·
χρόνιοι γὰρ ἥκουσ'· οὐδέπω βωμὸς θεᾶς
Ἑλληνικαῖσιν ἐξεφοινίχθη ῥοαῖς.
ΒΟ. ἐπεὶ τὸν εἰσρέοντα διὰ Συμπληγάδων
βοῦς ὑλοφορβοὺς πόντον εἰσεβάλλομεν,
ἦν τις διαῤῥὼξ κυμάτων πολλῷ σάλῳ
κοιλωπὸς ἀγμὸς, πορφυρευτικαὶ στέγαι.
ἐνταῦθα δισσοὺς εἶδέ τις νεανίας
βουφορβὸς ἡμῶν, κἀπεχώρησεν πάλιν,
ἄκροισι δακτύλοισι πορθμεύων ἴχνος.
ἔλεξε δ'· Οὐχ ὁρᾶτε; δαίμονές τινες

252. *καὶ τυχόντες*. Reiskius *κἀντυχόντες*, i. e. *καὶ ἐντυχόντες*. Helen. 1234. *Ναῦταί σφ' ἀνεῖλον, ἐντυχόντες, ὡς λέγει.*

253. *ἀκταῖσιν ἐπὶ ῥηγμῖσιν ἀξένου πόρου* — Plutarchus De Exil. p. 602. A. *Ἄκραις ἐπὶ ῥηγμῖσιν Εὐξείνου πόντου*. manifeste huc adludit Diogenes. *Εὐξείνου πόντου*, explicatio est istius, *ἀξένου πόρου*. *Ἐπὶ ῥηγμῖσιν*, ut Homer. Il. A. 437. Hunc quoque locum mecum emendat Piersonus, ibid. p. 16. *Ἄκραις ἐπὶ ῥηγμῖσιν*, ex Plutarchi loco. Dawesius legit, *Ακταις*, vel potius *Αυταις επι ῥηγμισιν*, *ad ipsa littora*, Miscell. Crit. p. 161.

255. *ἐναλίᾳ δρόσῳ*. In Joan. Malela legitur divisim, *ἐν ἁλίᾳ δρόσῳ*.

258. *οὐδέπω βωμὸς θεᾶς*. Forte, *Χρόνιοι γὰρ ἥκουσ'· οὐδ' ὅπως βωμὸς θεᾶς Ἑλληνικαῖσιν ἐξεφοινίχθη ῥοαῖς*. *Post longum enim tempus veniunt: neque sic* madefit *Deae ara qaemadmodum madefieri solita est Graecis cruoribus*. Ellipsis satis usitata, in qua vox, diversi modi, repetenda est ex ultima parte sententiae. Appositum exemplum est Orest. 1042. ed. King. *Σὺ νῦν μ', ἀδελφὲ, μή τις Ἀργείων κτάνῃ·* i. e. *Tu nunc me* occide, *frater, ne quis Argivorum* me *occidat*. Ita et hic: constructio est, οὐδὲ βωμὸς θεᾶς [ἐκφοινίσσεται] ῥοαῖς Ἑλληνικαῖς, ὅπως ἐξεφοινίχθη, i. e. οὕτως ὡς ἐξεφοινίχθη.

261. *βοῦς ὑλοφορβοί*. Exemplar. Oxon. (et omnia Parisiensia) *βοῦς ὑλοφορβούς· boves in-silvis-pascentes*. Homer. Il. E. 162. *Πόρτιος, ἠὲ βοὸς, ξύλοχον καταβοσκομενάων*. sic *θηρῶν ὑλονόμων*, Anth. III, 25. p. 270.

263. *κοιλωπὸς ἁρμός*. Brodaeus *ἀγμὸς*, alii *ὅρμος*. prius praetuleram, et postea inveni in collat. Oxon. et in omnibus Gallicis.

[265. *πορφυρευτικαὶ στέγαι*. Quibus scil. opperiebantur purpurarum piscatores (*πορφυρευταὶ*) dum tempus esset sportulas, purpuris captandis in mare demissas, extrahere. Vide Polluc. I. 48. *Musgravius*.]

[267. sqq. Imitatur Miltonus, *Comus* v. 297.]

θάσσουσιν οἵδε. θεοσεβὴς δ' ἡμῶν τις ὢν,
ἀνέσχε χεῖρα, καὶ προσεύξατ' εἰσιδών·
ὦ ποντίας παῖ Λευκοθέας, νεῶν φύλαξ,
δέσποτα Παλαῖμον, ἵλεως ἡμῖν γενοῦ·
εἴτ' οὖν ἐπ' ἀκταῖς θάσσετον Διοσκόρω,
ἢ Νηρέως ἀγάλμαθ', ὃς τὸν εὐγενῆ
ἔτικτε πεντήκοντα Νηρήδων χορόν.
ἄλλος δέ τις μάταιος, ἀνομίᾳ θρασὺς,
ἐγέλασεν εὐχαῖς, ναυτίλους δ' ἐφθαρμένους
θάσσειν φάραγγ' ἔφασκε, τοῦ νόμου φόβῳ,
κλύοντας ὡς θύοιμεν ἐνθάδε ξένους.
ἔδοξε δ' ἡμῶν εὖ λέγειν τοῖς πλείοσιν,
θηρᾷν τε τῇ θεῷ σφάγια τἀπιχώρια.
κἀν τῷδε πέτραν ἅτερος λιπὼν ξένοιν,
ἔστη, κάρα τε διετίναξ' ἄνω κάτω,
κἀπεστέναξεν, ὠλένας τρέμων ἄκρας,
μανίαις ἀλαίνων, καὶ βοᾷ κυναγὸς ὥς,
Πυλάδη, δέδορκας τήνδε; τήνδε δ' οὐχ ὁρᾷς
ᾍδου δράκαιναν, ὥς με βούλεται κτανεῖν,

269. *ἀνέσχε χεῖρα, καὶ προσεύξατ'*: Imo *χεῖρε*: *utramque* enim manum in *precibus* sursum levabant: DUPLICES *tendens ad sidera palmas.* *Χεῖρας ἀνασχὼν* apud Homerum saepe.

272. *εἴτ' οὖν ἐπ' ἀκταῖς θάσσετον, Διοσκόρω.* Ignoscat lector et hic, si paullum de via excessero. Quaeri enim potest, qua probabilitate hoc fictum sit. Nuper enim admodum mortui erant Dioscuri, Castor et Pollux; neque de eorum divinitate adhuc otiam inter Graecos convenerat. Duplex enim fama de iis obtinuerat (prout sorori eorum Helanae narrat Teucer, Helen. 157. seqq.) Alii enim dicebant, eos sibi manns intulisse ex moerore ob flagitia et dedecora sororis suae Helenae: Alii, in numerum deorum adsumtos fuisse. Itaque quaeri, inquam, potest, unde Barbaris Tauris, tam longe a Graecia dissitis, neque hoc solum, sed et pastoribus et bubulcis (ignarissimis mortalium, et quibus *parum erat commercii cum mari*, ut Iphigenia dicit supra ver. 254.) *marinum* Dioscurorum *Numen* tam familiariter innotesceret? Et dicendum est, opinor, vel, hoc Tauris notum esse potnisse ex narrationibns *Graecorum captivorum*; quod fieri forte potuit: vel, Euripidem sui oblitum fuisse; quod etiam fieri forte potuit: puto enim hoc ei (et cui non?) alibi accidisse. Hic autem armentarius *Tauricus* precatur quasi merus esset *Graecus*, et in aevo Euripidis natus.

[276. *ἐφθαρμένους* idem significat quod *πλανωμένους*. Confer Abreschium ad Aeschyl. Pers. 450.]

281. *πέτρας—ξένην.* Cod. Oxon. et omnes Gall. *πέτραν*. *ξένοιν* est conjectura Brodaei et Barnesii, quam praetulerim, nam vulgata *ξένην*, nihili est.

δεινοῖς ἐχίδναις εἰς ἔμ' ἐστομωμένη;
ἡ δ' ἐκ χιτώνων πῦρ πνέουσα, καὶ φόνον,
πτεροῖς ἐρέσσει, μητέρ' ἀγκάλαις ἐμὴν
ἔχουσα, πέτρινον ὄχθον ὡς ἐπεμβάλῃ.
οἴ μοι, κτενεῖ με. ποῖ φύγω; παρῆν δ' ὁρᾷν
οὐ ταὐτὰ μορφῆς σχήματ'· ἀλλ' ἠλλάσσετο
φθογγάς τε μόσχων, καὶ κυνῶν ὑλάγματα,
ἃ φάσ' Ἐριννῦς ἱέναι μιμήματα.
ἡμεῖς δὲ συσταλέντες, ὡς θανούμενοι,
σιγῇ καθήμεθ'. ὁ δὲ χερὶ σπάσας ξίφος,
μόσχους ὀρούσας εἰς μέσας, λέων ὅπως,
παίει σιδήρῳ λαγόνας εἰς πλευρὰς ἱείς,

288. *ἡ δ' ἐκ χιτώνων πῦρ πνέουσα.* Verum puto, Ἡ δ' ἐξ ἐχιδνῶν πῦρ etc. nam hae Furiae erant πέπλεκτανημέναι πυκνοῖς δράκουσιν, Aeschyl. Χοηφ. 1050. Electr. 1256. Catullus De Nupt. Pel. et Thet. 193. Ex χιδνων, omissa litera ε, fecerunt, uti videtur, χιτώνων, *tunicis*, pro *viperis*.

[289. Plutarch. T. II. p. 1125. B. *Porsonus.*]

290. *πέτρινον ὄχθον ὡς ἐπεμβάλῃ,* *Ut injiciat* mihi *saxeam* hanc *molem*. stabat enim juxta rupem quando haec locutus est. ἐπεμβάλῃ, scil. ἐμοὶ ut ver. 935. et Helen. 860. quae non opus fuisset notasse, nisi in versione et explicatione hujus loci a viris doctis mire erratum vidissem. Memineris autem hunc esse *insani* sermonem. Et quidem nemo nisi *insanus* ita cogitare et ratiocinari potuit, "Furia haec adsilit mihi, in "brachiis gestans *Matrem* meam, "ut—Quid? *ut hunc montem inji-* "*ciat mihi.*" Non absimile istud Orest. 265. *Μέσον μ' ὀχμάζεις, ὩΣ—βάλῃς εἰς Τάρταρον.* Est παρὰ προσδοκίαν: *insano* tamen convenientissimum, atque adeo hoc loco pulcherrimum.

291. *οἴ μοι, κτενεῖ με. ποῖ φύγω.* In Longini περὶ Ὕψ. cap. xv. editur κτανεῖ με. [κτενεῖ rectum est: κτανεῖ vox nihili. Vide Dawes Misc. Cr. p. 73. 218. κατακτενεῖ pro κατακτανεῖ restituendum Phoen. 795. ed. Musg. *Porsonus.*] Vide locum, in quo praedicatur Euripidis studium et felicitas in exprimendis his duabus animi affectionibus, Furore et Amore. Et sane ἀναίσθητος sit oportet qui haec Orestis (a versu 285.) sine animi commotione legere possit.

292. *οὐ ταὐτὰ μορφῆς σχήματ'.* Non intelligo. Pro μορφῆς intellexissem φωνῆς. Orestis enim μορφὴ non mutabatur ex eo quod *mugitus boum* et *latratus canum* emitteret et imitaretur: sed φωνὴ ejus mutabatur. Nonnullis placebit forte, *Οὐ ταῦτα μορφῆς σήματ'· Non haec* (usitata) *figurae* humanae *signa*.

[294. ἃς φάσ' Aldus.]

296. *ὁ δὲ περισπάσας ξίφος.* Una litera mutata lego, ὁ δὲ χερὶ σπάσας ξίφος, quia περισπᾶν ξίφος pro *educere gladium* non puto esse (neque *posse* esse) Graecam locutionem. χερὶ σπάσας ut mox, ver. 522. et Iph. Aul. 1566. Vide et Orest. 1475. et Homer. Il. *Α*. 210. Hanc quoque emendationem mihi praeripuit Piersonus Verisimil. p. 17. [probante Musgravio. Sic in Androm. 167. περισπείρουσαν male Aldus.]

298. *λαγόνας εἰς πλευρὰς ἱείς.* Mallem, λαγόνας εἰς, πλευράς θ' ἱείς. et ita Reiskius.

δοκῶν Ἐριννῦς θεὰς ἀμύνεσθαι τάδε·
ὡς αἱματηρὸν πέλανον ἐξανθεῖν ἁλός.
κἂν τῷδε πᾶς τις, ὡς ὁρᾷ βουφόρβια
πίπτοντα, καὶ πορθούμεν', ἐξωπλίζετο,
κόχλους τε φυσῶν, ξυλλέγων τ' ἐγχωρίους·
πρὸς εὐτραφεῖς γὰρ, καὶ νεανίας ξένους,
φαύλους μάχεσθαι βουκόλους ἡγούμεθα.
πολλοὶ δ' ἐπληρώθημεν ἐν μικρῷ χρόνῳ.
πίπτει δὲ μανίας πίτυλον ὁ ξένος μεθεὶς,
στάζων ἀφρῷ γένειον. ὡς δ' ἐσείδομεν
προὔργου πεσόντα, πᾶς ἀνὴρ ἔσχεν πόνον,
βάλλων, ἀράσσων. ἅτερος δὲ τοῖν ξένοιν
ἀφρόν τ' ἀπέψα, σώματός τ' ἐτημέλει,
πέπλων τε προυκάλυπτεν εὐμήνους ὑφὰς,
καραδοκῶν μὲν τἀπιόντα τραύματα,
φίλον δὲ θεραπείαισιν ἄνδρ' εὐεργετῶν.
ἔμφρων δ' ἀναΐξας ὁ ξένος πεσήματος,
ἔγνω κλύδωνα πολεμίων προσκείμενον,
καὶ τὴν παροῦσαν ξυμφορὰν αὐτοῖν πέλας·
ᾤμωξέ θ'. ἡμεῖς δ' οὐκ ἀνίεμεν πέτρους
βάλλοντες, ἄλλος ἄλλοθεν προσκείμενοι.
οὗ δὴ τὸ δεινὸν παρακέλευσμ' ἠκούσαμεν·
Πυλάδη, θανούμεθ'· ἀλλ' ὅπως θανούμεθα
κάλλισθ'. ἕπου μοι, φάσγανον σπάσας χερί.
ὡς δ' εἴδομεν δίπαλτα πολεμίων ξίφη,
φυγῇ λεπαίας ἐξεπίμπλαμεν νάπας.
ἀλλ' εἰ φύγοι τις, ἅτεροι προσκείμενοι,

300. ὡς αἱματηρὸν πέλανον. Legerim, Ὧσθ' αἱματηρὸν—ut 935. Ὧσθ' αἱματηρὰ στόμια.

[300. πέλανον. MSS. πέλαγος.]

312. προὐκάλυπτεν εὐπήκτοις ὑφαῖς. Codd. omnes habent ευπηνους υφας. Recte: ut προὐκάλυπτεν sit transitivum, *tegendo praetendebat*. praeivit Euripidi Homerus Il. E. 315. vide Iliad. P. 132. [πέπλον τε προὐκάλυπτεν εὐπήκτοις ὑφαῖς Edd. Vulgg. Luciani Amor. T. II. p. 450. Sed Codd. nonnulli dant εὐπήκτους ὑφάς.]

316. ἔγνωκε κλύδωνα. Barnesius edidit ἔγνω, conjecturam Scalig. et Duporti. MSS. tamen non abeunt ab Editt. ante Barn. ἔγνωκε. Notandum ab iis qui in paribus Iamborum locis Anapaestos admittunt. Vid. ad ver. 710.

321. ἀλλ' ὅπως θανούμεθα Κάλλισθ', ἕπου μοι, etc. Id est, σκόπει vel σκοπῶμεν ὅπως: quamobrem distinguendum plene post Κάλλισθ'. vid. Aeschyl. Prom. 68. et Schol. Aristoph. Equit. ver. 80.

ἔβαλλον αὐτούς· εἰ δὲ τούσδ' ὠσαίατο,
αὖτις τὸ νῦν ὑπεῖκον ἤρασσον πέτροις.
ἀλλ' ἦν ἄπιστον· μυρίων γὰρ ἐκ χερῶν
οὐδεὶς τὰ τῆς θεοῦ θύματ' ηὐτύχει βαλών.
μόλις δέ νιν, τόλμῃ μὲν οὔ, χειρούμεθα,
κύκλῳ δὲ περιβάλλοντες, ἐξεκλέψαμεν
πέτροισι χειρῶν φάσγαν', εἰς δὲ γῆν γόνυ
καμάτῳ καθεῖσαν. πρὸς δ' ἄνακτα τῆσδε γῆς
κομίζομέν νιν. ὁ δ' ἰσιδὼν, ὅσον τάχος
ὡς χέρνιβάς τε, καὶ σφαγεῖ' ἔπεμπέ σοι.
εὔχου δὲ τοιάδ', ὦ νεᾶνί, σοι ξένων
σφάγια παρεῖναι· κἂν ἀναλίσκῃς ξένους
τοιούσδε, τὸν σὸν Ἑλλὰς ἀποτίσει φόνον,
δίκας τίνουσα τῆς ἐν Αὐλίδι σφαγῆς.

ΧΟ. θαυμάστ' ἔλεξας τὸν φανένθ', ὅστις ποτὲ
Ἕλληνος ἐκ γῆς πόντον ἦλθεν ἄξενον.

327. *οὔτις τὸ νῦν ὑπεῖκον ἤρασσεν πέτροις*, multi. Restituimus *Αὖτις*, quod habet et collat. Oxon. et Cod. Gallic. C. *Νῦν*, *modo*, *nuper*, de re praeterita, ut Hecub. 1144. D. Joan. XI, 8. Omnes MSS. Paris. pro *ἤρασσεν* habent *ἤρασσον*. recte: nam *τὸ ὑπεῖκον*, sc. *μέρος*, denotat *multitudinem*.

329. *εὐτύχει λαβών*. Scribendum *βαλών*, cum Codd. Gall. et collat. Oxon. Absolute et sine *πέτροις* vel *πέτρους*, ut ver. 310. *Εὐτύχει* (vel *ηὐτύχει*) idem est quod *ηὐστόχει* vel *ἐπέτυχεν*, *fortunatus fuit*, vel *scopum attigit*. Vers. 330. pro *οὐ χειρούμεθα*, Cod. A. *ἐχειρούμεθα*. vid. Iph. Aul. 896.

335. *καὶ σφάγι' ἐξέπεμπέ σοι*. Codd. A. B. non *ἐξέπεμπε* hic habent, sed *ἔπεμπε*: ut verum forte sit, *καὶ σφάγι' ἔπεμπέ σφε σοί*. Pro *Ὡς χέρνιβας* legit *Ἐς χέρνιβας* Valckenaerius ad Phoeniss. 1409. quia *ὡς*, isto modo positum, rarissime adhibetur nisi *περὶ ἐμψύχων*, apud tragicos et comicos. Notam ejus omnino vide, et Magistrum V. *ὡς*.

[335. Recte Musgravius, *καὶ σφαγεῖ' ἔπεμπέ σοι*. conferens Lycophr. 196. Anapaestum, quod mireris, intactum reliquit Valckenaerius a Marklando laudatus. *Porsonus*.]

337. *ξένους Τοιούσδε*. Libenter invenissem in MSS. *νέους Τοιούσδε*. vide vers. praeced. et quater occurrit intra novem versus vox *ξένος*, praeter *ἄξενον*. Ne legatur *σῆς-σφαγῆς* ver. 359, obstat quod dixerat *σὸν φόνον* ver. 338.

341. *Ἕλλην, ὃς ἐκ γῆς*. Vulgata *Ἕλληνος* omnino necessaria erat sensui (quid enim vult *ἐκ γῆς* sine *Ἕλληνος*?), et defenditur Hercalid. 131. *Ἕλλην στολὴ*, quam *Ἑλλάδα στολὴν* vocat Sophocles Philoct. 225. et *Ἕλληνα φάτιν*, *Graecum sermonem*, Aeschyl. Agam. 1265. ubi *ἐπίστασαι* scribend. pro *ἐπίσταμαι*. Schema *Ἰωνικὸν* hoc appellat Lesbonax. Reduxi itaque antiquam lectionem, et mutavi distinctiones: *Θαυμάστ' ἔλεξας τὸν φανένθ', ὅστις ποτὲ Ἕλληνος ἐκ γῆς πόντον ἦλθεν ἄξενον*. id est, *ὅστις ποτὲ ὢν, ἦλθε* etc. et ver. 550. *Οἵ τινές ποτε ὄντες, ἥκετε*. *Τὸν φανέντα*, est, *περὶ τοῦ φανέντος*. saepe occurrit hoc schema *Ὁμηρικόν*. vid. Aristoph. *Ὀρν*.

ΙΦ. εἶεν. σὺ μὲν κόμιζε τοὺς ξένους, μολών·
τὰ δ' ἐνθάδ' ἡμεῖς οἷα φροντιούμεθα.
ὦ καρδία τάλαινα, πρὶν μὲν εἰς ξένους
γαληνὸς ἦσθα, καὶ φιλοικτίρμων ἀεὶ,
εἰς τοὐμόφυλον ἀναμετρουμένη δάκρυ,
Ἕλληνας ἄνδρας ἡνίκ' εἰς χέρας λάβοις·
νῦν δ' ἐξ ὀνείρων, οἷσιν ἠγριώμεθα,
δοκοῦσ' Ὀρέστην μηκέθ' ἥλιον βλέπειν,
δύσνουν με λήψεσθ', οἵ τινές ποθ' ἥκετε.
καὶ τοῦτ' ἄρ' ἦν ἀληθὲς, ᾐσθόμην, φίλαι·
οἱ δυστυχεῖς γὰρ, τοῖσιν εὐτυχεστέροις,
αὐτοὶ κακῶς πράξαντες, οὐ φρονοῦσιν εὖ.
ἀλλ' οὔτε πνεῦμα διόθεν ἦλθε πώποτε,
οὐ πορθμὶς, ἥτις διὰ πέτρας Συμπληγάδας
Ἑλένην ἀπήγαγ' ἐνθάδ', ἥ μ' ἀπώλεσεν,
Μενέλεών θ', ἵν' αὐτοὺς ἀντετιμωρησάμην,

167. et Scholiast. Recte hic Chorus in voce ἄξενον. vid. ad ver. 125.

[343. Reiskius, ὅσια vel οἶδε. Musgravius Exerc. I. 6. οἷα defendit, in notis vero ad locum Reiskii ὅσια probat. οἶδε post Reiskium obtulit Toupius in Suid. II. p. 168. (T. I. p. 430.) *Porsonus.*]

346. εἰς τοὐμόφυλον. Barnesius edidit θοὐμόφυλον. An recte, dubito. Retineo itaque vulgatam, a qua exemplaria non recedunt, quantum scio.

347. ἡνίκ' — λάβοις. Cod. A. λαβ^{οι}_{η}ς. Forte, λάβες pro ἔλαβες. Sic Alcest. 1102. pro λάβοις conjeceram λάβες: et ita postea inveni in Edit. vetustissima. Vocem ἡνίκα, sine ἂν, non nisi cum indicativo ponere solet Euripides.

349. ἠγριώμεθα Δοκοῦσ' Ὀρέστην. Δοκοῦσ' potest esse δοκοῦσαι, (Codd. A. C. δοκουσαν) vel nominativus absolutus, Δοκοῦσα, pro Δοκούσης ἐμοῦ, per parenthesin sumto versu. Vide notata ad ver. 947.

351. καὶ τοῦτ' ἄρ' ἦν ἀληθὲς, ᾐσθόμην, φίλαι. Sic distinguendum puto, si locus sanus sit. Sensus videtur esse, vera ratio hujus malevolentiae meae erga hos hospites, est, quia *angor*, et felicitati eorum invideo: felices enim eos existimo prae meipsa. Vers. 353. "Αὐτοὶ κακῶς πράξαν- "τες est mera tautologia praece- "deotis οἱ δυστυχεῖς." *Reiskius.* Quis vult, et potest, defendere? Sed tamen vix fieri potest ut haec ita reliquerit Euripides. Sensus bonus est in vulgata versione, sed quam si exigatur contextus, erit, Ἅτ' οὐ καλῶς πράξαντες, etc. quod rationem reddet malevolentiae istorum. Sed Αὐτοὶ pessimum videtur quacumque suppositione. Ex οἵτ' αὖ pro αὐτοὶ, posset forte aliquid probabile effingi. sed ἀφίσταμαι.

355. διὰ πέτρας Συμπληγάδας. Lego Συμπληγάδος, in genitivo, et numero singulari, ut ver. 241. Sic διὰ Κυανέας πέτρας, *per Cyaneam petram*, 889. quamquam non ignoro Euripidem saepe ponere διὰ *per*, cum accusativo. Μενέλεων pro Μενέλαον, est a Barnesio.

τὴν ἐνθάδ' Αὖλιν ἀντιθεῖσα τῆς ἐκεῖ,
οἵ μ', ὥστε μόσχον, Δαναΐδαι χειρούμενοι,
ἔσφαζον· ἱερεὺς δ' ἦν ὁ γεννήσας πατήρ.
οἴ μοι· κακῶν γὰρ τῶν τότ' οὐκ ἀμνημονῶ·
ὅσας γενείου χεῖρας ἐξηκόντισα,
γονάτων τε τοῦ τεκόντος ἐξαρτωμένη,
λέγουσα τοιάδ'· Ὦ πάτερ, νυμφεύομαι
νυμφεύματ' αἰσχρὰ πρὸς σέθεν. μήτηρ δ' ἐμὲ,
σέθεν κατακτείνοντος, Ἀργεῖαί τε νῦν
ὑμνοῦσιν ὑμεναίοισιν, αὐλεῖται δὲ πᾶν
μέλαθρον· ἡμεῖς δ' ὀλλύμεσθα πρὸς σέθεν.
Ἅιδης Ἀχιλλεὺς ἦν ἄρ', οὐχ ὁ Πηλέως,
ὅν μοι προσεῖπας πόσιν· ἐν ἁρμάτων δ' ὄχοις
εἰς αἱματηρὸν γάμον ἐπόρθμευσας δόλῳ.
ἐγὼ δὲ λεπτῶν ὄμμα διὰ καλυμμάτων
ἔχουσ', ἀδελφὸν οὔτ' ἀνειλόμην χεροῖν,

358. *τὴν ἐνθάδ' Αὖλιν ἀντιθεῖσα τῆς ἐκεῖ.* Ἀντιτίθημι frequentius construitur cum dativo, secundum quam constructionem hic scribi debuit, *τῇ γ' ἐκεῖ.* Versu 359. pro *Οἵ* scripseram *Οὗ*, *ubi*: ut Iph. Aul. 1157. et sic Piersonus Verisim. p. 10. [et Musgravius. Duo libri in Bibl. Bodl. margini adscriptum habent *ᾗ μ'*—]

362. *ὅσας γενείου χεῖρας ἐξηκόντισα.* Locutionem *ὅσας χεῖρας*, quae recte habet, unice explicat et illustrat locus Callimachi Hymn. in Dian. ver. 26. *Ὡς ἡ παῖς εἰποῦσα, γενειάδος ἤθελε πατρὸς Ἅψασθαι, ΠΟΛΛΑΣ δὲ μάτην ἐτανύσσατο ΧΕΙΡΑΣ.* i. e. *saepe* extendit, ut recte cepit Vulcanius. Ejusdem generis videtur *πᾶσαν ἴης γλῶσσαν*, apud Soph. Electr. 593. *semper in ore habes.* Homerus Odyss. *Β.* 151. de duobus aquilis Telemacho missis a Jove, *τιναξάσθην πτερὰ ΠΟΛΛΑ·* MULTAS *alas quatiebant*: i. e. frequenter. Pro *γενείου*, *ἐξηκόντισα* aliquis forte conjecerit *γένειον—εἰσηκόντισα.* Si retineatur *γενείου*, *κατὰ* vel *ἐπὶ* intelligendum erit, quae satis frequens est constructio. In nostro idiomate servatur superius loquendi genus. nam D. Luc. XXII, 53. vertitur, *Ye stretched forth* NO HANDS *against me.*

[365. *μήτηρ δ' ἐμή—Ἀργεῖαι τέ νιν.* Fingit Euripides per totam hanc fabulam, Clytaemnestram Argis relictam esse, quo tempore Aulide immolata est Iphigenia: *a matre me abduxerunt*: inquit ipsa v. 24, 5. *καί μ' Ὀδυσσέως τέχναις Μητρὸς παρεῖλοντ' ἐπὶ γάμοις Ἀχιλλέως.* Optime igitur emendat Tyrwhittus *μήτηρ δ' ἐμὲ —Ἀργεῖαί τε νῦν.* Praeceperat Reiskius *ἐμέ.* Idem pro *νιν* minus recte legit *σύν.* De re confer Helen. 1450. *Musgravius.* *νῦν* etiam Heathius.]

372. *λεπτῶν ὄμμα διὰ καλυμμάτων Ἔχουσα.* Cod. A. *λεπτον.* B. *λεπτον*, sed *λεπτων* a prima manu. Voces *ὄμμα* et *διὰ καλυμμάτων* ambiguae sunt: sed explicantur versu 1123. Iphig. Aulidensis.

[373. Ita Tyrwhittus. Antea *τουτον εἰλόμην* et v. 374. *κασιγνήτη* casu recto. *κασιγνήτῳ* margini

ὃς νῦν ὄλωλεν, οὐ κασιγνήτῃ στόμα
ξυνῆψ' ὑπ' αἰδοῦς, ὡς ἰοῦσ' εἰς Πηλέως
μέλαθρα· πολλὰ δ' ἀπεθέμην ἀσπάσματα
εἰσαῦτις, ὡς ἥξουσ' ἐς Ἄργος αὖ πάλιν.
ὦ τλῆμον, εἰ τέθνηκας, ἐξ οἵων καλῶν
ἔῤῥεις, Ὀρέστα, καὶ πατρὸς ζηλωμάτων.
τὰ τῆς θεοῦ δὲ μέμφομαι σοφίσματα,
ἥτις, βροτῶν μὲν ἤν τις ἅψηται φόνου,
ἢ καὶ λοχείας, ἢ νεκροῦ θίγῃ χεροῖν,
βωμῶν ἀπείργει, μυσαρὸν ὡς ἡγουμένη,
αὐτὴ δὲ θυσίαις ἥδεται βροτοκτόνοις.
οὐκ ἔσθ' ὅπως ἔτικτεν ἡ Διὸς δάμαρ,
Λητὼ, τοσαύτην ἀμαθίαν. ἐγὼ μὲν οὖν
τὰ Ταντάλου θεοῖσιν ἑστιάματα
ἄπιστα κρίνω, παιδὸς ἡσθῆναι βορᾷ·
τοὺς δ' ἐνθάδ', αὐτοὺς ὄντας ἀνθρωποκτόνους,
εἰς τὴν θεὸν τὸ φαῦλον ἀναφέρειν δοκῶ.
οὐδένα γὰρ οἶμαι δαιμόνων εἶναι κακόν.

ΧΟ. Κυάνεαι, κυάνεαι — στροφὴ α'.
σύνοδοι θαλάσσας,
ἣν οἶστρος ὁ ποτώμενος Ἀργόθεν
Εὔξεινον ἐπ' οἶδμα
διεπέρασέν ποτε,
Ἀσιήτιδα γαῖαν
Εὐρώπας διαμείψας·
τίνες ποτ' ἄρα, τὸν εὔυδρον

Ed. Bas. 1544. adscriptum in Bibl. Bodl.]

378. ἐξ οἵων κακῶν. Pro κακῶν ipse sensus ducit ad καλῶν, et ad interpretationem quam dedi. Iphigenia enim nondum audiverat de caede patris sui. putavit illum adhuc εὐδαιμονεῖν, ver. 543. Reiskius quoque legit καλῶν.

[385. Edd. ἔτεκεν ἄν. Lege, ἔτικτεν, ejecto ἄν, quod nullum hic locum habet. *Porsonus.*]

390. εἰς τὸν Θεόν. Amicus suggessit τὴν Θεὸν, Dianam. quae certissima est emendatio. [τὸν φαῦλον Aldus.]

394. οἶστρος ὁ ποτώμενος Ἀργόθεν. Bonam hanc Brodaei correctionem confirmant omnes Codd. Paris. Ἐπ' (ver. 395.) deest Cod. A. Ἣν (ver. 394.) usitatius in Choris scribitur Ἄν. [οἶστρος recte interpretatur Barnesius ἡ οἰστρηθεῖσα Ἰώ. *Musgravius.* Ἴστρος Aldus.]

399. εὔυδρον Εὐρώταν. Vel ἔνυδρον.

καὶ δονακόχλοα λιπόντες Εὐρώταν,
ἢ ῥεύματα σεμνὰ Δίρκας,
ἔβασαν, ἔβασαν ἄμικτον
αἶαν, ἔνθα κούρα
διατέγγει βωμοὺς,
καὶ περὶ κίονας να-
ῶν αἷμα βρότειον;
ἢ ῥοθίοις εἰλατίνοις, ἀντιστροφὴ α'.
δικρότοισι κώπαις,
ἔπλευσαν ἐπὶ πόντια κύματα
νάϊον ὄχημα
λινοπόροις αὔραις,
φιλόπλουτον ἅμιλλαν
αὔξοντες μελάθροισιν;
φίλα γὰρ ἐλπὶς ἐγένετ', ἐπὶ
πήμασι βροτῶν, ἄπληστος ἀνθρώποις,
ὄλβου βάρος οἳ φέρονται
πλάνητες ἐπ' οἶδμα, πόλεις τε
βαρβάρους περῶντες.
κεναὶ δόξαι. γνώμα
δ' οἷς μὲν ἄκαιρος ὄλβου,
τοῖσδ' εἰς μέσον ἥκει.
πῶς τὰς συνδρομάδας πέτρας, στροφὴ β'.
πῶς Φινεΐδας ἀΰπνους
ἀκτὰς ἐπέρασαν,
παράλιον αἰγιαλὸν

[407. κώπης ῥοθιάδος Aeschyl. Pers. 596. *Musgravius.*]

410. λινοπόροις αὔραις. Videtur deesse copula, λινοπόροις τ' αὔραις, *et vela intrantibus flatibus*, conjungenda cum κώπαις, ut sit, quod dicitur, *remis velisque.* In Stropha quaerit Chorus, *unde* venerunt hi hospites; hic quaerit, *quare* venerunt; an *lucri* et commercii causa. [Copulam addit quoque Musgravius.]

414. ἐλπὶς ἐγένετ'. Codd. omnes Gall. γενετ'.

417. πλάνητες, οἶδμα, πόλεις τε. Deficit metrum. vide Strophen. Restituo ex Aldina, Πλάνητες ἐπ' οἶδμα. et ita mercatores appellat Plato De Repub. II. τοὺς δὲ πλάνητας ἐπὶ τὰς πόλεις, ἐμπόρους, sc. καλοῦμεν.

419. κεναὶ δόξαι. γνώμα Δ' οἷς μέν. Metrum et sensus videntur ducere ad, Πλάνητες ἐπ' οἶδμα, πόλεις τε Βαρβάρους περῶντες, Κενόδοξοι. γνώμα Δ' οἷς μὲν ἄκαιρος ὄλβου, Τοῖσδ' etc. vide Strophen. *Κενόδοξοι, vani* vel *falsi opinionibus* suis, habentes pravas rerum notiones. De Δ' initio versus, vid. ad ver. 194. [κοιναὶ δόξαι Ald.]

425. παράλιον. Id est, Παῤῥα-

ἐπ' Ἀμφιτρίτας ῥοθίῳ
δραμόντες, ὅπου πεντήκοντα κορᾶν
τῶν Νηρήδων χοροὶ
μέλπουσιν ἐγκυκλίοις,
καὶ πλησιστίοισι πνοαῖς,
συριζόντων κατὰ πρύμναν
εὐναίων πηδαλίων,
αὔραις ἐννοτίαις, ἢ
πνοαῖσι Ζεφύρου, τὰν
πολυόρνιθον ἐπ' αἶαν,
λευκὰν ἀκτὰν, Ἀχιλῆος
δρόμους καλλισταδίους, Εὔ-
ξεινον κατὰ πόντον.
εἴθ' εὐχαῖσι δεσποσύνοις ἀντιστροφὴ β'.
Λήδας Ἑλένα φίλα παῖς
ἐλθοῦσα τύχοι, τὰν
Τρῳάδα λιποῦσα πόλιν·

λιον, prima longa. interdum scribitur cum ῥ duplici.

427. δραμόντες; ὅπου etc. — ξεινὸν κατὰ πόντον. Constructio horum (omissis parenthesibus, quas in versione posui) videtur esse *Δραμόντες παράλιον αἰγιαλὸν, ἐπὶ Ἀμφιτρίτας, ῥοθίῳ καὶ πνοαῖς, ἐπὶ αἶαν τὰν πολυόρνιθον, κατὰ Ἄξεινον πόντον;*

Τρέχειν (unde particip. *δραμόντες*) est *navigare*, ut *currere* Latinis. sic *ἔδραμε ῥόθια*, *cucurrit per fluctus*, Helen. 1126. *δραμεῖν αἰγιαλὸν*, est, *currere* vel *navigare per litus*, id est, *navigando-transire litus*.

Ῥοθίῳ καὶ πνοαῖς, *fluctibus* (vel *aestu*) *et ventis* adjuvantibus.

Pro *μέλπουσιν*, quod metrum non admisit, conjeci *μελπουσᾶν*. *Ὅπου χοροὶ ἐγκύκλιοι* (non *ἐγκυκλίοις*) scil. *εἰσί*. vel, *μελπουσᾶν ἐγκύκλια*, adverbialiter, ut *κύκλιον ὠρχήσαντο*, *in orbem saltarunt*, Callimach. Hymn. in Del. 313. quod est Iph. Aul. 1056. *κύκλια—ἐχόρευσαν*.

Pro *Εὐναίων* (quod vertunt *firmis*) Cod. Oxon. *Εὐναίων*. An *Συριζουσᾶν κατὰ πρύμναν Εὐναιῶν, πηδαλίων τ', Αὔραισιν νοτίοις*, etc. Hesychius: *Εὐναῖαι*, *ἄγκυραι*.

434. Pro *Πνοαῖσι* vel *Πνοιαῖσι*, [ut Ald.] Cod. B. *πνευμασι*, ex Glossa.

436. Codd. A. B. *αχιλλῆος*: male, pro *Ἀχιλῆος*. Post *καλλισταδίους* addendum *τε* ante *Δρόμους*, ob anapaestum. vid. antistroph. Non *Δρόμους καλλισταδίους*, sed *Καλλισταδίους τε Δρόμους*.

De *Λευκὴ ἀκτὴ* vid. Schol. ad Andromach. 1262, *Λευκὴν ἐπ' ἀκτὴν ἐντὸς Εὐξείνου* (vel *Ἀξείνου*) *πόρον*. et Steph. De Urb. V. *Ἀχίλλειος Δρόμος*. De *Εὔξεινος* et *Ἄξεινος* vid. dicta supra ad ver. 125. Chorus, hoc tempore, debuit nescire nomen *Εὐξείνου πόντου*. Utrum hoc sit Euripidis an scribarum, sciri non potest.

439. *εἴθ' εὐχαῖσι δεσποσύνας*. Forte, *εὐχαῖσιν δεσποσύνοις*: quia *δεσποσύνη* pro *domina* a Graecis ignoratur. pro *dominatu* ea utitur Herodot. VII, 102. Sed *δεσπόσυνος*, *herilis*, adjectivum, frequen-

ἵν' ἀμφὶ χαίταν δρόσον αἱ-
ματηρὰν ἑλιχθεῖσα, λαιμοτόμῳ
δεσποίνας χερὶ θάνῃ,
ποινὰς δοῦσ' ἀντιπάλους.
ἥδιστ' ἂν τήνδ' ἀγγελίαν
δεξαίμεσθ', Ἑλλάδος ἐκ γᾶς
πλωτήρων εἴ τις ἔβα,
δουλείας ἐμέθεν δει-
λαίας παυσίπονος. καὶ
γὰρ ὀνείρασι συμβαίην
οἴκοις, πόλει τε πατρῴᾳ,
τερπνῶν ὕμνων ἀπολαύειν,
κοινὰν χάριν ὄλβῳ.

ΙΦ. ἀλλ' οἵδε χέρας δεσμοῖς διδύμοις
ξυνερεισθέντες χωροῦσι, νέον

ter occurrit. apposite Hecub. 98. *δεσποσύνους σκηνὰς*: quod Atticum est, potius quam *δεσποσύνας σκηνάς*. ob quam rationem paullo ante scripsi *Αὔραισιν νοτίοις*, non *Αὔραις ἐννοτίαις*. sic *δεσποσύνοισιν ἀνάγκαις* Aeschyl. Pers. 589.

444. *ἑλιχθεῖσα. λαιμοτόμῳ.* Forte, *ἑλιχθεῖσ', ἐν λαιμοτόμῳ*. vid. Strophen. Hinc apparet, Feminas quoque Graecas huic Dianae Tauricae mactatas fuisse. et proinde, non stricte, quamquam vere, sumendum est quod dicitur ver. 39. *Ἕλλην ἀνήρ*. Quare igitur, inquiet aliquis, non sacrificabant Chorum qui ex Feminis Graecis constabat? Respondetur, quia illae non *casu* aliquo illuc delatae erant, sed Regi Thoanti *venditae*, utpote captivae.

447. *ἥδιστ' ἂν τήνδ' ἀγγελίαν*. Strophe, *Καὶ πλησιστίοισι πνοαῖς*, uno tempore brevior videtur. Forte, *τόδ' ἀγγελίας*, cujus explicatio fuerit *τήνδ' ἀγγελίαν*, supra contextum scripta. sic *τόδε ἡλικίης* pro *τήνδε ἡλικίην*, Herodot. VII, 58. *εἰς τόδ' ἡμέρας*, pro *εἰς τήνδε ἡμέραν*, Noster Phoen. 1092. et Alcest. 9.

452. *γὰρ ὀνείρασι συμβαίην Οἴκοις*, etc. Primo, scriberem *Οἴκοισι*, propter metrum anapaesticum. Deinde, Portus observat novo more dictum hoc esse, *συμβαίην* pro *συμβαίη μοι*. Praestare videtur nihil innovare nunc in locutionibus Graecae Linguae, cum iisdem literis tuto scribere liceat, *ὀνείρασι συμβαίη 'ν Οἴκοισι, πόλει τε πατρῴᾳ* etc. Dubito de isto *Γὰρ* initio versus: (Vide summi Bentleii Menandrea, n. CX.) unde in Strophe scriberem, ver. 434. *Πνοιαῖσι Ζεφύρου Τὰν πολυόρνιθον ἐπ' αἶαν*, in Antistrophe, 451. — *λαίας παυσίπονος. Καὶ γὰρ ὀνείρασι συμβαίη 'ν Οἴκοισι*, etc. penultima in *πολυόρνιθον* longa est, ut omnibus notum. Haec metrice respondent, et hoc pacto vitatur positio vocis *γὰρ* in initio versus. Pro *Καὶ* tamen clarius fuisset *Μοί*. Intelligo *κατὰ* ante *χάριν*. Versionem priorem reliqui, de sensu loci incertus.

456. *οἵδε χέρας δεσμοῖς διδύμοις.* Mallem, *οἵδε δίδυμοι*, *hi duo*, *δίπτυχοι νεανίαι*, ut supra vocantur et infra. [Probat Musgravius.]

πρόσφαγμα θεᾷ. σιγᾶτε, φίλαι·
τὰ γὰρ Ἑλλήνων ἀκροθίνια δὴ
ναοῖσι πέλας τάδε βαίνει,
οὐδ' ἀγγελίας ψευδεῖς ἔλακεν
βουφορβὸς ἀνήρ.
ΧΟ. ὦ πότνι', εἴ σοι τάδ' ἀρεσκόντως
πόλις ἥδε τελεῖ, δέξαι θυσίας,
ἃς ὁ παρ' ἡμῖν νόμος, οὐχ ὁσίας
Ἕλλησι, διδοὺς ἀναφαίνει.

ΙΦ. εἶεν· τὰ τῆς θεοῦ μὲν πρῶτον ὡς καλῶς ἔχῃ,
φροντιστέον μοι. μέθετε τῶν ξένων χέρας,
ὡς ὄντες ἱεροὶ, μηκέτ' ὦσι δέσμιοι.
ναοὺς δ' ἔσω στείχοντες, εὐτρεπίζετε
ἃ χρὴ 'πὶ τοῖς παροῦσι, καὶ νομίζεται.
φεῦ· τίς ἄρα μήτηρ ἡ τεκοῦσ' ὑμᾶς πότε,
πατήρ τ', ἀδελφή τ', εἰ γεγῶσα τυγχάνει;
οἵων στερεῖσα διπτύχων νεανιῶν,

[458. θεᾷ. Toupius Cur. Poster. in Theocrit. XV. 98. p. 50. *Porsonus.* Antea θεᾶς.]

460. ἐν ναοῖσι πέλας τάδε βαίνει· ἐν Οὐδ' ἀγγελίας etc. Scribo, *Ναοῖσι πέλας* etc. hoc jubet metrum, et anapaestus praecedens et subsequens, nisi in priore scribatur, *Τὰ γὰρ Ἑλλήνων ἀκροθίνια δὴ 'ν Ναοῖσι πέλας* etc. ut *Ἡ 'ν Αὐλίδι σφαγεῖσα* ver. 770. et forte *συμβαίη 'ν Οἴκοισι*, paullo ante. Sed certum puto ἐν positum fuisse supra *Ναοῖσι*, quia conjungenda sunt *ἀκροθίνια ναοῖσι*: quod ille ignoravit, qui addidit ἐν. *Ἀκροθίνια ναοῖσι*, ut ἑστιάματα Θεοῖσιν, ver. 387. et forte ὅρκους Τυνδάρεῳ, Iph. Aul. 78. ἐλέους τῷ Ἀβραάμ, Luc. I, 54, 55. sic ibi distinguendum puto, intermediis parenthesi inclusis. Participium subintelligitur in his omnibus, *debitum*, *datum*, *promissum*, etc. Distinguendum post *Ναοῖσι*. *Πέλας* est adverbium. Ἐν nihili est. [Et delevi, suadente margine ed. Basil. in Bibl. Bodl.] Ἀκροθίνια non proprie usurpatur hic, neque ver. 75.

461. ἔλακε. Λάκε, Ald. Port. Steph. Sed Codd. A. B. ἔλακεν.

467. καλῶς ἔχοι. Codd. A. B. ἔχῃ. recte.

470. ναοὺς δ' — εὐτρεπίζετε. Pro *Ναοὺς* reponendum esse *Ναοῦ* monuit Cl. Valckenaerius ad Phoen. 454. Observa autem verbum εὐτρεπίζετε. nam ex eo forte pendet explicatio versus 725.

472. τίς ἄρα μήτηρ. Usitatius ἆρα quando interrogat. φεῦ est extra versum. Tota hac scena, et duabus sequentibus, pauca apud antiquos in suo genere pulchriora inveneris.

473. ἀδελφή τ'; εἰ γεγῶσα τυγχάνοι. Codd. A. B. C. τυγχάνει. Distinguo et lego, *Φεῦ· Τίς ἆρα μήτηρ ἡ τεκοῦσ' ὑμᾶς ποτε, Πατήρ τ'; ἀδελφὴ δ' εἰ γεγῶσα τυγχάνει, οἵων στερεῖσα διπτύχων νεανιῶν Ἀνάδελφος ἔσται!* *Si vero vobis sit*

ἀνάδελφος ἔσται; τὰς τύχας τίς οἶδ' ὅτῳ
τοιαίδ' ἔσονται; πάντα γὰρ τὰ τῶν θεῶν
εἰς ἀφανὲς ἕρπει, κοὐδὲν οἶδ' οὐδεὶς κακόν·
ἡ γὰρ τύχη παρήγαγ' εἰς τὸ δυσμαθές.
πόθεν πόθ' ἥκετ', ὦ ταλαίπωροι ξένοι;
ὡς διὰ μακροῦ μὲν τήνδ' ἐπλεύσατε χθόνα,
μακρὸν δ' ἀπ' οἴκων χρόνον ἔσεσθ', ἀεὶ κάτω.

ΟΡ. τί ταῦτα δύρει, κἀπὶ τοῖς μέλλουσι νῷ
κακοῖσι λυπεῖς, ἥτις εἶ ποτ', ὦ γύναι;
οὔτοι νομίζω σοφὸν, ὃς ἂν μέλλων θανεῖν,
οἴκτῳ τὸ δεῖμα τοὐλέθρου νικᾶν θέλῃ·
οὐχ ὅστις ᾅδην ἐγγὺς ὄντ' οἰκτίζεται,
σωτηρίας ἄνελπις· ὡς δύ' ἐξ ἑνὸς
κακὼ ξυνάπτει, μωρίαν τ' ὀφλισκάνει,
θνήσκει θ' ὁμοίως. τὴν τύχην δ' ἐᾶν χρεών.
ἡμᾶς δὲ μὴ θρήνει σύ· τὰς γὰρ ἐνθάδε
θυσίας ἐπιστάμεσθα, καὶ γιγνώσκομεν.

ΙΦ. πότερος ἄρ' ὑμῶν ἐνθάδ' ὠνομασμένος

aliqua soror, etc. Ratio et artificium in mentione *sororis* tam emphatica, obvia sunt. Scaligeri est στερεῖσα: antea στερηθεῖσα.

475. τὰς τύχας τίς οἶδ' ὅτι Τοιαίδ' ἔσονται. Codd. B. C. ὅτῳ. bene: ut Herc. Fur. 511. Ὁ δ' ὄλβος ὁ μέγας, ἥτε δόξ', οὐκ οἶδ' ὅτῳ Βέβαιός ἐστι. ἡ τύχη, *fortuna*: αἱ τύχαι saepe, *infortunia*. Ponitur τὰς τύχας pro αἱ τύχαι, ut saepe fit.

477. κοὐδὲν οἶδ' οὐδεὶς κακόν. Imo neque ἀγαθὸν, dixerit aliquis. κακὸν, *dimidium* tantum rei exprimere videtur. *integrum* foret, *quod obventurum est*, sive bonum, sive malum. Antiquum obtinet Iphigenia, quod ad argumentationem (vid. ver. 60.), gnaro, ut opinor, Euripide. *Mulier* enim, et *Argiva* mulier, quantae opportunitates!

480. ἔσεσθ', ἀεὶ κάτω. Frigidam hanc explicationem, ἀεὶ κάτω, persuasum habeo ab Euripide non profectam esse; tametsi scio κάτω de *inferis* centies occurrere. An scribere potuit, ἔσεσθ' ἐοίκατε? i. e. ἔσεσθαι.

[482. Legendum, planissimo sensu νῷ. Quasi dixisset, *Desine nosque tuis incendere teque querelis.* Idem argumentum Suppl. 770. ἄκραντ' ὀδύρει, ταῖσδέ τ' ἐξάγεις δάκρυ. *Porsonus.* Antea νῷν.]

483. κακοῖσι λυπεῖς. Scribo, λυπεῖ γ', *tristitia afficeris.* patere videtur ex sensu, et ex ὀδύρῃ, ver. 482. et ver. 490. Ἡμᾶς δὲ μὴ θρήνει σύ. Literae ς et γ frequenter in his fabulis commutatae sunt. Ita quoque interpretes vertunt.

486. οὐδ' ὅστις. Omnes Gallici ουχ οστις. Suspectum habeo hunc Iambum, ob praecedentes duos, in quibus eadem res exprimitur. Et ita Reiskius. Videtur esse alicujus qui uno Iambo sensum duorum exprimere voluit. Per ᾅδην intelligit *mortem*, ut Troas. 463. et saepe.

491. ἐπιστάμεσθα καὶ γινώσκομεν. *Novimus et scimus.* τῆς ταυτότητος suspicionem leviorem fore putaverit forte aliquis, si legatur, κ' εὖ γινώσκομεν, *et probe cognita habemus.* Sed reclamat ipse Euri-

Πυλάδης κέκληται; τόδε μαθεῖν πρῶτον θέλω.
ΟΡ. ὅδ᾽, εἴ τι δή σοι τοῦτ᾽ ἐν ἡδονῇ μαθεῖν.
ΙΦ. ποίας πολίτης πατρίδος Ἕλληνος γεγώς;
ΟΡ. τί δ᾽ ἄν, μαθοῦσα τόδε, πλέον λάβοις, γύναι;
ΙΦ. πότερον ἀδελφὼ μητρὸς ἐστὸν ἐκ μιᾶς;
ΟΡ. φιλότητί γ᾽, ἐσμὲν δ᾽ οὐ κασιγνήτω, γύναι.
ΙΦ. σοὶ δ᾽ ὄνομα ποῖον ἔθεθ᾽ ὁ γεννήσας πατήρ;
ΟΡ. τὸ μὲν δίκαιον, δυστυχεῖς καλοίμεθ᾽ ἄν.
ΙΦ. οὐ τοῦτ᾽ ἐρωτῶ· τοῦτο μὲν δὸς τῇ τύχῃ.
ΟΡ. ἀνώνυμοι θανόντες, οὐ γελῴμεθ᾽ ἄν.
ΙΦ. τί δὲ φθονεῖς τοῦτ᾽, ἢ φρονεῖς οὕτω μέγα;
ΟΡ. τὸ σῶμα θύσεις τοὐμὸν, οὐχὶ τοὔνομα.
ΙΦ. οὐδ᾽ ἂν πόλιν φράσειας, ἥτις ἐστί σοι;
ΟΡ. ζητεῖς γὰρ οὐδὲν κέρδος, ὡς θανουμένῳ.
ΙΦ. χάριν δὲ δοῦναι τήνδε, κωλύει τί σε;
ΟΡ. τὸ κλεινὸν Ἄργος, πατρίδ᾽ ἐμὴν ἐπεύχομαι.
ΙΦ. πρὸς θεῶν, ἀληθῶς, ὦ ξέν᾽, εἰ κεῖθεν γεγώς;
ΟΡ. ἐκ τῶν Μυκηνῶν, αἵ ποτ᾽ ἦσαν ὄλβιαι.

pides Hippol. 380. *Τὰ χρήστ᾽ ἐπιστάμεσθα καὶ γινώσκομεν.* et D. Lucas Act. Apost. XIX, 15. Plautus Mil. Glor. II, 6: 42. *neque vos, qui homines sitis*, NOVI, *neque* SCIO.

494. ὅδ᾽· ἔστι δή σοι. Codd. omnes Par. οδ ει τι δη σοι: recte. ut ver. 43. εἴ τι δὴ τόδ᾽ ἐστ᾽ ἄκος. Ἐν ἡδονῇ pro ἡδὺ, ut apud Herodotum VII, 15.

[494. ἔς τί δή. Joan. Pierson. Veris. p. 20. probante Valckenaerio ad Phoen. 624. mihi videtur legendum Ὅδ᾽ ἔστιν, εἴ σοι. Sed rectum est εἴ τι δή. *Porsonus.*]

495. πατρίδος Ἕλληνος γεγώς. Satis Graece, πατρίδος Ἕλληνος: vid. ad 541. Scio tamen quibus magis placuisset Ποίας πολίτης πατρίδος Ἕλλην εἶ γεγώς; In vulgata, quinque voces in ς exeunt. πατρὶς est *civitas.* sic ver. 509. Πρὸς Θεῶν, ἀληθῶς, ὦ ξέν᾽, εἰ κεῖθεν γεγώς; Quo versu nihil est pulchrius.

498. φιλότητί γ᾽ ἐσμὲν, οὐ κασιγνήτω, γύναι. Codd. A. B. C. εσμεν δ ου κασιγνητω. hoc est, φιλότητί γ᾽ [ἐσμὲν ἀδελφὼ], οὐδὲ ἐσμὲν κασιγνήτω: *Amicitia saltem sumus fratres, non autem natu.* Sensui magis quam verbis attendendum. κασιγνήτω resolvi potest quasi esset κάσιε γεννητὼ, vel κάσεις γενέσει. Distinguendum post γ᾽, non post ἐσμέν.

[499. Imitatur Horatius Epist. I. 7. 92—5. ut observavit Marklandus in *Explicat. Veterum aliquot* p. 255. Plaut. Pers. IV. 4. 94. *Porsonus.*]

[502. γελώμεθ᾽. Lege γελῴμεθ᾽, ut tacite correxit Musgravius, quanquam in exemplari, quo nunc utor, ι non apparet. *Porsonus.*]

503. τί δὲ φρονεῖς τοῦτ᾽. Egregie exemplar Oxon. et omnia Gallica: *Τί δὲ φθονεῖς τοῦτ᾽; ἢ φρονεῖς οὕτω μέγα;* Distingui quoque potest, *Τί δὲ, φθονεῖς* etc. quasi diceret, Quid vero? ex invidiane, an ex animi elatione hoc facis?

ΙΦ. φυγὰς δ' ἀπῆρας πατρίδος, ἢ ποίᾳ τύχῃ;
ΟΡ. φεύγω τρόπον γε δή τιν' οὐχ ἑκὼν, ἑκών.
ΙΦ. ἆρ' ἂν τί μοι φράσειας, ὧν ἐγὼ θέλω;
ΟΡ. ὡς ἐν παρέργῳ τῆς ἐμῆς δυσπραξίας.
ΙΦ. καὶ μὴν ποθεινός γ' ἦλθες ἐξ Ἄργους μολών.
ΟΡ. οὔκουν ἐμαυτῷ γ'· εἰ δὲ σοὶ, σὺ τοῦτ' ἔρα.
ΙΦ. Τροίαν ἴσως οἶσθ', ἧς ἁπανταχοῦ λόγος.
ΟΡ. ὡς μή ποτ' ὤφελόν γε, μήδ' ἰδὼν ὄναρ.
ΙΦ. φασίν νιν οὐκέτ' οὖσαν, οἴχεσθαι δορί.
ΟΡ. ἔστιν γὰρ οὕτως· οὐδ' ἄκραντ' ἠκούσατε.
ΙΦ. Ἑλένη δ' ἀφῖκται δῶμα Μενέλεω πάλιν;
ΟΡ. ἥκει· κακῶς γ' ἐλθοῦσα τῶν ἐμῶν τινι.
ΙΦ. καὶ ποῦ 'στι; κἀμοὶ γάρ τι προὐφείλει κακόν.
ΟΡ. Σπάρτῃ ξυνοικεῖ τῷ πάρος ξυνευνέτῃ.
ΙΦ. ὦ μῖσος εἰς Ἕλληνας, οὐκ ἐμοὶ μόνῃ.
ΟΡ. ἀπέλαυσα κἀγὼ δή τι τῶν κείνης γάμων.
ΙΦ. νόστος δ' Ἀχαιῶν ἐγένεθ', ὡς κηρύσσεται;
ΟΡ. ὡς πάνθ' ἅπαξ με συλλαβοῦσ' ἀνιστορεῖς.
ΙΦ. πρὶν γὰρ θανεῖν σε, τοῦδ' ἐπαυρέσθαι θέλω.
ΟΡ. ἔλεγχ', ἐπειδὴ τοῦδ' ἐρᾷς· λέξω δ' ἐγώ.
ΙΦ. Κάλχας τις ἦλθε μάντις ἐκ Τροίας πάλιν;
ΟΡ. ὄλωλεν, ὡς ἦν ἐν Μυκηναίοις λόγος.
ΙΦ. ὦ πότνι', ὡς ἔστι γὰρ ὁ Λαέρτου γόνος;
ΟΡ. οὔπω νενόστηκ' οἶκον· ἔστι δ', ὡς λόγος.
ΙΦ. ὄλοιτο, νόστου μή ποτ' ἐς πάτραν τυχών.

511. Post φυγὰς Scal. et Barn. inserunt δ', quod sensui et metro necessarium videtur. Versu 514. pro τῆς ἐμῆς. legi potest, τῆσδ' ἐμῆς. [Malim, ὡς ἐν παρέργῳ. *Musgravius.*]

516. σὺ τοῦτ' ἔρα. Mallem, σὺ τοὖδ' ἔρα, ut ver. 530. et ita Reiskius. Versu 517. delevi not. interrog. post λόγος, quia vox ἴσως eam non admittit isto loco.

[522. τῶν ἐμῶν τινι. Pro ἐμοὶ aenigmatice. *Barnes.*]

533. ω πότνι'· ὡς ἔστι γὰρ ὁ etc. Conjeceram, Ὦ πότνι' ἆ! σῶς ἔστι γὰρ ὁ Λαέρτου γόνος; sed Canterus ante me erat. Illa quaerit an Ulysses σῶς ἐστι: respondet Ille, ἐστὶ quidem, sed non σῶς. nam σῶς de eo dicitur qui *domum* rediit *salvus.* In multis Editt. et in Codicibus Gall. deest articulus ὁ. extat in Aldina. Scaligeri ἔστιν ἄρ' pro ἔστι γὰρ, minime necessarium est. vid. ad ver. 936. Scribere potuit, σῶς γάρ ἐστι Λαέρτου γόνος; Articulus enim non est ex toto necessarius. [Musgravius corrigit, ὦ πότνι', ὡς εὖ· τί γὰρ ὁ Λαέρτου τόκος, et supplendum docet πράσσει, ut infra 546. τί δ' ὁ στρατηγὸς, ὃν λέγουσ' εὐδαιμονεῖν.]

[535. εἰς πάτραν μόλοι, corrupte Diphilus apud Athenaeum VI.

ΟΡ. μηδὲν κατεύχου· πάντα τἀκείνου νοσεῖ.
ΙΦ. Θέτιδος δ' ὁ τῆς Νηρῇδος ἔστι παῖς ἔτι;
ΟΡ. οὐκ ἔστιν· ἄλλως λέκτρ' ἔγημεν Αὐλίδι.
ΙΦ. δόλια γάρ, ὥς γε φασὶν οἱ πεπονθότες.
ΟΡ. τίς εἶ ποθ', ὡς εὖ πυνθάνει τἀφ' Ἑλλάδος
ΙΦ. ἐκεῖθέν εἰμι· παῖς ἔτ' οὖσ' ἀπωλόμην.
ΟΡ. ὀρθῶς ποθεῖς ἄρ' εἰδέναι τἀκεῖ, γύναι.
ΙΦ. τί δ' ὁ στρατηγός, ὃν λέγουσ' εὐδαιμονεῖν;
ΟΡ. τίς; οὐ γάρ, ὅν γ' ἐγᾦδα, τῶν εὐδαιμόνων.
ΙΦ. Ἀτρέως ἐλέγετο δή τις Ἀγαμέμνων ἄναξ.
ΟΡ. οὐκ οἶδ'· ἄπελθε τοῦ λόγου τούτου, γύναι.
ΙΦ. μή, πρὸς θεῶν, ἀλλ' εἴφ', ἵν' εὐφρανθῶ, ξένε.
ΟΡ. τέθνηχ' ὁ τλήμων, πρὸς δ', ἀπώλεσέν τινα.
ΙΦ. τέθνηκε; ποίᾳ ξυμφορᾷ; τάλαιν' ἐγώ.
ΟΡ. τί δ' ἐστέναξας τοῦτο; μῶν προσῆκέ σοι;
ΙΦ. τὸν ὄλβον αὐτοῦ τὸν πάροιθ' ἀναστένω.
ΟΡ. δεινῶς γὰρ ἐκ γυναικὸς οἴχεται σφαγείς.
ΙΦ. ὦ πανδάκρυτος ἡ κτανοῦσα, χὠ θανών.
ΟΡ. παῦσαί νυν ἤδη, μήδ' ἐρωτήσῃς πέρα.
ΙΦ. τοσόνδε γ', εἰ ζῇ τοῦ ταλαιπώρου δάμαρ;
ΟΡ. οὐκ ἔστι· παῖς νιν, ὃν ἔτεχ', οὗτος ὤλεσεν.
ΙΦ. ὦ ξυνταραχθεὶς οἶκος· ὡς τί δὴ θέλων;
ΟΡ. πατρὸς θανόντος τήνδε τιμωρούμενος.
ΙΦ. φεῦ. ὡς εὖ κακὸν δίκαιον εἰσεπράξατο.
ΟΡ. ἀλλ' οὐ τὰ πρὸς θεῶν εὐτυχεῖ, δίκαιος ὤν.
ΙΦ. λείπει δ' ἐν οἴκοις ἄλλον Ἀγαμέμνων γόνον;
ΟΡ. λέλοιπεν Ἠλέκτραν γε, παρθένον μίαν.
ΙΦ. τί δέ, σφαγείσης θυγατρός ἐστι τίς λόγος;

p. 247. C. nisi legamus *νοστῶν*. *Porsonus*.]

[537. Ex hoc versu in Iph. Aul. 627. prope cum Cantero et Scaligero reponendum τὸ τῆς Νηρῇδος. et doleatur conjectura θεᾶς.]

558. *λέκτρ' ἔγημεν Αὐλίδι.* Vel divisim, *ἔγημ' ἐν Αὐλίδι· ducere uxorem voluit in Aulide:* non enim duxit. sic *ἔσχ' ἐν Αὐλίδι*, Soph. Electr. 566.

545. *ὃν λέγουσ' εὐδαιμονεῖν;* Vel, *εὐδαίμονα:* et *λέγουσι* dicitur pro *ἔλεγον*, ut *τίκτει*, ver. 25. vid. ad ver. 8.

552. *δεινὸς γάρ.* Forte *Δεινῶς* vel *Δεινῆς.* prius maluit Portus, et Reiskius. confirmant omnes Codices. Ver. 554. scribi potest, *μή μ' ἐρωτήσῃς:* sed non est opus. [*κεῖνος* Pierson. Verisim. I. 2. p. 20. *Porsonus*. In seq. *κτανὼν* Aldus, et 556. *πῶς* 572. *θεοῖς*.]

560. *δίκαιος ὤν.* Significare potest, *licet mereatur,* scil. *εὐτυχεῖν*.

ΟΡ. οὐδείς γε, πλὴν θανοῦσαν οὐχ ὁρᾷν φάος.
ΙΦ. τάλαιν' ἐκείνη χὠ κτανὼν αὐτὴν πατήρ.
ΟΡ. κακῆς γυναικὸς χάριν ἄχαριν ἀπώλετο.
ΙΦ. ὁ τοῦ θανόντος δ' ἔστι παῖς Ἄργει πατρός;
ΟΡ. ἔστ', ἄθλιός γε, κοὐδαμοῦ, καὶ πανταχοῦ.
ΙΦ. ψευδεῖς ὄνειροι, χαίρετ'· οὐδὲν ἦτ' ἄρα.
ΟΡ. οὐδ' οἱ σοφοί γε δαίμονες κεκλημένοι,
πτηνῶν ὀνείρων εἰσὶν ἀψευδέστεροι.
πολὺς ταραγμὸς ἔν τε τοῖς θείοις ἔνι,
κἀν τοῖς βροτείοις. ἓν δὲ λυπεῖται μόνον,
ὅτ' οὐκ ἄφρων ὤν, μάντεων πεισθεὶς λόγοις,
ὄλωλεν, ὡς ὄλωλε τοῖσιν εἰδόσιν.
ΧΟ. φεῦ, φεῦ. τί δ' ἡμεῖς, οἵ τ' ἐμοὶ γεννήτορες,
ἆρ' εἰσίν; ἆρ' οὐκ εἰσί; τίς φράσειεν ἄν;
ΙΦ. ἀκούσατ'· εἰς γὰρ δή τιν' ἥκομεν λόγον,
ὑμῖν τ' ὄνησιν, ὦ ξένοι, σπεύδουσ' ἅμα,
κἀμοί· τὸ δ' εὖ μάλιστά γ' ὧδε γίγνεται,

566. *χάριν ἄχαριν.* Oxon. *χάρις ἄχαρις.* Locutionem saepe habet Aeschylus. Vertunt, quasi legissent—*χάριν, ἄχαρις ἀπώλετο· Malae mulieris gratia, sine gratia periit.*

[569. Citant Plutarch. II. p. 75. E. Clemens Al. Cohort. p. 80. *Porsonus.*]

570. *οὐδ' οἱ σοφοί γε δαίμονες.* Codd. A. B. praefigunt *Ορε.* seu personam Orestis, vocibus *Πολὺς ταραγμὸς*, (ver. 572.) quae ante hunc versum poni debuit. haec enim verba non conveniunt nisi Oresti, cui non dubitavi ea restituere, antea Iphigeniae absurde attributa, in hoc, et quinque sequentibus iambis.

573. *ἓν δὲ λείπεται μόνον.* B. C. et Oxon. *λυπεῖται.* Bene. scil. Orestes *λυπεῖται καθ' ἓν μόνον, hac una re*, quod inductus fuit oraculo Apollinis, ut faceret quae fecit. nam per *μάντεων* intelligit Apollinem, ut et ver. 570. οἱ *σοφοὶ δαίμονες καλούμενοι.* Eandem querelam queritur ver. 77. et ver. 711.

579. *σπουδαῖς ἅμα. Κἀμοὶ τόδ' εὖ μάλιστα.* Ex sensu et scripturae vestigiis legenda forte et distinguenda haec, jam prorsus non intelligibilia: *Ἀκούσατ'· εἰς γὰρ δή τιν' ἥκομεν λόγον, Ὑμῖν τ' ὄνησιν, ὦ ξένοι, ταύταις θ' ἅμα, Κἀμοί. Τὸ δ' εὖ μάλιστα* etc. *λόγον* est *rem*, ut ver. 753. et saepe. *ὄνησιν* appositivum est ad *λόγον*. *ταύταις his*, scil. Choro. *Τὸ δ' εὖ, Quod autem rectum est;* est gnome universalis. Codd. Par. B. C. *σπουδαῖς.* Oxon. *σπουδῆς ἅμα Καὶ μοι.* quod confirmat meam distinctionem. Virorum doctorum conjectura *σπουδάσομεν*, pro *σπουδαῖς ἅμα*, a metro prohibetur. Ver. 581. pro *ἔχοι* Codd. A. C. *ἔχει.* recte, ut *τυγχάνει* ver. 473. pro *τυγχάνοι.*

[579. Sic distinguendum in versu 580. vidit Marklandus; *σπεύδουσα* praeclara est Musgravii emendatio pro *σπουδαῖς* vel *σπουδῆς.* (ut Soph. Electr. 251. *ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπεύδουσ' ἅμα, Καὶ τοὐμὸν αὐτῆς, ἦλθον.*) Cyclop. 471. omittere debebat, sed optime advocat Iph. T. 349. *οἴσιν*

εἰ πᾶσι ταυτὸ πρᾶγμ' ἀρεσκόντως ἔχει.
θέλεις, ἂν εἰ σώσαιμί σ', ἀγγεῖλαι τί μοι,
πρὸς Ἄργος ἐλθὼν, τοῖς ἐμοῖς ἐκεῖ φίλοις,
δέλτον τ' ἐνεγκεῖν, ἥν τις οἰκτείρας ἐμὲ
ἔγραψεν αἰχμάλωτος, οὐχὶ τὴν ἐμὴν
φονέα νομίζων χεῖρα, τοῦ νόμου δ' ὕπο
θνήσκειν γε, τῆς θεοῦ τάδε δίκαι' ἡγουμένης;
οὐδένα γὰρ εἶχον, ὅς τις ἀγγεῖλαι, μολὼν
εἰς Ἄργος αὖτις, τὰς ἐμὰς ἐπιστολὰς
πέμψειε σωθεὶς τῶν ἐμῶν φίλων τινί.
σὺ δ', εἶ γὰρ, ὡς ἔοικας, οὔτε δυσγενὴς,
καὶ τὰς Μυκήνας οἶσθα, χοὓς κἀγὼ θέλω,
σώθητι, καὶ σὺ μισθὸν οὐκ αἰσχρὸν λαβὼν,
κούφων ἕκατι γραμμάτων, σωτηρίαν·

ΗΓΡΙΩΜΕΘΑ, ΔΟΚΟΥΣ' Ὀρέστην μηκέθ' ἥλιον βλέπειν, et Herc. F. 860. Ἥλιον ΜΑΡΤΥΡΟΜΕΣΘΑ ΔΡΩΣ' ἃ δρᾶν οὐ βούλομαι. Adde Ion. 1269. Πρόσπολοι, ΔΙΩΚΟΜΕΣΘΑ θανασίμους ἐπὶ σφαγὰς, Πυθίῳ ψήφῳ ΚΡΑΤΗΘΕΙΣ' ἔκδοτος δὲ γίγνομαι. Porsonus in Supplem. Praef. p. xxxviii. qui et ὧδε pro οὕτως substituit, et idoneis auctoritatibus munivit.]

582. θέλεις ἂν εἰ σώσαιμί σ'. "Mallem, Θέλοις ἄν. *Portus.*" Non opus. Tho. Magister. V. Εἰ: εἰ δὲ τῷ ΑΝ τὸ ΕΙ προστεθείη, μετὰ ΕΥΚΤΙΚΟΥ καὶ Ὁριστικοῦ ἐκφέρεται. Exempla ubique sunt. voces ἂν εἰ pertinent ad σώσαιμι, non ad Θέλεις: post quam igitur distinxi. Cum Indicativo Aristoph. Eccles. 730. quem locum optime explicat doctiss. Kusterus. [Vid. Dobraeum ad Aristoph. Plut. 886. *ED. LIPS.*]

587. ταῦτα δίκαι' ἡγουμένης. Forte, τάδε δίκαι'. Phoeniss. 1254. τάδε—ὡς δίκαι' ἡγούμενοι. Pro Θνήσκειν γε legi potest σφε, i. e. ἕ, *se.* Piersonus quoque Verisim. p. 65. legit τάδε, vel potius delet ταῦτα. Ego puto scriptum fuisse ταυτα / ταδε δίκαι' αἰτουμένης, et δίκαια esse substantivum *justa*, *ritus*: *Dea poscente haec justa*, hos ritus: ex sensu.

589. αὖτις, τὰς ἐμὰς ἐπιστολάς. Videtur aliquid deesse constructioni et sensui, qui hic esse debuit: *Neminem enim hucusque habui, qui servatus, ad Argos perferret, aut mitteret, mea mandata ad Amicos.* hoc est, Οὐδένα γὰρ εἶχον, ὅστις ἀγγεῖλαι, μολὼν Εἰς Ἄργος αὖτις, τὰς ἐμὰς ἢ 'πιστολὰς Πέμψειε σωθεὶς etc. Portus quoque defectum notaverat. Pro αὖτις legi posset αὐτὸς, cui (αὐτὸς μολὼν) opponeretur ἢ πέμψειε: *aut ipse perferret, aut per alium mitteret.* Pro τινὶ, Cod. B. τινος. [Musgravius ὅστις Ἀργόθεν μολών Reiskius ὅστις ἂν κοῖλον μολὼν Εἰς Ἄργος αὐτός.]

[591. δυσγενὴς pro δυσμενὴς Musgravius ex MSS.]

592. χοὓς κἀγὼ θέλω. Lego, χοὓς ἐγὼ θέλω. nam κἀγὼ, *ego quoque*, nimium videtur. Heraclid. 790. εἴ μοι ζῶσιν, οὓς ἐγὼ θέλω. Versu praecedenti pro δυσμενὴς Codd. omnes δυσγενης, solenni mutatione. vide tamen Tho. Magistrum V. Ἐχθρός.

593. σώθητι καὶ σὺ, μισθόν. Conjeceram, καὶ ζῆ, *et vive:* ut ver. 699. Ἀλλ' ἕρπε, καὶ ζῆ, *Sed*

οὗτος δ', ἐκεῖπερ πόλις ἀναγκάζει τάδε,
θεᾷ γενέσθω θῦμα, χωρισθεὶς σέθεν.
ΟΡ. καλῶς ἔλεξας τἄλλα, πλὴν ἕν, ὦ ξένη·
τὸ γὰρ σφαγῆναι τόνδ', ἐμοὶ βάρος μέγα.
ὁ ναυστολῶν γάρ εἰμ' ἐγὼ τὰς ξυμφοράς,
οὗτος δὲ συμπλεῖ τῶν ἐμῶν μόχθων χάριν.
οὔκουν δίκαιον ἐπ' ὀλέθρῳ τῷ τοῦδ' ἐμὲ
χάριν τίθεσθαι, κἀυτὸν ἐκδῦναι κακῶν.
ἀλλ' ὡς γενέσθω· τῷδε μὲν δέλτον δίδου,
πέμψει γὰρ Ἄργος, ὥστέ σοι καλῶς ἔχειν·
ἡμᾶς δ' ὁ χρήζων κτεινέτω. Τὰ τῶν φίλων
αἴσχιστον ὅστις καταβαλὼν εἰς ξυμφοράς,
αὐτὸς σέσωσται. τυγχάνει δ' ὅδ' ὢν φίλος,
ὃν οὐδὲν ἧσσον, ἤ με, φῶς ὁρᾶν θέλω.
ΙΦ. ὦ λῆμ' ἄριστον, ὡς ἀπ' εὐγενοῦς τινος
ῥίζης πέφυκας, τοῖς φίλοις τ' ὀρθῶς φίλος.
τοιοῦτος εἴη τῶν ἐμῶν ὁμοσπόρων
ὅσπερ λέλειπται· καὶ γὰρ οὐδ' ἐγώ, ξένοι,
ἀνάδελφός εἰμι, πλὴν ὅσ' οὐχ ὁρῶσά νιν.
ἐπεὶ δὲ βούλει ταῦτα, τόνδε πέμψομεν

abi, et vive. et sic Canterus. Ζῆ pro ζῆθι, Suidas. Sophocles Antig. 1185. Reiskius, καὶ σοῦ, i. e. σόου, *vive et evade.* est, inquit, imperat. passivus vel medius verbi σοῦσθαι. Hesych. Σοῦ· ἴε, τρέχε, ὅρμα. [σώθητ' ἐκεῖσε Musgravius.]

598. τόνδε μοι, βάρος μέγα. Lucianus in Amor. p. 907. legit et distinguit, Τὸ γὰρ σφαγῆναι τόνδ', ἐμοὶ βάρος μέγα.

603. ἀλλ' ὡς γενέσθαι· τῷδε. Codd. omnes γενέσθω. scribendum quoque ὧς, *sic.* [Commendat Brunckius ad Hec. 878. non repugnante Porsono.]

604. πέμψει γὰρ Ἄργος. Lucianus ibid. citat πέμψω. non male. vide ver. 700.

610. ὀρθὸς φίλος. Oxon. ὀρθῶς et Par. B. C. ὀρθ$^{ως}_{ος}$. Bene. Sophocles Antig. 99. τοῖς φίλοις ὀρθῶς φίλος. et ita noster Herc. Fur. 56. Androm. 376. ὀρθῶς συγγενής, Diphilus ap. Stobaeum Serm. 82. Vocales ο et ω perpetuo commutantur. unde (tanti sit extra oleas vagari) ex ἑκατέρων, amisso apice quo signatur syllaba ερ, factum ἑκατων, et inde absurde ἑκατον, Joan. xix, 39. atque ita pro *duabus* libris pondo, dederunt *centum.* In nostro idiomate ita verti debuit: *bringing a mixture of myrrh and aloes, of about a pound of each.* λίτρας ibi est secundi casus. Nemo conjiciet ἑκάστων, nisi Alexandriae Graecam linguam didicerit. ἑκάτερος de *duobus* dicitur: ἕκαστος de *pluribus.* λίτραι ἑκατὸν absque plaustro vel jumento advehi vix potuerunt: et cui bono, ad curandum *unum* cadaver ritu Judaïco, sine combustione? [ὀρθῶς quoque Valckenaerius ad Euripid. Hippol. 925. adducto Sophoclis loco. *Porsonus.*]

δέλτον φέροντα, σὺ δὲ θανεῖ· πολλὴ δέ τις
προθυμία σε τοῦδ' ἔχουσα τυγχάνει.
ΟΡ. θύσει δὲ τίς με, καὶ τὰ δεινὰ τλήσεται;
ΙΦ. ἐγώ· θεᾶς γὰρ τῆσδε προστροπὴν ἔχω.
ΟΡ. ἄζηλά γ', ὦ νεᾶνι, κοὐκ εὐδαίμονα.
ΙΦ. ἀλλ' εἰς ἀνάγκην κείμεθ', ἣν φυλακτέον.
ΟΡ. αὐτὴ ξίφει θύουσα, θῆλυς ἄρσενας;
ΙΦ. οὐκ· ἀλλὰ χαίτην ἀμφὶ σὴν χερνίψομαι.
ΟΡ. ὁ δὲ σφαγεὺς τίς; εἰ τάδ' ἱστορεῖν με χρή.
ΙΦ. εἴσω δόμων τῶνδ' εἰσίν, οἷς μέλει τάδε.
ΟΡ. τάφος δὲ ποῖος δέξεταί μ', ὅταν θάνω;
ΙΦ. πῦρ ἱερὸν ἔνδον, χάσμα τ' εὐρωπὸν πέτρας.
ΟΡ. φεῦ. πῶς ἄν μ' ἀδελφῆς χεὶρ περιστείλειεν ἄν;
ΙΦ. μάταιον εὐχὴν, ὦ τάλας, ὅστις ποτ' εἶ,
ηὔξω· μακρὰν γὰρ βαρβάρου ναίει χθονός.
οὐ μὴν, ἐπειδὴ τυγχάνεις Ἀργεῖος ὢν,
ἀλλ' ὧν γε δυνατὸν, οὐδ' ἐγὼ λείψω χάριν.
πολύν τε γάρ σοι κόσμον ἐνθήσω τάφῳ,
[ξανθῷ τ' ἐλαίῳ σῶμα σὸν κατασβέσω·]
καὶ τῆς ὀρείας ἀνθεμόῤῥυτον γάνος
ξουθῆς μελίσσης εἰς πυρὰν βαλῶ σέθεν.
ἀλλ' εἶμι, δέλτον τ' ἐκ θεᾶς ἀνακτόρων
οἴσω. τὸ μέντοι δυσμενὲς μή μου λάβῃς.
φυλάσσετ' αὐτοὺς, πρόσπολοι, δεσμῶν ἄτερ.

[626. εὐρωπόν· σκοτεινὸν, πλατύ. Hesychius.]

626. χάσμα τ' εὐρωπὸν πέτρας. Diod. Siculus lib. xx. 14. (monente Brodaeo) pro πέτρας citat χθονός. Sic Ion. 281. Electr. 1271. Herodot. VII, 50. Obstare videri potest, quod versn abhinc tertio repetatur ναίει χθονός.

631. οὐδ' ἐγὼ λείψω χάριν. Forte ἐγὼ λλείψω, i. e. ἐλλείψω. vide Budaeum Comm. Gr. L. p. 757.

632. πολύν τε γάρ σοι. Post hunc versum in Codicibus omnibus legitur, Ξανθω τ' ελαιω (A. B. ελεω) σωμα σον κατασβεσω. Oleum quidem in χοαῖς effundebatur in *tumulos* (χώματα) amicorum: sed absurdum videtur σῶμα κατασβέσω, *extinguam*. Corpus enim ardens non potest extingui *oleo*, nisi sit *gagates* lapis, qui (si credas Solino cap. xxv.) in nostra hac insula invenitur, et *aqua ardet, oleo extinguitur*. Et voci χῶμα obstat, quod nullum χῶμα in hac regione habiturus erat Orestes, quantum scimus. Edidi hunc versum in contextu quia in quatuor MSS. inveniebatur. Conjecturas aliis relinquo. [Musgravius καταστελῶ.] Pro εἰς πῦρ ἐμβαλῶ Canterus εἰς πυρὰν βαλῶ, ob metrum. Cod. C. πυρ εμβαλων. De hac restitutione non potest dubitari.

[635. ξουθῆς μελίσσης. Loca quaedam collegit Valckenaerius ad Schol. Phoen. 116.]

ἴσως ἄελπτα τῶν ἐμῶν φίλων τινὶ
πέμψω πρὸς Ἄργος, ὃν μάλιστ᾽ ἐγὼ φιλῶ,
καὶ δέλτος αὐτῷ ζῶντας, οὓς δοκεῖ θανεῖν,
λέγουσα, πιστὰς ἡδονὰς ἀπαγγελεῖ.

ΧΟ. κατολοφύρομαί σε — στροφὴ α΄.
τὸν χερνίβων ῥανίσι
μελόμενον αἱμακταῖς.
ΟΡ. οἶκτος γὰρ οὐ ταῦτ᾽, ἀλλὰ χαίρετ᾽, ὦ ξέναι.
ΧΟ. σὲ δὲ τύχας μάκαρος, — στροφὴ β΄.
ὦ νεανία,
σεβόμεθ᾽, εἰς πάτραν
ὅτι ποτ᾽ ἐπεμβάσει.
ΠΥ. ἄζηλα τοῖς φίλοισι, θνησκόντων φίλων.
ΧΟ. ὦ σχέτλιοι πομπαί. — στροφὴ γ΄.
φεῦ, φεῦ. διόλλυσαι.
αἶ, αἶ, αἶ, αἶ·
πότερος ὁ μέλλων;
ἔτι γὰρ ἀμφίλογα
δίδυμα μέμονε φρὴν,
σὲ πάρος, ἤ σ᾽ ἀναστενάξω γόοις.

639. ὧν μάλιστ᾽ ἐγὼ φιλῶ. Legi posset ὃν, id est, τινὶ ὃν φιλῶ. sequitur enim αὐτῷ. Oresten innuit. Et postea in Aldina inveni ὃν: et Reiskius ita legit. Si quem offendat, φίλων — ὃν φιλῶ, is legere potest ὃν θέλω, ut 592. et alibi. Λέγουσα, πιστὰς recte habet, non Λέγουσ᾽ ἀπίστους. Diversis modis ea distingui possunt.

[642. Hermannus de Metris p. 245. sic constituit:
κατολοφύρομαι, κατολοφύρομαι
σε τῶν χερνίβων
ῥανίσι μελόμενον αἱμακταῖς.
et in Antistropha,
σὲ δὲ τύχας μάκαρος, ὦ νεανία,
σεβόμεθ᾽ εἰς πάτραν
ὅτ᾽ ἤδη ποτ᾽ ἐπεμβάσῃ.]

642. τῶν χερνίβων. Cod. A. et Aldina, et Reiskius ex conjectura, τὸν χερνίβων. melius.

645. γὰρ οὐ ταῦτ᾽. Ita Codices. longe melius. vulgo, μὲν οὐ. De hoc usu particulae γὰρ, vid. ad Supplic. init.

652. φεῦ, φεῦ· διόλλυσαι. Αἶ — αἶ. Πότερος ὁ μέλλων; Ita etiam Codd. A. B. Non puto haec posse intelligi. Forte, φεῦ, φεῦ· διόλλυσθαι (Αἶ, αἶ, αἶ, αἶ,) Πότερος ὁ μέλλων; argute. "Uter ex his magis proprie *perire* dici potest? Ille "qui restat, jamjam occidendus; "an Ille qui abit, ab amico separandus? Sane nescio utrum ex "duobus magis defleam." Αἶ, αἶ, etc. per parenthesin, ut Orest. 1405. Sophocl. Antig. 1280. Pro ἀμφίλογα *ambigua*, Ald. et Codd. A. B. αμφιφλογα. Brodaeus ἀμφίβολα. Potuit et ἀντίλογα, ut Helen. 1156.

656, Codd. B. C. μεμ$^{ο}_{η}$νε. Μέμο-

ΟΡ. Πυλάδη, πέπονθας ταυτὸ, πρὸς θεῶν, ἐμοί;
ΠΥ. οὐκ οἶδ'· ἐρωτᾷς οὐ λέγειν ἔχοντά με.
ΟΡ. τίς ἐστιν ἡ νεᾶνις; ὡς Ἑλληνικῶς
ἀνήρεθ' ἡμᾶς τούς τ' ἐν Ἰλίῳ πόνους,
νόστον τ' Ἀχαιῶν, τόν τ' ἐν οἰωνοῖς σοφὸν
Κάλχαντ', Ἀχιλλέως τ' ὄνομα· καὶ τὸν ἄθλιον
Ἀγαμέμνον' ὡς ᾤκτειρ'· ἀνηρώτα τ' ἐμὲ
γυναῖκα, παῖδάς τ'. ἔστιν ἡ ξένη γένος
ἐκεῖθεν, Ἀργεία τις· οὐ γὰρ ἄν ποτε
δέλτον τ' ἔπεμπε, καὶ τάδ' ἐξεμάνθανεν,
ὡς κοινὰ πράσσουσ', Ἄργος εἰ πράσσει καλῶς.
ΠΥ. ἔφθης με μικρόν· ταυτὰ δὲ φθάσας λέγεις,
πλὴν ἕν· τὰ γὰρ τῶν βασιλέων παθήματα
ἴσασι πάντες, ὧν ἐπιστροφή τις ἦν·
ἀτὰρ διῆλθον χἄτερον λόγον τινά.
ΟΡ. τίν'; εἰς τὸ κοινὸν δοὺς, ἄμεινον ἂν μάθοις.
ΠΥ. αἰσχρὸν, θανόντος σοῦ, βλέπειν ἡμᾶς φάος.
κοινῇ τ' ἔπλευσα, δεῖ με καὶ κοινῇ θανεῖν.
καὶ δειλίαν γὰρ, καὶ κάκην κεκτήσομαι,
Ἄργει τε, Φωκέων τ' ἐν πολυπτύχῳ χθονί·
δόξω δὲ τοῖς πολλοῖσι, πολλοὶ γὰρ κακοὶ,
προδούς σε, σώζεσθ' αὐτὸς εἰς οἴκους μόνος·
ἢ καὶ φονεύσας, ἐπὶ νοσοῦσι δώμασιν,
ῥάψαι μόρον σοι σῆς τυραννίδος χάριν,

νε non significat *manet*, sed θέλει, ὁρμᾷ, etc. Hesychius.

658. *Πυλάδη, πέπονθας ταυτὸ* etc. Pueriliter, ut alibi Orestes, qui erat Argivus, id est, paullo minus quam Lacedaemonius; ut et Menelaus, et Iphigenia. Nihil tale in Pylade Phocensi observabis. Euripides vero non magis erat *μισόγυνος* quam *μισολάκων*. libenter captat occasiones traducendi Lacedaemonios, et Argivos.

664. Mallem *ᾤκτειρ'* pro *ᾤκτειρεν*. sed nulla in libris variatio notatur. vid. ad ver. 710. Unde legas, *ὡς ᾤκτειρεν· ἠρώτα τ' ἐμὲ* etc. ut *ἀν* in *ἀνηρώτα* ortum habuerit ex praecedente *εν* in *ᾤκτειρεν*. Ver. 663. pro *Ἀχιλλέως* Codd. A. B. *ἀχιλλεως*. bene: ut sit trisyllabum. Ver. 605. non male scriberetur *ἡ γυνὴ* pro *ἡ ξένη*: et ver. 597. *ὦ γύναι*, pro *ὦ ξένη*: sed vetant Codices.

669. *ταυτὰ δὲ φράσας λέγεις*. Omnes libri scripti, *φθάσας*. optime.

672. *ἀτὰρ διῆλθε*. Quis διῆλθε? Lego *δίελθε*, *considera*, *recense*. Plutarchus de ira cohib. p. 453. *ὥσπερ ἰατρείαν τινὰ σεαυτοῦ δίελθε ἡμῖν*: *expone nobis tuam quasi medicam curationem*. sic Plato De Legg. X. p. 324. Isocrates in Busir. p. 459. [*διῆλθον Porsonus.*]

ἔγκληρον ὡς δὴ σὴν κασιγνήτην γαμῶν.
ταῦτ' οὖν φοβοῦμαι, καὶ δι' αἰσχύνης ἔχω·
κοὐκ ἔσθ' ὅπως οὐ χρὴ ξυνεκπνεῦσαι μέ σοι,
καὶ ξυσφαγῆναι, καὶ πυρωθῆναι δέμας,
φίλον γεγῶτα, καὶ φοβούμενον ψόγον.
ΟΡ. εὔφημα φώνει· τἀμὰ δεῖ φέρειν ἐμέ·
ἁπλᾶς δὲ λύπας ἐξὸν, οὐκ οἴσω διπλᾶς.
ὃ γὰρ σὺ λυπρὸν, κἀπονείδιστον λέγεις,
τοῦτ' ἐστιν ἡμῖν, εἴ σε συμμοχθοῦντ' ἐμοὶ
κτενῶ. τὸ μὲν γὰρ εἰς ἔμ', οὐ κακῶς ἔχει,
πράσσονθ' ἃ πράσσω πρὸς θεῶν, λύσειν βίον.
σὺ δ' ὄλβιός τ' εἶ, καθαρά τ', οὐ νοσοῦντ' ἔχεις
μέλαθρ'· ἐγὼ δὲ δυσσεβῆ, καὶ δυστυχῆ.
σωθεὶς δὲ, παῖδας ἐξ ἐμῆς ὁμοσπόρου
κτησάμενος, ἣν ἔδωκά σοι δάμαρτ' ἔχειν,
ὄνομά τ' ἐμοῦ γένοιτ' ἂν, οὐδ' ἄπαις δόμος
πατρῷος οὑμὸς ἐξαλειφθείη ποτ' ἄν.

682. *γαμῶν*. Forte *ὡς — γαμῶ*: et ita Reiskius: *ut — ducerem*. [De voce *ἔγκληρον* confer Valckenaer. ad Herodot. VI. 57. frustra *γαμῶ* Reiskius et Marklandus. *γαμῶν* est temporis futuri. *Porsonus*.]

687. *τἀμὰ δεῖ φέρειν κακά*. Sensus et metrum ferrent saltem pronomen, *τἀμὰ δεῖ με φέρειν κακὰ*, ut Phoeniss. 1679. ed. Barn. *τἄμ' ἐγὼ στέρξω κακά*. sic etiam Reiskius. [Necessarium est pronomen. Legebam, *τἀμὰ κάκ' ἐμὲ δεῖ φέρειν*. Sed praestat *τἀμὰ δεῖ φέρειν ἐμέ*. Sic in Sophocl. Oed. Tyr. 1280. quem jure suspectum habebat Valckenaerius ad Eurip. Hippol. 1338. deleto *κακὰ* legendum, *Τάδ' ἐκ δυεῖν ἔρρωγεν, οὐχ ἑνὸς μόνου*. Ἑνός quoque excidisse videtur ex Diodoro Siculo I. 3. p. 6, 20. ante ἔθνους. *Porsonus*.]

690. *ταῦτ' ἐστιν ἡμῖν*. *Τοῦτ' ἐστιν*, propter ὃ praecedens. Versu 689. pro *λυπρὸν* bene legi posset *λυγρὸν*, quia posuerat *λύπας* versu antecedenti.

692. *λύσειν βίον*. Cod. A. *ληγειν*. B. C. *λησειν*. nescio quid velint. si *λήγειν* vel *λήξειν* innuerent, scribendum quoque foret *βίου*. *λύσειν βίον* in Carm. Sepulchral. 650. p. 110. ed. Reiskii. *καταλύσουσα βίοτον* Supplic. 1004. *ἀπελύθης* absolute, Sophocl. Antig. 1282. et D. Lucas II, 29. *solvite vitam*, Propert. II, 7: 77.

695. *σωθεὶς δὲ, παῖδας ἐξ ἐμῆς*. Deest *ἐξ* in nonnullis editionibus: et forte copula *τ'* ante *ἐξ*, [sic et Musgravius] vel ante *ἐμῆς*, *ἐκ τ' ἐμῆς*, vel *ἐξ ἐμῆς θ' ὁμοσπόρου*. Codd. A. B. *εξ εμης*.

697. *οὐδ' ἄπαις δόμος* etc. *Si ex sorore mea παῖδας susceperis*, inquit, *nostra Familia non deleta erit ἄπαις*. Mirum sane (dixerit aliquis) si foret. Pro *οὐδ' ἄπαις* legere potest *οὔθ' ἅπας*, quisquis hanc sententiam futilem putet. Vid. ad ver. 477. *πᾶς δόμος ἔῤῥοι*, Med. 114. *ἐῤῥέτω πρόπας δόμος*, Phoeniss. 637. "Reiskius: *Ὄνομα* "*τὸ ἐμὸν μένοι τ' ἂν οὔτ' ἄπαις* "*etc. maneret nomen meum.*" Recte, puto, *μένοι*. Forte, *Ὄνομά τ' ἐμοῦ μένοι γ' ἂν, οὔθ' ἅπας δόμος* etc. [probat Musgravius] nam

ἀλλ' ἕρπε, καὶ ζῇ, καὶ δόμους οἴκει πατρός.
ὅταν δ' ἐς Ἑλλάδ', ἵππιόν τ' Ἄργος μόλῃς,
πρὸς δεξιᾶς σε τῆσδ' ἐπισκήπτω τάδε,
τύμβον τε χῶσον, κἀπίθες μνημεῖά μοι.
καὶ δάκρυ' ἀδελφὴ, καὶ κόμας δότω τάφῳ.
ἄγγελλε δ', ὡς ὄλωλ' ὑπ' Ἀργείας τινὸς
γυναικὸς, ἀμφὶ βωμὸν ἁγνισθεὶς φόνῳ.
καὶ μὴ προδῷς μου τὴν κασιγνήτην ποτὲ,
ἔρημα κήδη, καὶ δόμους ὁρῶν πατρός.
καὶ χαῖρ'· ἐμῶν γὰρ φίλτατόν σ' εὗρον φίλων,
ὦ ξυγκυναγὲ, καὶ ξυνεκτραφεὶς ἐμοὶ,
ὦ πόλλ' ἐνεγκὼν τῶν ἐμῶν ἄχθη κακῶν.
ἡμᾶς δ' ὁ Φοῖβος, μάντις ὢν, ἐψεύσατο·
τέχνην δὲ θέμενος, ὡς προσώταθ' Ἑλλάδος
ἀπήλασ', αἰδοῖ τῶν πάρος μαντευμάτων.
ᾧ πάντ' ἐγὼ δοὺς τἀμὰ, καὶ πεισθεὶς λόγοις,
μητέρα κατακτὰς, αὐτὸς ἀνταπόλλυμαι.
ΠΥ. ἔσται τάφος σοι, καὶ κασιγνήτης λέχος
οὐκ ἂν προδοίην, ὦ τάλας· ἐπεί σ' ἐγὼ
θανόντα μᾶλλον, ἢ βλέπονθ', ἕξω φίλον.
ἀτὰρ τὸ τοῦ θεοῦ γ' οὐ διέφθορέν σέ πω
μάντευμα, καί τοι γ' ἐγγὺς ἕστηκας φόνου.

quod conjicit, τὸ ἐμὸν, id in tragicis semper scribitur τοὐμὸν, nisi interseratur particula aliqua. *manebit* bene vertit Canterus. *Ποτ'* (ver. 698.) vacat, ut saepe. Innuere videtur Pyladi, ut aliquis ex filiis ejus Orestes nominetur.

[700. Schol. ad Pindar. Ol. XIII. 27. *Porsonus.*]

707. δόμους προδοὺς πατρός. Invenio in omnibus Codd. δομους ορων πατρος. ὁρῶν, *considerans*, ut Supplic. 1170.

710. ὡς πόλλ' ἐνεγκών. Feceram, ὦ πόλλ' etc. ut ante, ὦ συγκυναγέ. Confirmavit collat. Oxon. omnes Paris. et Reiskius. Sonus suaderet ἐνέγκας potius quam ἐνεγκὼν τῶν ἐμῶν ἄχθη κακῶν: sed MSS. silent. Versu 713. omnia exemplaria ἀπήλασεν, cum anapaesto. Notandum est, omnes fere anapaestos qui in *paribus locis* occurrunt, in Iambos facile redigi posse, et levissima mutatione, et solita.

719. οὐ διέφθειρέν μέ πω. Codd. A. B. C. et Oxon. σε πω, et εστηκας versu subsequenti: et ex conjectura Reiskius, et ego. B. C. habent διέφθορεν, bene: ut Sophocl. Electr. 308. Noster Med. 549. Hippol. ed. Oxon. 1028. vide Graevium ad Soloecist. p. 733.

Deest Chorus, ut alibi ad finem actus: quia, opinor, in praecedentibus aliquid ab eo cantatum fuit: vid. ver. 642. Ion. ad fin. Act. IV. Herc. Fur. Act. IV. et Helen. ad fin. Act. II. in quo actu pauca admodum habet quae agat Chorus, ut in hoc.

[720. Hunc versum ob inusitatam particularum τοι γε collocatio-

ἀλλ' ἔστιν, ἔστιν ἡ λίαν δυσπραξία
λίαν διδοῦσα μεταβολὰς, ὅταν τύχῃ.
ΟΡ. σίγα. τὰ Φοίβου δ' οὐδὲν ὠφελεῖ μ' ἔπη·
γυνὴ γὰρ ἤδη δωμάτων ἔξω περᾷ.
ΙΦ. ἀπέλθεθ' ὑμεῖς, καὶ παρευτρεπίζετε
τἄνδον μολόντες, τοῖς ἐφεστῶσι σφαγῇ.
δέλτου μὲν αἵδε πολύθυροι διαπτυχαὶ,
ξένοι, πάρεισιν· ἃ δ' ἐπὶ τοῖσδε βούλομαι,
ἀκούσατ'. οὐδεὶς αὐτὸς ἐν πόνοις ἀνὴρ,
ὅταν τε πρὸς τὸ θάρσος ἐκ φόβου πέσῃ.
ἐγὼ δὲ ταρβῶ, μὴ 'πονοστήσας χθονὸς,
θῆται παρ' οὐδὲν τὰς ἐμὰς ἐπιστολὰς,
ὁ τήνδε μέλλων δέλτον εἰς Ἄργος φέρειν.
ΟΡ. τί δῆτα βούλει; τίνος ἀμηχανεῖς πέρι;

nem notavit **Porsonus** ad Med. 675.]

725. καὶ παρευτρεπίζετε. *Et apparate*, vertunt. Sed παρευτρέπισται in Cyclop. 590. contrarium omnino significat, *male apparatum, omissum, neglectum fuit*; et Scaliger notat dictum esse ut παρορᾷν. Sed et alia est difficultas. Nemo tunc aderat praeter Iphigeniam quae loquitur, Orestem, Pyladem, et Chorum. Quando igitur Iphigenia dicit, initio versus, Ἀπέλθεθ' ὑμεῖς, quosnam alloquitur? Chorum, dicit Barnesius. Atqui patet ex ver. 798. et 900, Chorum toti colloquio sequenti adfuisse, neque exivisse; et rarissime quidem exibat. Ut igitur poëta sibi constet, dicendum videtur, Iphigeniam hoc loco emisisse *paucas* aliquot (*duas* puta, *tres*, vel *quatuor*) ex Chori numero, ceteras vero *plures* restitisse. Atque hoc explicabit forte conjecturam, nempe legendum esse, καὶ προσευτρεπίζετε. supra enim ver. 470. dixerat armentario et ministris Thoantis, *Ingredientes templum*, εὐτρεπίζετε *quae opus sunt*: hic vero *addit* has ex Choro, προσευτρεπίζετε, *insuper parate*, i. e. praeter eos quos ad hanc rem *prius* misi, ite vos *quoque*, et parate etc. [Quaerit Marklandus, quosnam hic alloquatur Iphigenia. Mihi videntur esse satellites quidam Scythae quos Iphigeniae cum captivis colloquio interesse fabulae oeconomia vetabat. *Musgravius*.]

727. πολύθροοι διαπτυχαὶ Ξένοις πάρεισιν. Obvium erat Ξένοι, πάρεισιν, quod praestat Oxon. et multi ex conjectura. Πολύθροοι, pro vulgata ante πολύθρηνοι, est conjectura Scalig. et Duporti. πολύθηροι Oxoniensis [ex Aristotele.] unde πολύθυροι, *multiplices*, ex multis foliis vel plicis constans, licet speciosior, non est verior; vide Pollucem IV, 2. Innumerae voces a πολυ incipientes supponi possunt. ego antiquum πολύθρηνοι, licet mendosum sciam, reduxi: neque puto vocem, qua hic usus est Euripides, a πολυ coepisse.

[727. πολύθυροι. Sic Musgravius ex Aristot. Rhet. III. 6.]

729. οὐδεὶς αὐτὸς ἐν πόνοις ἀνὴρ, Ὅταν γε etc. Scribo, ωὑτὸς, *idem*: et, Ὅταν τε. Alii ante me eodem modo emendaverant. [Valckenaerius ad Phoen. 927. *Porsonus*.]

733. ὁ τάνδε μέλλων δέλτον. Τήνδε extra Chorum. et ita Codd. A. C.

ΙΦ. ὅρκον δότω μοι, τάσδε πορθμεύσειν γραφὰς
πρὸς Ἄργος, οἷσι βούλομαι πέμψαι φίλων.
ΟΡ. ἦ κἀντιδώσεις τῷδε τοὺς αὐτοὺς λόγους;
ΙΦ. τί χρῆμα δράσειν; ἢ τί μὴ δράσειν; λέγε.
ΟΡ. ἐκ γῆς ἀφήσειν μὴ θανόντα βαρβάρου.
ΙΦ. δίκαιον εἶπας· πῶς γὰρ ἀγγείλειεν ἄν;
ΟΡ. ἦ καὶ τύραννος ταῦτα συγχωρήσεται;
ΙΦ. ναὶ, πείσω σφε, κἀυτὴ ναὸς εἰσβήσω σκάφος.
ΟΡ. ὄμνυ. σὺ δ' ἔξαρχ' ὅρκον, ὅστις εὐσεβής.
ΙΦ. δώσω, λέγειν χρὴ, τήνδε τοῖς ἐμοῖς φίλοις.
ΠΥ. τοῖς σοῖς φίλοισι γράμματ' ἀποδώσω τάδε.
ΙΦ. κἀγώ τε σώσω Κυανέας ἔξω πέτρας.
ΠΥ. τίν' οὖν ἐπόμνυς τοῖσιν ὅρκιον θεῶν;
ΙΦ. Ἄρτεμιν, ἐν ἧσπερ δώμασιν τιμὰς ἔχω.
ΠΥ. ἐγὼ δ' ἄνακτά γ' οὐρανοῦ, σεμνὸν Δία.
ΙΦ. εἰ δ' ἐκλιπὼν τὸν ὅρκον ἀδικοίης ἐμέ;
ΠΥ. ἄνοστος εἴην. τί δὲ σὺ, μὴ σώσασά με;
ΙΦ. μή ποτε κατ' Ἄργος ζῶσ' ἴχνος θείην ποδός.
ΠΥ. ἄκουε δὴ νῦν, ὃν παρήλθομεν, λόγον.
ΙΦ. ἀλλ' αὖθις ἔσται καιρὸς, ἢν καλῶς ἔχῃ.
ΠΥ. ἐξαίρετόν μοι δὸς τόδ', ἤν τι ναῦς πάθῃ,
χὴ δέλτος ἐν κλύδωνι χρημάτων μέτα

742. *ναὶ, πείσω σφε, κἀυτὴ ναὸς εἰσβήσω σκάφος.* Omittitur *Ναὶ* in Codd. A. C. Si retineatur, est extra versum. Cetera ita legenda, *Πείσω σφε, κἀυτὸν ναὸς εἰσβήσω σκάφος. Σφε*, *regi*: *αὐτὸν*, Pyladem. *ἐμβήσω σκάφος*, eodem more transitivo, Cyclop. 465. *ἐσβῆσεν ἑκατόμβην* Iliad. *Α*. 309. *inscendere fecit*, vel *imposuit*.

744. *ΠΥ. Δώσω. ΙΦ. λέγειν χρὴ, τήνδε τοῖς ἐμοῖς φίλοις.* Totus versus Iphigeniae tribuitur in Codd. A. B. C. sic et optime conjecerat Reiskius.

747. *ἐπόμνυς τοῖσιν.* Usitatius *τοῖσιδ'*: et verius puto. [Sic et Musgravius.] Nonnullae Editt. et Cod. A. habent *τοῖς* solummodo: B. *τοισιν*. iidem libri scripti hunc iambum Pyladi attribuunt: C. Oresti. *Τοῖς* pro *οἷς* saepe, sed pro *τούτοις* in iambis non solet poni, opinor.

752. *ἴχνος θείην ποδός.* Cod. A. *χθονος* pro *ποδός*. quasi legisset *Ἄργους*, et *χθόνα*. Non male. nam Euripides saepe ponit *τίθημι ἴχνος*, absque *ποδός*. sed vulgatam puto praestare.

754. *ἀλλ' αὖθις ἔσται καινός.* Imo *κοινὸς*, ad utrumque nostrum aeque pertinebit. *αὖθις*, *rursus*, quemadmodum in *jurejurando* paullo ante, quod erat *commune*, et ab utroque susceptum. Sensus et lingua hoc flagitant. [*καιρὸς* Pierson. Verisim. I. 2. p. 21. *Porsonus*.]

756. *χρημάτων μέτα.* Opinor *γραμμάτων μέτα*, *cum scriptura*. vid. Iph. Aul. 37. et 522. Eadem omnia mox, ver. 764. Et quaenam

ἀφανὴς γένηται, σῶμα δ' ἐκσώσω μόνον,
τὸν ὅρκον εἶναι τόνδε μηκέτ' ἔμπεδον.
ΙΦ. ἀλλ' οἶσθ' ὃ δράσω; πολλὰ γὰρ πολλῶν κυρεῖ·
τἀνόντα, κἀγγεγραμμέν' ἐν δέλτου πτυχαῖς,
λόγῳ φράσω σοι πάντ', ἀναγγεῖλαι φίλοις.
ἐν ἀσφαλεῖ γάρ· ἢν μὲν ἐκσώσῃς γραφὴν,
αὐτὴ φράσει σιγῶσα τἀγγεγραμμένα·
ἢν δ' ἐν θαλάσσῃ γράμματ' ἀφανισθῇ τάδε,
τὸ σῶμα σώσας, τοὺς λόγους σώσεις ἐμοί.
ΠΥ. καλῶς ἔλεξας, τῶν θεῶν ἐμοῦ θ' ὕπερ.
σήμαινε δ' ᾧ χρὴ τάσδ' ἐπιστολὰς φέρειν
πρὸς Ἄργος, ὅ τι τε χρὴ κλύοντά σου λέγειν.
ΙΦ. ἄγγελλ' Ὀρέστῃ παιδὶ τἀγαμέμνονος·
ἡ 'ν Αὐλίδι σφαγεῖσ', ἐπιστέλλει τάδε
ζῶσ' Ἰφιγένεια, τοῖς ἐκεῖ δ' οὐ ζῶσ' ἔτι.
ΟΡ. ποῦ δ' ἔστ' ἐκείνη; κατθανοῦσ' ἥκει πάλιν;
ΙΦ. ἥδ', ἣν ὁρᾷς σύ· μὴ λόγοις ἔκπλησσέ με.
κόμισαί μ' ἐς Ἄργος, ὦ ξύναιμε, πρὶν θανεῖν,

χρήματα tunc habuit Pylades, ut de iis sollicitus esset? [Probat Musgravins.]

[757. ἐκδώσω Aldus.]

759. πολλὰ γὰρ πολλῶν κυρεῖ. Infra ver. 865. ἄλλα δ' ἐξ ἄλλων κυρεῖ. ad quam formam debuit hic esse, πολλὰ δ' ἐκ (vel γ' ἐκ) πολλῶν κυρεῖ, *multa autem ex multis caussis accidunt.* Sed forte mendum est in voce πολλῶν. sensus enim ducit ad, *multa enim navigantibus accidunt.* quasi subesset aliquid a πλέω.

-[759. δράσω hic minime sollicitandum monet Koënius ad Gregor. p. 8. et cum Terentiano confert Adelph. II. 2. 7. *Scis, quid loquar?*]

761. Distinctio poni debet, opinor, post πάντ' non post σοι. Iph. Aul. 113. Λόγῳ φράσω σοι πάντα τἀγγεγραμμένα.

766. τῶν Θεῶν, ἐμοῦ θ' ὕπερ. Libenter invenissem, τῶν Θεῶν τ', ἐμοῦ θ' ὕπερ. Pro ᾧ Cod. B. οἷς: quod vult, opinor, οἷς. vide ver. 745.

769. παιδὶ τ' Ἀγαμέμνονος. Rectius scriberetur τοῦ vel τῷ 'γαμέμνονος. hoc ultimum habet Cod. C. unde ita edidi. [Retine omnino τἀγαμέμνονος, quod est τῷ Ἀγαμέμνονος. *Porsonus.*]

770. ἡ 'ν Αὐλίδι σφαγεῖσ'. Σφαχθεῖσ' conveniret melius tragicorum asperitati. Sed testatur Dion. Halicarnass. De Struct. Orat. c. XXIII. Euripidem *solum* inter tragicos *laevem compositionem* sectatum fuisse: cujus modi compositionis est σφαγεῖσα potius quam σφαχθεῖσα, et ἀπηλλάγης Andromach. 592. magis quam ἀπηλλάχθης. licet modulus versus utrumvis ferret.

775. μὴ λόγοις ἔκπλησσέ με. Scribo, μὴ λόγου δ' ἔκπλησσέ με, *ne vero me excute ex sermone*, i. e. ne me loquentem interpella, ne interrumpe sermonem meum. vide supra ver. 240. Orest. 543 Τὸ γῆρας—τὸ σὸν, ὅ μ' ἐκπλήσσει λόγου. sic ἐκπλήττειν κομπασμάτων, Aeschyl. Prometh. 360. ἀποσχίζειν τοῦ λόγου, Aristoph. Nub. 1410.

ἐκ βαρβάρου γῆς, καὶ μετάστησον θεᾶς
σφαγίων, ἐφ' οἷσι ξενοφόνους τιμὰς ἔχω —
ΟΡ. Πυλάδη, τί λέξω; ποῦ ποτ' ὄνθ' εὑρήμεθα;
ΙΦ. ἢ σοῖς ἀραία δώμασιν γενήσομαι,
Ὀρέσθ', ἵν' αὖθις ὄνομα δὶς κλύων μάθῃς.
ΠΥ. ὦ θεοί. ΙΦ. τί τοὺς θεοὺς ἀνακαλεῖς ἐν τοῖς ἐμοῖς;
ΠΥ. οὐδέν· πέραινε δ', ἐξέβην γὰρ ἄλλοσε.
τάχ' οὖν ἐρωτῶν σ' εἰς ἄπιστ' ἀφίξομαι.
ΙΦ. λέγ', οὕνεκ' ἔλαφον ἀντιδοῦσά μου θεὰ
Ἄρτεμις, ἔσωσέ μ', ἣν ἔθυσ' ἐμὸς πατήρ,
δοκῶν ἐς ἡμᾶς ὀξὺ φάσγανον βαλεῖν,
εἰς τήνδε δ' ᾤκισ' αἶαν. αἵδ' ἐπιστολαί·
τάδ' ἐστὶν ἐν δέλτοισιν ἐγγεγραμμένα.
ΠΥ. ὦ ῥαδίοις ὅρκοισι περιβαλοῦσά με·
κάλλιστα δ' ὀμόσας, οὐ πολὺν σχήσω χρόνον,
τὸν δ' ὅρκον, ὃν κατώμοσ', ἐμπεδώσομεν.
ἰδού, φέρω σοι δέλτον, ἀποδίδωμί τε,
Ὀρέστα, τῆσδε σῆς κασιγνήτης πάρα.
ΟΡ. δέχομαι· παρεὶς δὲ γραμμάτων διαπτυχάς,
τὴν ἡδονὴν πρῶτ', οὐ λόγοις, αἱρήσομαι.

Vide omnino Hemsterhuis. ad Tho. Magistrum V. Ἐκπλήττειν. Vulgata falsum dicit. nullis enim λόγοις Iphigeniam ἐξέπληξεν Orestes: sed eam λόγου ἐξέπληξεν, *interrupit sermonem* ejus. [Probat Mugravius.]

[775. θέας. Amove ab aspectu victimarum. Toupius Cur. Poster. in Theocr. XV. 98. p. 30. *Porsonus.*]

776. ξενοκτόνους τιμὰς ἔχω. Tertius pes est amphimacer. Lego, ξενοφόνους. Confirmant A. B. et Oxon.

777. εὑρήμεθα; Vel εὑρήμεθον;

782. τάχ' οὖν ἐρωτῶν σ'. Mentem hujus iambi, qui Pyladi tribuitur, non assequor, tantundem, si Iphigeniae assignetur, et legatur, Τάχ' οὖν σ' ἐρωτῶσ', etc. Aldina legit eum interrogative. Personam ΙΦ. (ver. 783.) omittit Cod. A.: si quid inde auxilii. Ver. 786. ᾤκησ' pro ᾤκισ' A. C.

787. τάδ' ἐστὶν ἐν δέλτοισιν ἐγγεγραμμένα. Facete alio accommodatur hic iambus ab Antigono apud Plutarch. Apophthegm. p. 182. E. ubi legitur, Ταῦτ' ἐστὶ τὰν δέλτοισιν ἐγγεγραμμένα; Interrogative. Adeo recte τάν, ut si vel in uno Codice invenissem, ita edidissem: licet Plutarcho citanti non semper fidem habuerim.

788. περιβαλοῦσά με. Κάλλιστα δ' ὀμόσασ', οὐ πολὺν etc. Lego ὀμόσας, genere masculino, et prorsus disjungo hunc versum a praecedenti, cum quo nihil commune habere mihi videtur. *O quae facili jurejurando me obstrinxisti! Cum autem honestissima juraverim, non continebo me diu*, etc. Primus iambus absolutam per se sententiam efficit, ut istud Philoctetis ap. Sophocl. ver. 1441. Ὦ γενναῖον εἰρη-

ὦ φιλτάτη μοι ξύγγον', ἐκπεπληγμένος,
ὅμως ἀπιστῶ, περιβαλὼν βραχίονι,
εἰς τέρψιν εἶμι, πυθόμενος θαυμάστ' ἐμοί.
ΧΟ. ξεῖν', οὐ δικαίως τῆς θεοῦ τὴν πρόσπολον
χραίνεις, ἀθίκτοις περιβαλὼν πέπλοις χέρα.
ΟΡ. ὦ ξυγκασιγνήτη τε, κἀκ ταυτοῦ πατρὸς
Ἀγαμέμνονος γεγῶσα, μή μ' ἀποστρέφου,
ἔχουσ' ἀδελφὸν, οὐ δοκῶν ἕξειν ποτέ.
ΙΦ. ἐγώ σ' ἀδελφὸν τὸν ἐμόν; οὐ παύσει λέγων;
τὸ δ' Ἄργος αὐτοῦ μεστὸν, ἥ τε Ναυπλία.
ΟΡ. οὐκ ἔστ' ἐκεῖ σὸς, ὦ τάλαινα, σύγγονος.
ΙΦ. ἀλλ' ἡ Λάκαινα Τυνδαρίς σ' ἐγείνατο;
ΟΡ. Πέλοπός τε παιδὶ παιδὸς ἐκπέφυκ' ἐγώ.
ΙΦ. τί φῄς; ἔχεις τι τῶνδέ μοι τεκμήριον;
ΟΡ. ἔχω· πατρῴων ἐκ δόμων τι πυνθάνου.
ΙΦ. οὐκοῦν λέγειν μὲν χρή σε, μανθάνειν δ' ἐμέ.
ΟΡ. λέγοιμ' ἂν, ἄκουε πρῶτον Ἠλέκτρας, τάδε.
Ἀτρέως, Θυέστου τ' οἶσθα γενομένην ἔριν.

κὼς ἔπος! et Iphig. Aul. 1334. Cod. B. ομο $^{σας}_{σασ}$,: quod firmat hanc conjecturam.

795. ἐκπεπληγμένη, Ὅμως ἀπιστῶ. *Perculsa re subita, Tamen non credo*, etc. Haec misere cohaerent. Forte, Ὦ φιλτάτη μοι σύγγον', ἐκπεπληγμένος, Ὅμως σ' ἀπίστῳ περιβαλὼν βραχίονι, Εἰς τέρψιν εἶμι etc. *O charissima mihi soror*, quamvis *attonitus*, *Tamen te amplexus brachiis non-credentibus*, *Ad gaudium ibo*, ἀπίστῳ βραχίονι, ut Phoeniss. 317. ἀδόκητα ματρὸς ὠλέναις. Oxon. habet ἐκπεπλημένος. [credo ἐκπεπληγμένος.] Sed A. B. clare εκπεκληγμενος. C. εκπεπληγμεν with ο above.

802. ἔχουσ' ἀδελφὸν, οὐ δοκοῦν ἕξειν ποτέ. Vetus lectio erat, οὐ δοκῶν. aeque proba fuisset οὐ δοκοῦσ'. Alcest. 1154. ubi Admetus loquitur, Ἔχω σ' ἀέλπτως, οὔ ποτ' ὄψεσθαι δοκῶν. unde refingi posset, prope veterem lectionem, Ἔχω σ' ἀδελφὴν, οὐ δοκῶν ἕξειν ποτέ. Legi quoque bene posset, Ἔχοντ' ἀδελφὴν, οὐ δοκοῦντ' ἕξειν ποτέ. Vel, Ἔχουσ' ἀδελφὸν, σ' οὐ δοκοῦντ' ἕξειν ποτέ.

804. τὸ δ' Ἄργος αὐτοῦ μεστὸν, ἥ τε Ναυπλία. Hanc locutionem (si recte habet) non memini alibi vidisse, Ἄργος μεστὸν αὐτοῦ ἐστι, *Argos est plenum illo*, pro, *Argos eum habet*, ille est Argis. Proximum est, αὐτοῦ γ' ἴστον, dualiter, propter Ἄργος et Ναυπλία. vide ad Iphig. Aulid. ver. 195.

811. λέγοιμ' ἄν. ἄκουε πρῶτον, Ἠλέκτρα, τάδε. Piersonus Verisim. p. 25. legit ἀκούω vel ἀκούων Ἠλέκτρας, quae vox ultima jam firmatur duobus Codd. Reg. A. B. et extra controversiam posita est. Cetera ita lego: Λέγοιμ' ἂν, ἀκοῇ πρῶτον Ἠλέκτρας τάδε· Ἀτρέως Θυέστου τ' οἶσθα γενομένην ἔριν; ΙΦ. ἤκουσα, χρυσῆς etc. *Dicam primum haec quae ex Electra audivi: Atreï et Thyestae contentionem nosti? IPH. Audivi*, etc. Edit. Bru-

ΙΦ. ἤκουσα, χρυσῆς ἀρνὸς ἡνίκ' ἦν πέρι.
ΟΡ. ταῦτ' οὖν ὑφήνασ' οἶσθ' ἐν εὐπήνοις ὑφαῖς;
ΙΦ. ὦ φίλτατ', ἐγγὺς τῶν ἐμῶν κάμπτει φρενῶν.
ΟΡ. εἰκώ τ' ἐν ἱστοῖς, ἡλίου μετάστασιν;
ΙΦ. ὕφηνα καὶ τόδ' εἶδος εὐμίτοις πλοκαῖς.
ΟΡ. καὶ λούτρ' ἐς Αὖλιν μητρὸς ἀνεδέξω πάρα;
ΙΦ. οἶδ'· οὐ γὰρ ὁ γάμος ἐσθλὸς ὤν μ' ἀφείλετο.
ΟΡ. τί γὰρ κόμας σὰς μητρὶ δοῦσα σῇ φέρειν;
ΙΦ. μνημεῖά γ' ἀντὶ σώματος τοὐμοῦ τάφῳ.
ΟΡ. ἃ δ' εἶδον αὐτὸς, τάδε φράσω τεκμήρια·
Πέλοπος παλαιὰν ἐν δόμοις λόγχην πατρὸς,
ἣν χερσὶ πάλλων, παρθένον Πισάτιδα
ἐκτήσαθ' Ἱπποδάμειαν, Οἰνόμαον κτανὼν,
ἐν παρθενῶσι τοῖσι σοῖς κεκρυμμένην.
ΙΦ. ὦ φίλτατ', οὐδὲν ἄλλο, φίλτατος γὰρ εἶ,
ἔχω σ', Ὀρέστα, τηλύγετον
χθονὸς ἀπὸ πατρίδος,
Ἀργόθεν, ὦ φίλος.
ΟΡ. κἀγώ σε τὴν θανοῦσαν, ὡς δοξάζεται.
κατὰ δὲ δάκρυ' ἀδάκρυα, κατὰ δὲ γόος ἅμα χαρᾷ,

bach. habet οἶσθα. [ut Oxon.] His quae ab Electra *audiverat*, mox opponuntur quae ipse *viderat* ver. 822. [Ald. οἶδα.]

813. χρυσῆς ἀρνὸς ἡνίκ' ἦν πέρι. Forte, ἣν εἶχον πέρι. exempla locutionis petere potes ex Iphig. Aul. 185. Herodot. VI, 129. et Strabone lib. VIII. p. 562. A. ἔριν εἶχον περὶ πρωτείων. Aliis forte placuerit, ἣ 'νείκουν πέρι. Ego prius mallem. Omitti potuit περί. [forsan ἧτις ἦν, *Porsonus*.]

820. μητρὶ δοῦσα σῇ φέρειν; Ante δοῦσα intelligitur, opinor, ἦς vel ἦσθα, schemate *Χαλκιδιακῷ*, *eras dans* pro *dabas*. nihilominus qui Euripidi assueti sunt, haerebunt in voce δοῦσα. Si legatur μήτρ' ἔδως τῇ σῇ φέρειν, nulla erit difficultas.

826. τοῖσι σοῖς κεκρυμμένην. Ita Codd. A. B. et Aldina. in multis editt. deest τοῖσι. Pro κεκρυμμένην legendum opinor κρεμαμένην, *suspensam*. hujusmodi enim κειμήλια non *abscondebantur*, sed *suspendebantur*, omnibus videnda; ut etiam hodie fit, parietibus adfixa et applicata.

827. οὐδὲν ἄλλο, φίλτατος γὰρ εἶ, *nihil enim dicam* (vel. *es*) *aliud: es enim charissimus*. Ita legitur, et vertitur. mihi perspicuum magis fuisset, iisdem literis, ὦ φίλτατ' (οὐδὲν ἄλλ', ὁ φίλτατος γὰρ εἶ) Ἔχω σ', Ὀρέστα, etc. *O carissime* (*es enim iste carissimus, non alius*) *Teneo te, Oresta*, etc. Agnoscit eum ut verum et *ipsum Orestem*, non impostorem aliquem, sed fratrem suum. Neutrum οὐδὲν ἄλλο, pro masculino vel feminino, saepe in Euripide.

832. κατὰ δὲ δάκρυα δάκρυα. In A. B. κατα δε δακρυ' κατα δε γοος: unde ingeniose et vere Cl. Musgravius, collator harum fabula-

τὸ σὸν νοτίζει βλέφαρον, ὡσαύτως δ' ἐμόν.
ΙΦ. τόδ' ἔτι βρέφος ἔλιπον ἀγκάλαις
νεαρὸν τροφοῦ,
νεαρὸν ἐν δόμοις.
ὦ κρεῖσσον, ἢ λόγοισιν, εὐτυχῶν ἐμοῦ
ψυχὰ, τί φῶ;
θαυμάτων πέρα,
καὶ λόγου πρόσω, τάδ' ἐπέβα.
ΟΡ. τὸ λοιπὸν εὐτυχοῖμεν ἀλλήλων μέτα.
ΙΦ. ἄτοπον ἡδονὰν ἔλαβον, ὦ φίλαι·
δέδοικα δ', ἐκ χερῶν με μὴ πρὸς αἰθέρα
ἀμπτάμενος φύγῃ. ὦ Κυκλωπίδες ἑστίαι,
ὦ πατρὶς Μυκήνα φίλα,
χάριν ἔχω ζωᾶς,
χάριν ἔχω τροφᾶς,
ὅτι μοι ξυνομαίμονα τόνδε δόμοις
ἐξεθρέψω φάος.
ΟΡ. γένει μὲν εὐτυχοῦμεν· εἰς δὲ συμφορὰς,
ὦ ξύγγον', ἡμῶν δυστυχὴς ἔφυ βίος.
ΙΦ. ἐγὼ μέλεος οἶδ' ὅτε φάσγανον
δέρᾳ θῆκέ μοι
μελεόφρων πατήρ.
ΟΡ. οἴμοι, δοκῶ γὰρ οὐ παρών σ' ὁρᾶν ἐκεῖ.
ΙΦ. ἀνυμέναιος, ξύγγον', Ἀχιλλέως
εἰς κλισίαν λέκτρων

rum, Κατὰ δὲ δάκρυ' ἀδάκρυα, κατὰ δὲ etc. δάκρυα ἀδάκρυα sunt Statii *mixtae risu* (vel *gaudio*) *lacrymae*. sic δῶρα ἄδωρα, γάμος ἄγαμος, et centena talia. Iambus est octodecim syllabarum: Marius Victorinus Art. Grammat. lib. II. p. 2529. ver. 834. pro τὸ δέ τι βρέφος, recte Barnesius Τὸ δ' ἔτι, ut 231. 1250. Codd. A. B. hic legunt αγκαλαισι pro ἀγκάλαις. Κατὰ ver. 832. jungendum est cum νοτίζει, tmesi usitata.

837. εὐτυχῶν ἐμοῦ Ψυχὰ, etc. Diversis modis haec legi et intelligi possunt, sive εὐτυχοῦσ' ἐμὰ ψυχὰ, ut ἐμὰ ψυχὰ sit *ego*: sive ἐντυχὼν ἐμᾷ ψυχᾷ, *qui occurristi mihi*. Reiskius, εὐτύχουν. ἐμὰ ψυχὰ etc. *felicitate verbis potiore potita sum. O mea anima, quid dicam?* Aldina distinguit plene post ἐμοῦ.

[837. κρεῖσσον ἢ λόγοισιν. Videtur ellipsis esse pro κρεῖσσον ἢ λόγοισιν εἰπεῖν. Sic Suppl. 846. κρεῖσσον ἢ λέξαι λόγῳ. *Musgravius.*]

844. ἀμπτάμενος. B. αμπταμενον. Forte, ἀμπτομένα (ἀναπτομένα, *avolans*, ab ἵπταμαι) sc. ἡδονή. Ver. 852. εγω δὲ μελεος A.

857. κλισίαν λύκων. Quaenam sit haec κλισία ignoro: et pro λύκων Codd. A. B. C. habent λεκ-

δολίαν ὅτ' ἀγόμαν.
παρὰ δὲ βωμὸν ἦν
δάκρυα, καὶ γόοι.
φεῦ, φεῦ χερνίβων ἐκεῖ.

ΟΡ. ῴμωξα κἀγὼ τόλμαν, ἣν ἔτλη πατήρ.

ΙΦ. ἀπάτορ', ἀπάτορα
πότμον ἔλαχον.

ΟΡ. ἄλλα δ' ἐξ ἄλλων κυρεῖ·
εἰ σόν γ' ἀδελφὸν, ὦ τάλαιν', ἀπώλεσας
δαίμονος τύχᾳ τινός.
ὦ μελέα δεινᾶς τόλμας.

ΙΦ. δείν' ἔτλαν, δείν' ἔτλαν,
ὦ μοι ξύγγονε.
παρὰ δ' ὀλίγον ἀπέφυγες
ὄλεθρον ἀνόσιον, ἐξ ἐμᾶν
δαϊχθεὶς χειρῶν. ἁ
δ' ἐπ' αὐτοῖσι τίς τελευτά;
τίς τύχα μοι ξυγχωρήσει;
τίνα σοι πόρον εὑρομένα,
πάλιν ἀπὸ πόλεως,
ἀπὸ φόνου πέμψω
πατρίδ' ἐς Ἀργείαν.
πρὶν ἐπὶ ξίφος
αἵματι σῷ πελάξαι;

τρων. Lego, Ἀνυμέναιος, σύγγον', Ἀχιλλέως, Εἰς θυσίαν, λέκτρων, Δολίαν ὅτ' ἀγόμαν· quae explicatione non indigent, si λέκτρων Ἀχιλλέως (vel Ἀχιλέως) conjungatur cum ἀνυμέναιος. Δολιαν A. B. et edit. Brubach. [Lege, Εἰς κλισίαν λέκτρων Δολίων ὅτ' ἀγόμαν. λέκτρων δολίων, ut λέκτρα δόλια supra 559. κλισία hic est *lectulus, cubile*, ut in exemplis citatis ad Alcest. 1015. *Musgravius*.]

861. φεῦ, φεῦ, χερνίβων ἐκεῖ. Quasi dixisset, *Heu! qualis erat aqua illa lustralis!* Exspectasses Τῶν χερνίβων. et praecipue, quia Orestes per totam hanc monostrophen in iambicis loquitur. Φεῦ, φεῦ, extra versum ponenda sunt.

[862. Personae mutatae ad mentem Tyrwhitti.]

[871. ἀμφέφυγες habet ed. Ald. Edd. recentiores, nescio qua auctoritate, ἀμπέφυγες. Verum videtur ἀπέφυγες. *Musgravius*.]

875. συγχωρήσει. Sublata interrog. post hanc vocem, bene legi posset Τινὰ, εὑρομένᾳ, et πέμψαι.

877. ἀπὸ πόλεως, Ἀπὸ φόνου. Vox πόλεως defendi forte potest ex ver. 58. 595. et tamen suspecta haberi. Putarem ἀπ' ἀπωλείας. si vox alibi quam in S. S. invenitur.

881. αἵματι σῷ πελάξαι. In Codd. A. B. C. πελασαι. Oxon. πάλασαι. vulgo, παλαῖσαι. Vera videtur Scaligeri conjectura, παλάξαι, propter Homericum istud Odyss. Ν. 395.

τόδε, τόδε σὸν, ὦ μελέα ψυχὰ,
χρέος ἀνευρίσκειν,
πότερον κατὰ χέρσον, οὐχὶ ναῒ,
ἀλλὰ ποδῶν ῥιπᾷ,
θανάτῳ πελάσεις ἀνὰ
βάρβαρα φῦλα,
καὶ δι' ὁδοὺς ἀνόδους στείχων.
διὰ Κυανέας
μὴν στεινοπόρου
πέτρας, μακρὰ κέλευθα
ναΐοισι δρασμοῖς.
τάλαινα, τάλαινα.
τίς ἂν οὖν τάδ' ἂν,
ἢ θεὸς, ἢ βροτὸς, ἢ
τί τῶν ἀδοκήτων,
πόρον ἄπορον ἐξανύσας,
δυοῖν τοῖν μόνοιν Ἀτρείδαιν
φανεῖ κακῶν ἔκλυσιν;

Αἵματί τ' ἐγκεφάλῳ τε παλαξέμεν ἄσπετον οὖδας. Hesychius: *Παλάξαι. βρέξαι.*

886. *πελάσεις ἄρα.* Scalig. legit *πάρα.* Conjeceram *ἀνὰ*, cum hac distinctione, *Θανάτῳ πελάσεις, ἀνὰ Βάρβαρα φῦλα—στείχων.* Reiskius *παρὰ βάρβαρα:* et *δι' ὁδοὺς* idem pro *διόδους*, ver. 888. [Sic et Tyrwhittus.]

890. *μὴν στενοπόρους.* Miltonus conjicit *Μῶν, Num.* Non intelligo. Quaerere debebat Iphigenia, uti videtur, *quo modo* Orestes effugere posset ex ista regione, *utrum* pedibus et terra, *an* navi et mari. Pro *στενοπόρους* B. *στενοπορον*, quemadmodum conjecerat Pierson. Verisimil. I, 2. Cod. A. *στεινοπορον.* Legi potest conjunctim, *Διὰ Κυανέας μὲν στεινοπόρου | Πέτρας* etc. Ut sit anapaestus. nam *Μὴν* initio versus, qui possit subsistere, non video.

894. *τίς ἂν οὖν τάδ' ἂν—φανεῖ.* Observandum *ἂν* geminatum cum futuro indicativi, si recte habeat haec scriptura, neque pro *φανεῖ* legendum *φανοῖ*, vel *αὖ* ultimo loco pro *ἄν.* simplex *ἂν* cum futuro Aristoph. *Ὀρν.* 1514. et Herodot. I, 93. non obstante Thoma, qui (in V. *Ἵνα*) dicit *ἂν* cum futuro esse *πάνυ ἀμαθές.* Legi quoque potest, *Τίς ἄρ' οὖν*—ut alibi *ἂν* pro *ἄρ'* scribitur.

898. *δυοῖν τοῖν μόνοιν Ἀτρείδαιν.* Scivit Iphigenia sororem suam Electram superstitem esse ver. 562. Unde conjeceram ex scripturae vestigiis, *Δυσδαιμόνοιν Ἀτρείδαιν*, *duobus infelicibus Atridis.* Ob eandem rationem Piersonus Verisimil. p. 24. *Δυοῖν τοῖν γόνοιν Ἀτρείδα.* Sed eadem difficultas occurrit, et in hac ipsa voce *μόνος* in aliis tragicorum locis: ut suspicari liceat *μόνος* non semper significare *solus*, sed interdum *praecipuus*, *eximius.* Multa sunt quae me ad hanc suspicionem adigunt.

ΧΟ. ἐν τοῖσι θαυμαστοῖσι, καὶ μύθων πέρα,
τάδ' εἶδον αὐτὴ, καὶ κλύουσ' ἀπαγγελῶ.
τὸ μὲν φίλους ἐλθόντας εἰς ὄψιν φίλων,
Ὀρέστα, χειρῶν περιβολὰς εἰκὸς λαβεῖν·
λήξαντα δ' οἴκτων, κἀπ' ἐκεῖν' ἐλθεῖν χρεὼν,
ὅπως τὸ κλεινὸν ὄνομα τῆς σωτηρίας
λαβόντες, ἐκ γῆς βησόμεσθα βαρβάρου.
σοφῶν γὰρ ἀνδρῶν ταῦτα, μὴ 'κβάντας τύχης,
καιρὸν λαβόντας, ἡδονὰς ἄλλας λαβεῖν.
ΟΡ. καλῶς ἔλεξας. τῇ τύχῃ δ' οἶμαι μέλειν
τοῦδε ξὺν ἡμῖν. ἢν δέ τις πρόθυμος ᾖ,
σθένειν τὸ θεῖον μᾶλλον εἰκότως ἔχει.
ΙΦ. οὐδέν μ' ἐπίσχει γ', οὐδ' ἀποστήσει λόγου,
πρῶτον πυθέσθαι, τίνα ποτ' Ἠλέκτρα πότμον
εἴληχε βιότου· φίλα γὰρ ἔσται πάντ' ἐμοί.
ΟΡ. τῷδε ξυνοικεῖ, βίον ἔχουσ' εὐδαίμονα.

902. Mirum et insolitum erat videre Chorum loquentem per novem iambos continuos: et servas, arroganter suggerentes Dominae suae et Oresti officium eorum, et modum per quem ipsae (Chorus) effugerent ex ista terra. Hae absurditates jam vitantur in versione, restituendo distichon suum Choro, et praeponendo Personam Iphigeniae versui tertio, et pro inepto isto *Τὸ μὲν* legendo *Εἶεν.* (et *φίλους δ' ἐλθόντας*) ut innumeris in locis fit, et praecipue in loco plane gemino, Electr. 596. *Εἶεν· φίλας μὲν ἡδονὰς ἀσπασμάτων Ἔχω* etc. *Εἶεν est clausula praecedentis sermonis, et connexio cum sequenti:* Suidas. [Frustra haec ad v. 908. Choro tribuuntur. Pyladi unice conveniunt Orestis et Iphigeniae mollitiem castiganti. Similes sunt paedagogi apud Sophoclem partes Electr. 1340. Marklandus pro *τὸ μὲν* non male reponit *εἶεν.* *Musgravius.* Pyladi etiam tribuit Heathius.]

904. *λήξαντα δ' οἴκτων.* Scribendum opinor, *Λήξαντε*, dualiter: quia *omittere lamentationes ad utrumque* aeque (*Λήξαντε*) pertinebat, non ad Orestem *solum*, *λήξαντα.* unde *λαβόντες* dicit, et *βησόμεσθα.* Sic *προσφέροντε* ver. 112. Legi quoque potest *Λῆξαι δέ τ' οἴκτων, κἀπ'* etc. sed propius est *Λήξαντε.*

906. *ἐκ γῆς βησόμεσθα βαρβάρου.* Absurde haec Choro attribuuntur. Illae enim ne minimam quidem spem habebant *adhuc* (vid. ver. 1152. 1495.) excedendi ex terra Taurica. Idcirco praeposui Personam Iphigeniae huic sententiae, quae incipit ver. 902.

910. *ἢν δέ τι πρόθυμος ᾖ, Σθένειν* etc. Forte *τις*, ut sit gnome: et *Σθένειν* accipio quasi esset *Σθενεῖν*, in futuro, ut *μέλειν* paullo ante pro *μελήσειν* sumi potest.

912. *οὐδέν μ' ἐπίσχει γ', οὐδ' ἀποστήσει.* Ald. *ἀπιστήσει.* Codd. A. B. C. *επισχη γ*, et *αποστησῃ.* [Mox Aldus *τιθέσθαι.*]

914. *φίλα γὰρ ἔσται πάντ' ἐμοί.* Non *πάντ'*, sed *ταῦτ'* putarem, et *ἐστὶ* pro *ἔσται: cupio enim hoc scire. φίλα ταῦτα* pro *φίλον τοῦτο.* Absurdum videtur *πάντ'.*

ΙΦ. οὗτος δὲ ποδαπὸς, καὶ τίνος πέφυκε παῖς;
ΟΡ. Στρόφιος ὁ Φωκεὺς τοῦδε κλήζεται πατήρ.
ΙΦ. ὅδ' ἔστι γ' Ἀτρέως θυγατρὸς, ὁμογενὴς ἐμός;
ΟΡ. ἀνεψιός γε, μόνος ἐμοὶ σαφὴς φίλος.
ΙΦ. οὐκ ἦν τόθ' οὗτος, ὅτε πατὴρ ἔκτεινέ με.
ΟΡ. οὐκ ἦν· χρόνον γὰρ Στρόφιος ἦν ἄπαις τινά.
ΙΦ. χαῖρ', ὦ πόσις μοι τῆς ἐμῆς ὁμοσπόρου.
ΟΡ. κἀμός γε σωτὴρ, οὐχὶ συγγενὴς μόνον.
ΙΦ. τὰ δεινὰ δ' ἔργα πῶς ἔτλης μητρὸς πέρι;
ΟΡ. σιγῶμεν αὐτά· πατρὶ τιμωρῶν ἐμῷ.
ΙΦ. ἡ δ' αἰτία τίς ἀνθ' ὅτου κτείνει πόσιν;
ΟΡ. ἔα τὰ μητρός· οὐδέ σοι κλύειν καλόν.
ΙΦ. σιγῶ. τὸ δ' Ἄργος πρὸς σὲ νῦν ἀποβλέπει;
ΟΡ. Μενέλαος ἄρχει· φυγάδες ἐσμὲν ἐκ πάτρας.
ΙΦ. ἦπου νοσοῦντας θεῖος ὕβρισεν δόμους;
ΟΡ. οὐκ· ἀλλ' Ἐριννύων δεῖμά μ' ἐκβάλλει χθονός.
ΙΦ. ταῦτ' ἄρ' ἐπ' ἀκταῖς; κἀνθάδ' ἠγγέλης μανείς.
ΟΡ. ὤφθημεν οὐ νῦν πρῶτον ὄντες ἄθλιοι.
ΙΦ. ἔγνωκα, μητρὸς οὕνεκ' ἠλάστρουν θεαί.
ΟΡ. ὥσθ' αἱματηρὰ στόμι' ἐπεμβαλεῖν ἐμοί.
ΙΦ. τί γάρ ποτ' εἰς γῆν τήνδ' ἐπόρθμευσας πόδα;
ΟΡ. Φοίβου κελευσθεὶς θεσφάτοις, ἀφικόμην.
ΙΦ. τί χρῆμα δράσειν; ῥητὸν, ἢ σιγώμενον;

918. *ὁμογενὴς ἐμοί.* Omnes Gallici, ἐμος. Bene. quamquam vulgata non male. D. Lucas VII, 12.

919. *ἀνεψιός γε, μόνος ἐμοί.* Recte, si cum Codicibus, *Ἀνεψιός σοι, μόνος ἐμοὶ σαφὴς φίλος.* Versu praecedenti deleri potest interrog. post *ἐμός:* subsequenti, certissime debet post *ἔκτεινέ με.*

928. *Ἄργος πρὸς σὲ νῦν ἀποβλέπει.* Interrogative hoc legendum esse certissimum est; quia affirmatio hic falsum affirmaret.

[951. *Ἐριννύων* disyllabon notavit Porsonus ad Phoen. 1327. Conferend. infr. v. 970. 1456.]

952. Rursus nota interrog. poni potest, *Ταῦτ' ἄρ' ἐπ' ἀκταῖς; hoccine igitur est quod in litore tibi accidit?* Orestis responso nihil prudentius aut pudentius esse potest. *νῦν* ibi de tempore praeterito, ut alibi.

954. *μητρὸς οὕνεκ'.* Pronomen videtur periisse. *μητρός σ' οὕνεκ' ἠλάστρουν Θεαὶ,* ut 971. *ἠλάστρουν μ' ἀεί.*

956. *τί γάρ ποτ'.* Frequens est usus hujus particulae *γὰρ* pro *δὲ* (ut *δὲ* pro *γὰρ* nonnunquam) in quaestionibus dubitis, vel quando res aliqua nova et admiratione digna, vel cujus caussa ignoratur, occurrit. Vide Med. 689. Alcest. 1145. Heraclid. 658. Supplic. 158. Herc. Fur. 1198. hac Fab. 533. Et ita D. Joan. IX, 30.

ΟΡ. λέγοιμ' ἄν· ἀρχαὶ δ' αἵδε μοι πολλῶν πόνων.
ἐπεὶ τὰ μητρὸς ταῦθ', ἃ σιγῶμεν, κακὰ,
εἰς χεῖρας ἦλθε, μεταδρομαῖς Ἐριννύων
ἠλαυνόμεσθα φυγάδες. ἔνθεν μοι πόδα
εἰς τὰς Ἀθήνας δή γ' ἔπεμψε Λοξίας,
δίκην παρασχεῖν ταῖς ἀνωνύμοις θεαῖς.
ἔστιν γὰρ ὁσία ψῆφος, ἣν Ἄρει ποτὲ
Ζεὺς εἵσατ', ἔκ του δὴ χερῶν μιάσματος.
ἐλθὼν δ' ἐκεῖσε, πρῶτα μέν μ' οὐδεὶς ξένων
ἑκὼν ἐδέξαθ', ὡς θεοῖς στυγούμενον·
οἳ δ' ἔσχον αἰδῶ, ξένια μονοτράπεζά μοι
παρέσχον οἴκων, ὄντες ἐν ταυτῷ στέγει,
σιγῇ δ' ἐτεκτήναντ' ἀπόφθεγκτόν μ', ὅπως
δαιτὸς γενοίμην, πώματός τ' αὐτῶν δίχα·

939. *ἀρχαὶ δ' αἵδε μοι πολλῶν πόνων*. Non male hic scriptum fuisset *λόγων* pro *πόνων*. vide Helen. 636. infra hac Fab. 1060. et Hen. Steph. ad Sophocl. Ajac. 1285. [probat Musgravius.]

944. *δίκην παρασχεῖν*. Duportus *ὑποσχεῖν*. Non opus. Hippol. 49. Phoeniss. 1648. Andromach. 1107. Hesiod. Op. et Dier. 712. Plutarch. Anton. 951. B. Plato lib. IX. *Νόμων* init. Pro *δή γ'* Scalig. *δῆτ'*, ver. 943.

947. *ἐλθόντα δ' ἐκεῖσε*. Anapaestus in secundo loco. unde nonnullis placebit, *Ἐλθόντ' ἐκεῖσε*. probabile puto *Ἐλθὼν δ' ἐκεῖσε*, ut sit *ἀνακόλουθον* quale supra notavi ver. 695. in *Σωθείς*. vide et Casaubon. ad Strabon. lib. ix. p. 659. In Cod. C. est *ἐλθ*$^{οντα}_{ων}$ quod meae conjecturae aliquatenus favet. Barnesius, recte opinor, inseruit *μ'* post *μέν*. Legi posset *ξένον* pro *ξένων*: quod indignationem auget, ut non reciperent *ξένον*. Alcest. 553.

950. *ἐν ταυτῷ στέγει*. A. B. *τέγει*. parum refert: nisi quod *στέγει* est asperius. vid. supra ad ver. 770.

951. *σιγῇ δ' ἐτεκτήνατ' ἀπόφθεγκτόν μ'*. Iidem Codd. *ἐτεκτηναντ'*. unde sequitur *Σιγῇ* quoque legendum. et ita ediderat Barnesius. haec quinque verba in parenthesi includi debent. In praecedentibus Iambis forte distingui potest melius post *παρέσχον*, ut conjungantur *στέγει οἴκων*, non *ξένια οἴκων*. sic *μελάθρων τῶνδε* (non *τήνδε*) *στέγην* Alcest. 25. et 247. *στέγας δόμων*, Cyclop. 118.

952. *πώματός τ' αὐτοῦ δίχα*. *Τ' αὐτῶν* pro *τ' αὐτοῦ* est conjectura Scaligeri. Recte, opinor. [*Heathius, Quid, obsecro, est γίνεσθαι δαιτὸς καὶ πώματος. Proculdubio reponendum est γενοίμην.* Hic enim rei metricae peritus, pro iambo spondeum admisit in secundam senarii sedem, aut diphthongum *ευ* statuit ab Attico posse poeta corripi, ut *οι* nonnunquam corripitur; neutrum doctis ille suis popularibus aut auribus Batavis adprobabit. Scripserat Euripides, ut vulgatur: *ὅπως Δαιτὸς γενοίμην πώματός τ' αὐτῶν δίχα· ut ab ipsorum convivio separatus essem. Δίχα γενέσθαι*, ut Euripidis, phrasis est Thucydidea I. p. 48, 12. p. 78, 81. VI. p. 442, 70. Thucydides autem Atticismi regula. Xenophontis Cyrus *Κ. Π.* VIII. p. 140, 10. *ἡ ψυχὴ ἐπειδὰν τοῦ—σώματος δί-*

εἰς δ' ἄγγος ἴδιον ἴσον ἅπασι βακχίου
μέτρημα πληρώσαντες, εἶχον ἡδονήν.
κἀγὼ 'ξελέγξαι μὲν ξένους οὐκ ἠξίουν·
ἤλγουν δὲ σιγῇ, κἀδόκουν οὐκ εἰδέναι,
μέγα στενάζων, οὕνεκ' ἦν μητρὸς φονεύς.
κλύω δ' Ἀθηναίοισι τἀμὰ δυστυχῆ
τελετὴν γενέσθαι, κἄτι τὸν νόμον μένειν,
χοῆρες ἄγγος Παλλάδος τιμᾶν λεών.
ὡς δ' εἰς Ἄρειον ὄχθον ἧκον, ἐς δίκην
τ' ἔστην, ἐγὼ μὲν θάτερον λαβὼν βάθρον,
τὸ δ' ἄλλο πρέσβειρ' ἥπερ ἦν Ἐριννύων,
εἰπὼν, ἀκούσας θ' αἵματος μητρὸς πέρι,
Φοῖβός μ' ἔσωσε μαρτυρῶν· ἴσας δέ μοι
ψήφους διηρίθμησε Παλλὰς ὠλένῃ,
νικῶν δ' ἀπῆρα φόνια πειρατήρια.
ὅσαι μὲν οὖν ἕζοντο πεισθεῖσαι δίκῃ,
ψῆφον παρ' αὐτὴν ἱερὸν ὡρίσαντ' ἔχειν·
ὅσαι δ' Ἐριννύων οὐκ ἐπείσθησαν νόμῳ,

χα γένηται, mens cum a corpore fuerit separata. Matris caede contaminato quid Athenis evenerit Oresti, narrant Athenaeus ex Atthide Phanodemi X. p. 437. C. et Plutarch. T. II. p. 613. B. emendatus A. Schotto Obs. Hum. V. c. 29. Conf. J. Meursius de Reg. Athen. III. c. 8. Stanlei. in Aeschyli Choëph. 289. *Valckenaerius* Diatr. Eurip. p. 246.]

955. *κἀγώ γ' ἐλέγξαι.* Vetus scriptura est, *Κἄγωγ' ἐξελέγξαι.* Hoc erat primitus, opinor, *Κἀγὼ 'ξελέγξαι*, i. e. *ἐξελέγξαι.* Sic Bacch. 728. *Κἀγὼ ξυνεπήδησ'* etc. Lego, *Κἀγὼ 'ξεπήδησ', ὡς* etc. Alcest. 708. *Λέγ', ὡς ἐμοῦ λέξαντος·* scribo, *ὡς σ' ἐμοῦ 'λέγξαντος*, i. e. *σε ἐλέγξαντος.* Scholiastes: *ὡς ἐμοῦ κακῶς (l. κακόν σε) ἐλέγξαντος, διὸν οὐκ ἠθέλησας ὑπ' (l. ὑπὲρ) ἐμοῦ ἀποθανεῖν.*

960. *χοῆρες ἄγκος.* A. B. *αγγος*, quemadmodum edidit Barnesius hic, et ver. 953. *Χοῆρες, quod aptum est χοεῖ*, seu quod continet *Χοᾶ*, vel octo cotylas. vide Suidam. [De re videndi Athenaeus X. c. 10. Suidas, v. *Χόες.* Plutarch. Sympos. II. c. 10. *Musgravius.*]

962. *τ' ἔστην, ἐγώ.* *Τὸ* ante *ἔστην* in Edit. Barn. est, opinor, mendum typographicum, ab illo in erratis omissum. *Τ'* initialem hujus versus ad finem praecedentis rejicit Cl. Valckenaerius ad Phoeniss. 891. quem vide: et supra ad ver. 194. hujus Fab. [Locutionem *ἐς δίκην ἔστην* exemplis illustravit Porsonus ad Phoeniss. 1381.]

963. *πρέσβειρ' ἥπερ ἦν Ἐριννύων.* Voces *ἥπερ ἦν* parvi videntur esse usus. an, *ἣ παρῆν, quae aderat*, scil. in isto judicio.

964. *εἰπὼν, ἀκούσας θ'.* Legi potest, *εἴπομεν· ἀκούσας θ' αἵματος* etc. *causam diximus.* Processum negotii habes apud Aeschyl. in Eumenidibus. Sed vulgata defendi potest, ex eodem Dramate.

969. *ὡρίσαντ' ἔχειν.* Mallem *ὥρισάν γ' ἔχειν*, quia verbo *ὁρίζομαι*,

δρόμοις ἀνιδρύτοισιν ἠλάστρουν μ' ἀεί,
ἕως ἐς ἁγνὸν ἦλθον αὖ Φοίβου πέδον·
καὶ πρόσθεν ἀδύτων ἐκταθεὶς, νῆστις βορᾶς,
ἐπώμοσ' αὐτοῦ βίον ἀποῤῥήξειν θανὼν,
εἰ μή με σώσει Φοῖβος, ὅς μ' ἀπώλεσεν.
ἐντεῦθεν αὐδὴν τρίποδος ἐκ χρυσοῦ λακὼν
Φοῖβός μ' ἔπεμψε δεῦρο, διοπετὲς λαβεῖν
ἄγαλμ', Ἀθηνῶν τ' ἐγκαθιδρύσαι χθονί.
ἀλλ' ἥνπερ ἡμῖν ὥρισεν σωτηρίαν,
ξύμπραξον. ἂν γὰρ θεᾶς κατάσχωμεν βρέτας,
μανιῶν τε λήξω, καὶ σε πολυκώπῳ σκάφει
στείλας, Μυκήναις ἐγκαταστήσω πάλιν.
ἀλλ', ὦ φιληθεῖσ', ὦ κασίγνητον κάρα,
σῶσον πατρῷον οἶκον, ἔκσωσον δέ με,
ὡς τἄμ' ὄλωλε πάντα, καὶ τὰ Πελοπιδῶν,
οὐράνιον εἰ μὴ ληψόμεσθα θεᾶς βρέτας.
ΧΟ. δεινή τις ὀργὴ δαιμόνων ἐπέζεσεν
τὸ Ταντάλειον σπέρμα, διὰ πόνων τ' ἄγει.
ΙΦ. τὸ μὲν πρόθυμον, πρίν σε δεῦρ' ἐλθεῖν, ἔχω,
Ἄργει γενέσθαι, καὶ σὲ, σύγγον', εἰσιδεῖν.
θέλω δ' ἅπερ σὺ, σέ τε μεταστῆσαι πόνων.
νοσοῦντά τ' οἶκον, οὐχὶ τῷ κτανόντι με

in voce media, non alibi quod scio, utitur Euripides; ὁρίζω saepe. Cetera hujus loci erudite explicavit Piersonus ad Moerin Atticist. V. σήσαμα. [Ita scil. ψῆφος hic est, *locus ubi suffragia data sunt, aut solent dari*, ὅπου αἱ ψῆφοι τίθενται, *Areopagus*.]

976. αὐδὴν—λαβών. Conjeceram (quod et Scalig. et Reiskius) λακών, ex Orest. 329. et Aristoph. Plut. 39. [Sic et Musgravius.] nisi λαβὼν ponatur pro λαβόντος μου (vid. ad 947.): cui obstare videtur quod versus proxime sequens finiatur voce λαβεῖν. [βαλὼν Oxon.]

983. ἀλλ' ὦ φίλη γ'. Lectio MSS. est, Ἀλλ', ὦ φιληθεῖσ', ὦ κασίγνητον κάρα· de qua dubitari non potest. Ver. 986. ληψόμεσθα Cod. B. non ληψόμεσθα. parum interest. Ver. 988. pro ἀεὶ Scal. et Cant. restituerunt ἄγει.

[983. ὦ φίλη σύγ' Tyrwhittus probante Musgravio.]

[987. Exspectares ἐπέζεσεν τῷ Ταντάλειῳ σπέρματι ut Hec. 587. δεινόν τι πῆμα Πριαμίδαις ἐπέζεσε.]

990. Ἄργει γενέσθαι. Id est, ἐν Ἄργει: nisi scrib. Ἄργει 'γγενέσθαι, i. e. γενέσθαι ἐν Ἄργει, ut ἐγκαταστήσω Μυκήναις, paullo ante. Γενομένου ἐν Βηθανίᾳ, Matt. xxvi, 6. γενόμενα ἐν τῇ Καπερναοὺμ, Lucas iv, 23. qui in Actis Apost. saepe ita scribit. Scio tamen Atticos saepe omittere praepositionem ἐν.

992. κτανοῦντί με. Forte pro κτανόντι. Hic versus omittitur in A. In praecedenti, pro σέ τε μεταστῆσαι πόνων, Aldina habet σοι et πόνον. A. B. quoque σοι et πον-

θυμουμένη, πατρῷον ὀρθῶσαι θέλω.
σφαγῆς τε γὰρ σῆς χεῖρ' ἀπαλλάξαιμεν ἄν,
σώσαιμι δ' οἴκους. τὴν θεὸν δ' ὅπως λάθω,
δέδοικα, καὶ τύραννον, ἡνίκ' ἂν κενὰς
κρηπῖδας εὕρῃ λαΐνας ἀγάλματος.
πῶς δ' οὐ θανοῦμαι; τίς δ' ἔνεστί μοι λόγος;
ἀλλ' εἰ μὲν ἕν τι τοῦθ' ὁμοῦ γενήσεται,
ἄγαλμά τ' οἴσεις, κἄμ' ἐπ' εὐπρύμνου νεὼς
ἄξεις, τὸ κινδύνευμα γίγνεται καλόν.
τούτου δὲ χωρισθεῖσ', ἐγὼ μὲν ὄλλυμαι,
σὺ δ' ἂν, τὸ σαυτοῦ θέμενος εὖ, νόστου τύχοις.
οὐ μήν τι φεύγω γ', οὐδέ μ' εἰ θανεῖν χρεὼν,
σώσασά σ'· οὐ γὰρ ἀλλ' ἀνὴρ μὲν ἐκ δόμων
θανὼν, ποθεινός· τὰ δὲ γυναικὸς, ἀσθενῆ.
ΟΡ. οὐκ ἂν γενοίμην σοῦ τε καὶ μητρὸς φονεύς·
ἅλις τὸ κείνης αἷμα. κοινόφρων δέ σοι
καὶ ζῆν θέλοιμ' ἂν, καὶ θανὼν λαχεῖν ἴσον.
ἄξω δέ σ', ἤνπερ μὴ αὐτὸς ἐνταυθοῖ πέσω,

ον. Aliter solet Euripides. vid. 775. ων. 1175. Helen. 862. et Sophocl. Philoct. 466. D. Lucas xvi, 4. Et metro objici potest, si legatur σοι.

993. ὀρθῶσαι θέλω. Verbum θέλω minime necessarium videtur, cum initio hujus sententiae positum fuerit. An πάλιν scripsit? ὀρθῶσαι πάλιν esset ἀνορθῶσαι Sophoclis, Oed. Tyr. 46, 51. Scriptum forte, ὀρθῶσαι (θέλω) πάλιν. Antig. 169. ὤρθωσαν πάλιν.

995. σώσαιμι δ' οἴκους. Mallem, Σώσαιμί Τ' οἴκους· quia praecessit, Σφαγῆς ΤΕ γὰρ σῆς.

998. Pro τίς γ' ἔνεστί Aldina τίς δ' ἔνεστί. melius. et ita B. Ἔνεστι sensu idem quod ἐνέσται. Demosth. in Midiana p. 101. οὐκ ἐνέσται αὐτῷ λόγος οὐδὲ εἷς. Versu sequenti pro τοῦθ' mallem ταῦθ', quia de duabus rebus loquitur. sic ver. 1016.

1005. σώσασά σ', οὐ γάρ. Ἀλλ' ἀνήρ. Distingui potest, Σώσασά σ'· οὐ γὰρ ἀλλ' ἀνὴρ etc. etenim vir etc. et ita Reiskius. οὐ γὰρ ἀλλὰ est etenim, satis nota locutio, ex multis nostri et aliorum locis: sed et vulgata defendi potest. Pro γυναικὸς, MSS. Gall. γυναικων. τὰ γυναικῶν, id est, γυναῖκες, ut τὰ Θεῶν Dii, Iph. Aul. 53.

[1006. γυναικῶν Marklandus e MSS. probante Musgravio. Ex Aldo quantocyus restitue γυναικὸς, quod etiam oppositionem fortiorem facit. Porsonus Supplem. Praef. p. xxxv.]

1010. ἄξω δέ γ', ἢν μὴ κἀυτὸς etc. Vetus scriptura est, Ἥξω δέ γ' ἤνπερ (vel ἥνπερ) κἀυτός. Canterus restituit, Ἄξω δέ σ'. Barnesius pro ἤνπερ edidit ἢν μή. Propior erat emendatio, Ἄξω δέ σ', ἤνπερ μὴ αὐτὸς ἐνταυθοῖ πέσω, Abducam vero te, nisi ipse hic occubuero. Μὴ αὐτὸς dissyllabum est, ut apud Aristophanem Eccles. 659. Μὴ αὐτὸν ἐκεῖνον τύπτῃ δεδιὼς, τοῖς δρῶσιν τοῦτο μαχεῖται. Male ibi Faber, Μὴ τὸν ἑαυ-

πρὸς οἶκον, ἢ σοῦ κατθανὼν μενῶ μέτα.
γνώμης δ' ἄκουσον· εἰ πρόσαντες ἦν τόδε
Ἀρτέμιδι, πῶς ἂν Λοξίας ἐθέσπισεν
κομίσαι μ' ἄγαλμα θεᾶς πόλισμ' εἰς Παλλάδος,
καὶ σὸν πρόσωπον εἰσιδεῖν; ἅπαντα γὰρ
ξυνθεὶς τάδ' εἰς ἕν, νόστον ἐλπίζω λαβεῖν.
ΙΦ. πῶς οὖν γένοιτ' ἄν, ὥστε μήθ' ἡμᾶς θανεῖν,
λαβεῖν θ' ἃ βουλόμεσθα; τῇδε γὰρ νοσεῖ
νόστος πρὸς οἴκους· ἥδε βούλευσις πάρα.
ΟΡ. ἆρ' ἂν τύραννον διολέσαι δυναίμεθ' ἄν;
ΙΦ. δεινὸν τόδ' εἶπας, ξενοφονεῖν ἐπήλυδας.
ΟΡ. ἀλλ' εἴ σε σώσει, κἀμέ, κινδυνευτέον.
ΙΦ. οὐκ ἂν δυναίμην· τὸ δὲ πρόθυμον ᾔνεσα.
ΟΡ. τί δ' εἴ με ναῷ τῷδε κρύψειας λάθρα;
ΙΦ. ὡς δὴ σκότος λαβόντες ἐκσωθεῖμεν ἄν;
ΟΡ. κλεπτῶν γὰρ ἡ νύξ, τῆσδ' ἀληθείας τὸ φῶς.

τοῦ τύπτῃ etc. nihil mutandum erat. saepe scribitur μ' αὐτὸς pro μὴ αὐτὸς: sed vera elisio est μὴ 'υτός. Ita Andromach. 808. μη ἀντὶ τῶν δεδραμένων, vera enuntiatio est, μὴ 'ντὶ τῶν δεδραμένων: et sic erat in praestantissima Vet. Editione, literis uncialibus Florentiae impressa, cujus varietates mecum communicavit vir doctissimus Joannes Fosterus S. T. P. Ita μὴ 'δικεῖν pro μὴ ἀδικεῖν plus semel imprimitur in Aeschyli Eumenidibus, et nostri Hippol. 1011. et Μάλ' pro Μὴ, 'λλ', i. e. Μὴ, ἀλλὰ, nunc legitur in Aristoph. Βατραχ. ver. 624. et Μὴ, ἀλλὰ pro Μὴ, 'λλὰ ap. eund. 'Ορν. 109. et alibi. Ne igitur turberis quando legis apud summum virum Animadvers. in Athenaeum II, 14. Μὴ ὥραισι etc. "primae "duae syllabae vocis ὥραισι coa-"lescunt in spondaeum cum prae-"cedente Μὴ, etc." Nunquam enim ita fit; et locus est adhuc mendosus, facilis tamen emendatu.

[1010. Pro ἐνταυθοῖ legendum conjicit Elmsleius ad Aristoph. Acharn. 152. ed. Oxon. 1809. ἔμπροσθεν.]

1018. τῇδε γὰρ νόει Νόστον πρὸς οἴκους· ἡ δὲ βούλησις πάρα. Pro Νόστον omnes Codd. Gallici exhibent Νοστος: quod innuit depravatam esse vocem νόει. Lego, τῇδε γὰρ νοσεῖ Νόστος πρὸς οἴκους. ἥδε βούλευσις πάρα. Sic Iph. Aul. 965. νόστος πρὸς Ἴλιον κάμνει (i. e. νοσεῖ) ἐν τῷδε. Tragicis νοσεῖν dicitur quodcumque *non recte* procedit. Βούλευσις pro βούλησις certum puto. πάρα pro πάρεστι: *haec est res de qua nunc consultare debemus.* ἥδε βούλευσις non ἡ δὲ βούλησις. Ver. 1020. pro ἂν scribi potuit οὖν, ante τύραννον. Quaestio Oresti maxime est consentanea: et responsum, Iphigeniae. [1017. κτανεῖν Ald.]

1025. Ponenda est not. interrog. post ἐκσωθεῖμεν ἄν, uti recte emendatum a Brodaeo, pro ἐξωθεῖμεν ἄν.

1026. κλεπτῶν γὰρ ἡ νύξ, τῆς δ' ἀληθείας τὸ φῶς. Hic versus, huic loco et personae Orestis parum accommodus, ex Novo Testamento conflatus videtur. Hoc, et praecedente iambo omissis, multo melius connexioni consultum foret.

ΙΦ. εἴσ' ἔνδον ἱεροὶ φύλακες, οὓς οὐ λήσομεν.
ΟΡ. οἴ μοι, διεφθάρμεσθα. πῶς σωθεῖμεν ἄν;
ΙΦ. ἔχειν δοκῶ μοι καινὸν ἐξεύρημά τι.
ΟΡ. ποῖόν τι; δόξης μετάδος, ὡς κἀγὼ μάθω.
ΙΦ. ταῖς σαῖς ἀνίαις χρήσομαι σοφίσμασιν.
ΟΡ. δειναὶ γὰρ αἱ γυναῖκες εὑρίσκειν τέχνας.
ΙΦ. φονέα σε φήσω μητρὸς ἐξ Ἄργους μολεῖν.
ΟΡ. χρῆσαι κακοῖσι τοῖς ἐμοῖς, εἰ κερδανεῖς.
ΙΦ. ὡς οὐ θέμις γε λέξομεν θύειν θεᾷ —
ΟΡ. τίν' αἰτίαν ἔχουσ'; ὑποπτεύω τι γάρ.
ΙΦ. οὐ καθαρὸν ὄντα· τὸ δ' ὅσιον δώσω φόνῳ.
ΟΡ. τί δῆτα μᾶλλον θεᾶς ἄγαλμ' ἁλίσκεται;
ΙΦ. πόντου σε πηγαῖς ἁγνίσαι βουλήσομαι.
ΟΡ. ἔστ' ἐν δόμοισι βρέτας, ἐφ' ᾧ πεπλεύκαμεν.
ΙΦ. κἀκεῖνο νίψαι, σοῦ θιγόντος, ὡς ἐρῶ.
ΟΡ. ποῖ δῆτα; πόντου νοτερὸν εἶπας ἔκβολον;

1027. Nihil muto: quaero solum an ἱεροφύλακες scribendum pro ἱεροὶ φύλακες, qui ναοφύλακες vocantur 1284. [ἱεροφύλακες placet Musgravio.]

1031. ταῖς σαῖς ἀνοίαις. Codd. A. B. C. ανιαις. Recte. ἀνοίαις falsum diceret.

1035. ὡς οὐ θέμις γε λέξομεν. Opinor, σε λέξομεν. "Reiskius: 'Χ' ὡς οὐ θέμις σε λέξομεν." post θεᾷ posui notam abruptionis— quia versus abhinc alter, ab hoc pendet.

1036. τίν' αἰτίαν ἔχουσ', ὑποπτεύω τι γάρ. Omnino contra, non suspicor: et idcirco quaerit, quam causam praetendens? Lego, Τίν' αἰτίαν σχοῦσ'; οὐχ ὑποπτεύω τι γάρ. Sic Helen. 476. Τίν' αἰτίαν σχὼν etc. οὐχ omittebatur in praecedente σχοῦσ'.

1037. τὸν δ' ὅσιον δώσω φόνῳ. A. B. pro τὸν δ' ὅσιον, habent το δ' οσιον, servantes sensum et metrum sine anapaesto. quod vero purum est dabo neci: id est, rem puram, te purificatum. Pro δώσω non male legi posset δώσειν, sc. λέξομεν, dicam. sed idem significat δώσω, nempe, dicam me daturam, ut mox βουλήσομαι, est, dicam me velle. [Conjicit Tyrwhittus, οὐ καθαρὸν ὄντα σ', ἀνόσιον δὲ, σῷ φόνῳ.]

1040. ἔστ' ἐν δόμοισι—πεπλεύκαμεν. C. ετ' εν etc. pro Ἔστ' ἐν. Optime monet Heathius notam interrog. ad finem versus tollendam esse. Illa dixerat, Mari te abluam et purgabo. Ille respondet, Quid hoc ad rem? Statua, quam peto, non ibi est, sed in templo.

1041. ὡς ἐρᾷ. Lego, ὡς ἐρῶ. quod cupio, me cupere: θέλω νίψαι, infra 1191. Suidas: Ἐρᾷ, ἐπιθυμεῖ. Confirmant ἐρῶ omnes Codd. Paris. et Reiskius. [ὡς ἐρῶ, ut dicam, sc. te tetigisse. Musgravius.]

1042. ποῖ δῆτα; πόντου νοτερὸν εἶπ' ἔκβολον. Ald εἶπεν. Port. et Steph. editt. εἶπ. unde obvium erat et certum, Ποῖ δῆτα, πόντου νοτερὸν εἶπας etc. Ποῖ; quonam? quia ad locum. εἶπας, dicis, vis dicere, ut Alcest. 520. Supplic. 602. et alibi passim. Confirmant omnes Codices. Pro ἔκβολον scri-

ΙΦ. οὗ ναῦς χαλινοῖς λινοδέτοις ὁρμεῖ σέθεν.
ΟΡ. σοὶ δὴ τίς ἄλλος ἐν χεροῖν οἴσει βρέτας;
ΙΦ. ἐγώ· θιγεῖν γὰρ ὅσιον ἔστ' ἐμοὶ μόνῃ.
ΟΡ. Πυλάδης δ' ὅδ' ἡμῖν ποῦ τετάξεται φόνου;
ΙΦ. ταυτὸν χεροῖν σοι λέξεται μίασμ' ἔχων.
ΟΡ. λάθρα δ' ἄνακτος, ἢ εἰδότος, δράσεις τάδε;
ΙΦ. πείσασα μύθοις· οὐ γὰρ ἂν λάθοιμί γε.
ΟΡ. καὶ μὴν νεώς γε πίτυλος εὐήρης πάρα.
ΙΦ. σοὶ δὴ μέλειν χρὴ τἄλλ', ὅπως ἕξει καλῶς.
ΟΡ. ἑνὸς μόνου δεῖ, τάσδε συγκρύψαι τάδε.
ἀλλ' ἀντίαζε, καὶ λόγους πειστηρίους
εὕρισκ'· Ἔχει τοι δύναμιν εἰς οἶκτον γυνή.
τὰ δ' ἄλλ' ἴσως ἅπαντα συμβαίη καλῶς.
ΙΦ. ὦ φίλταται γυναῖκες, ὡς ὑμᾶς βλέπω,
καὶ τἄμ' ἐν ὑμῖν ἐστιν, ἢ καλῶς ἔχειν,
ἢ μηδὲν εἶναι, καὶ στερηθῆναι πάτρας,
φίλης τ' ἀδελφῆς, φιλτάτου τε συγγόνου.
καὶ πρῶτα μέν μοι τοῦ λόγου τάδ' ἀρχέτω·
γυναῖκές ἐσμεν, φιλόφρον ἀλλήλων γένος,

bendum ἐκβολήν. νοτερὸν ἐκβολὴν, *humidum* (non *australem*, quod esset νότιον) *effluxum maris.* Quando navigabant ad templum Dianae, symplegas illis erat εἰσβολή: quando redibant, ἐκβολή. Barnesius quoque ἐκβολὴν mavult.

1046. ποῦ τετάξεται φόνου. Ποῦ φόνου; *in qua parte caedis?* nempe, istius caedis quam dices me perpetrasse. Non opus videtur πόνου. vide versum proxime sequentem.

[1046. φόνου. Musgravius δόλου. Similiter conjecit Hecub. 245.]

1048. ἢ εἰδότος. Hae duae voces hoc loco sunt *trium* tantum syllabarum. neque tamen diphthongus ει elidi potest, neque ἢ. opinor ε solum in εἰδότος elidi, et ι concedere in praecedentem voculam, ita, ἢ'δότος, quemadmodum ἦθεος scribitur pro ἠΐθεος παρῇδος pro παρηΐδος, et multa talia.

1049. λάθοιμί σφε. Omnes MSS. γε. quod recepi, metro quoque cogente. Cyclop. 194. οὔπερ ἂν λάθοιτέ γε. nam μι in λάθοιμι longa foret ante σφ, ut ver. 770. Ἥν Αὐλίδι σφαγεῖσ'. [Aldus σε.]

1055. ἴσως ἅπαντα συμβαίη καλῶς. Cogitari forte posset de ἂν πάντα pro ἅπαντα, ut ἂν cum potentiali συμβαίη, idem sit quod futurum συμβήσεται, *eveniens*, ut saepe.

1057. Cod. A. υμιν. nonnullae editt. ἡμῖν. male. Τἀμὰ hoc versu est ἐγώ: vide sequentia; et Iph. Aul. 483. Andromach. 254.

1059. φίλου τ' ἀδελφοῦ. Scribendum proculdubio, Φίλης τ' ἀδελφῆς, sc. Electra. nam quod sequitur, φιλτάτου τε συγγόνου, Oresten exprimit.

1061. pro ἀλλήλων B. ἀλλήλοις. Ver. 1064. pro καλόν τι A. καλουτοι. Bene, utpote in gnome, ubi τοι saepissime locum habet.

σώζειν τε κοινὰ πράγματ᾽ ἀσφαλέστατα.
σιγήσαθ᾽ ἡμῖν, καὶ ξυνεκπονήσατε
φυγάς. Καλόν τι γλῶσσ᾽, ὅτῳ πίστις παρῇ.
ὁρᾶτε δ᾽, ὡς τρεῖς μία τύχη τοὺς φιλτάτους,
ἢ γῆς πατρῴας νόστος, ἢ θανεῖν ἔχει.
σωθεῖσα δ᾽, ὡς ἂν καὶ σὺ κοινωνῇς τύχης,
σώσω σ᾽ ἐς Ἑλλάδ᾽. ἀλλὰ πρὸς σὲ δεξιᾶς,
σὲ, καί σ᾽ ἱκνοῦμαι, σὲ δὲ φίλης παρῇδος,
γονάτων τε, καὶ τῶν ἐν δόμοισι φιλτάτων,
μητρὸς, πατρός τε, καὶ τέκνων, ὅτῳ κυρεῖ.
τί φατέ; τίς ὑμῶν φησίν; ἢ τίς οὐ θέλει;
φθέγξασθε ταυτά· μὴ γὰρ αἰνουσῶν λόγους,
ὄλωλα κἀγὼ, καὶ κασίγνητος τάλας.
ΧΟ. θάρσει, φίλη δέσποινα, καὶ σώζου μόνον,

1065. *ἢ γῆς πατρῴας νόστον.* Id est, *κατὰ νόστον.* Constructio est, *μία τύχη ἔχει τρεῖς, ἢ [κατὰ] νόστον γῆς πατρῴας, ἢ [κατὰ τὸ] θανεῖν· eadem fortuna tres habet, quod attinet vel ad reditum in patriam, vel mortem.* *Νόστος γῆς πατρῴας*, i. e. *εἰς γῆν*, ut *ἄστεως ὁδὸς*, *εἰς ἄστυ*, Phoeniss 859. Nulla difficultas hoc loco videtur, sive scribatur *νόστον*, vel *νόστος*. [Corrigendum putavi *νόστος* cum Musgravio, Heathio, et Valckenaerio ad Hippol. 1403.]

1068. *σώσω σ᾽ εἰς Ἑλλάδ᾽. ἀλλὰ πρὸς σὲ δεξιᾶς.* Omnia recte habent. sed observatu dignus est (varietatis et oblectationis gratia) Sigmatismus, cujus sibilo adeo delectatus, vel ei certe adeo *εὐπίφορος* erat Noster, ut idcirco ab antiquis quoque notatus fuerit. unde istud Eubuli [Platonis] comici, *ἔσωσας* (vel *ἔσωσά σ᾽*) *ἐκ τῶν Σιγμάτων Εὐριπίδου.* [recte *ἔσωσας* ut patebit consulenti Porsonum ad Medeae locum.] Celebris est ob hanc rem versus Medeae 476. quem respicit Eubulus, *Ἔσωσά σ᾽, ὡς ἴσασιν Ἑλλήνων ὅσοι* etc. ubi vide Barnesium. Hippolyt. 1167. *Ἀραί τε τοῦ σοῦ στόματος, ἃς σὺ σῷ πατρὶ* etc. Ion. 386. *Σύ γ᾽ οὐκ ἔσωσας τὸν σὸν, ὃν σῶσαί σ᾽ ἐχρῆν.* Andromed. apud Suidam V. *Εἴση*, ubi Perseus Andromedam alloquitur, *Ὦ παρθέν᾽, εἰ σώσαιμί σ᾽, εἴσῃ μοι χάριν;* Ita citatur quoque a Diog. Laërtio lib. IV, 29. in Arcesilao. in Fragm. Barnesii est, *εἴη μοι χάρις;* vide Schol. ad locum Medeae, ubi corruptissime legitur. Iphig. Aulid. 1221. *Πρώτη δὲ γούνασι σοῖσι σῶμα δοῦσ᾽ ἐμόν.* Quin et (quamquam rarius) Sophocles, Oedip. Tyran. 433. *Ὅσ᾽ ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις.* i. e. *Ὅσα, quae*, non *Ἅ σ᾽* (i. e. *Ἅ σε*) *ἐξισώσει*, ut nunc legitur. Dionys. Halicarnass. *περὶ Συνθέσ.* Sect. xiv. *ἄχαρι δὲ καὶ ἀηδὲς τὸ Σ, καὶ, εἰ πλεονάσειε, σφόδρα λυπεῖ· ingrata autem est et insuavis litera S, et, crebro repetita, valde molesta.*

[1073. Legendum putat Musgravius *τί φατέ; τίς ὑμῶν φησὶν, ἢ τίς οὐ θέλειν, Φθέγξασθε, ταῦτα;*]

1074. *κἀγὼ καὶ κασίγνητος.* Vel *χὠ κασίγνητος*, sic enim solet. Bacch. 1288. *Σύ νιν κατέκτας, χ᾽αἱ κασίγνηται σέθεν.* sic scribendum puto, pro *καὶ κασιγνήτη*, contra veritatem historiae. vid. Iph. Aul. 886. Ver. 1076. restitui *σοι* ex Al-

ὡς ἔκ γ' ἐμοῦ σοι πάντα σιγηθήσεται,
ἴστω μέγας Ζεὺς, ὧν ἐπισκήπτεις πέρι.

ΙΦ. ὄναισθε μύθων, καὶ γένοισθ' εὐδαίμονες.
σὸν ἔργον ἤδη, καὶ σὸν, εἰσβαίνειν δόμους,
ὡς αὐτίκ' ἥξει τῆσδε κοίρανος χθονὸς,
θυσίαν ἐλέγχων, εἰ κατείργασται, ξένων.
ὦ πότνι', ἥπερ μ' Αὐλίδος κατὰ πτύχας
δεινῆς ἔσωσας ἐκ πατροκτόνου χερὸς,
σῶσόν με καὶ νῦν, τούσδε τ', ἢ τὸ Λοξίου
οὐκέτι βροτοῖσι διά σ' ἐτήτυμον στόμα.
ἀλλ' εὐμενὴς ἔκβηθι βαρβάρου χθονὸς
εἰς τὰς Ἀθήνας. καὶ γὰρ ἐνθάδ' οὐ πρέπει
ναίειν, παρόν σοι πόλιν ἔχειν εὐδαίμονα.

ΧΟ. ὄρνις, ἃ παρὰ τὰς πετρίνας — στροφὴ α'.
πόντου δειράδας, ἀλκυὼν,
ἔλεγον οἰκτρὸν ἀείδεις,
εὐξύνετον ξυνετοῖσι βοὰν,
ὅτι πόσιν κελαδεῖς ἀεὶ μολπαῖς·
ἐγώ σοι παραβάλλομαι
θρήνους, ἄπτερος ὄρνις,
ποθοῦσ' Ἑλλάνων ἀγόρους,
ποθοῦσ' Ἄρτεμιν λοχείαν,
ἃ παρὰ Κύνθιον ὄχθον οἰκεῖ,

dina: ὡς ἔκ γ' ἐμοῦ σοι. A. εμοι σοι. B. εμου σοι.

1081. θυσίαν ἐλέγχων. Vel, Ἥξει — Θυσίαν ἐλέγξων: ut ver. 257. ἥκω σημανῶν. Herc. Fur. 601. ἥξει ἐλέγξων, φονεύσων, ἐπισφάξων. interdum tamen utrovis tempore. Versu 1080. omnes Parisiens. κοίρανος pro τύραννος. [Saepissime et alibi confunduntur voces τύραννος et κοίρανος. Vide Aeschyli Prom. 956. ubi τυραννοῦντ' Aldus et Robortellus, edd. cett. ante Brunckium, cum duobus MSS. Bodleianis. Adde Agam. 558. In Aristoph. Acharn. 472. τυράννους MS. Ravennas.] Ver. 1085. A. πατροφονου: male. Pro Δεινῆς mallem Κλεινῆς, sc. Αὐλίδος: potius quam ἐκ δεινῆς πατροκτόνου χερὸς, cum duobus epithetis. vid. ad ver. 9. Ver. 1092. $^{\text{εν}}_{\text{α}}$ξυνετον B. Ver. 1095. Θρήνους, i. e. κατὰ Θρήνους. Steph. edit. Θρήνοις, nisi sit typograph. mendum. Reiskius, Θρηνοῦσ'.

[1091. Edidi οἰκτρὸν pro οἶτον ex emendatione Barnesii, quomodo etiam tacite citat Brunckius ad Aristoph. Ran. 1309.]

1096. ποθοῦσ' Ἑλλάνων ἀγόρους. In Antistroph. Ἔνθα τᾶς ἐλαφοκτόνου: neque variant exemplaria. metro conveniret ἀγρούς, vel χορούς, ver. 1142. Ver. 1098. B. C. Δηλιον. Κυνθιον.

φοινικά θ' ἁβροκόμαν,
δάφναν τ' εὐερνέα, καὶ
γλαυκᾶς θάλλον ἱρὸν ἐλαίας,
Λατοῦς ὠδῖνα φίλαν,
λίμναν θ' εἱλίσσουσαν ὕδωρ
κύκνειον, ἔνθα κύκνος μελῳδὸς
μούσας θεραπεύει.
ὦ πολλαὶ δακρύων λιβάδες, ἀντιστροφὴ α'.
αἳ παρηΐδας εἰς ἐμὰς
ἔπεσον, ἁνίκα πύργων
οὐλομένων ἐνὶ ναυσὶν ἔβαν,
πολεμίων ἐρετμοῖσι, καὶ λόγχαις.
ζαχρύσου δὲ δι' ἐμπολᾶς
νόστον βάρβαρον ἦλθον,
ἔνθα τᾶς ἐλαφοκτόνου
θεᾶς ἀμφίπολον κούραν,

1101. *θαλλὸν ἱερὸν ἐλαίας*. Pronunciandum vel scribendum ἱρὸν: vide Antistrophen. Pro ὠδῖνα (ver. 1102.) Portus legit ὠδῖνι. Sed tunc legi quoque oportet vel φίλον, sc. θαλλὸν, vel φίλας, nempe ἐλαίας: non φίλαν. vide Hecub. 459. Cod. A. ἱερον. B. [et Ald.] θαλλος: quasi neutrius esset generis, τὸ θάλλος, aeque ac τὸ θάλος. eadem diversitas alibi conspicitur.

1103. *Λίμναν — Κύκνειον*. Vox ultima omittitur in A. De hoc Deli lacu, qui Τροχοειδὴς appellabatur, vide Barnes. [Herodot. II. c. 170. Theognid. v. 7.] et Spanhemium ad Callim. Hymn. in Del. ver. 261. Ceterum ex mentione hujus lacus, et montis Cynthi, at aliis circumstantiis, licet probabiliter colligere, hunc Chorum ex mulieribus Deliacis Euripidem constare voluisse. Quaeri potest a curiosis, utrum vestigium ullum, in antiqua historia, supersit hujus cladis Delo illatae circa haec tempora; an hoc sit merum poëtae figmentum.

1107. *αἳ παρηΐδας*. Lego, *Αἵ τε, quae*; ut noster saepe, et alii.

1112. *νόστον—ἦλθον*. Intelligo ἦλθον νόστον, *iter profecta sum*, quod est ἐλθεῖν πόρον, ver. 116. ἰὼν νόστον Iph. Aul. 1187 vide Suidam V. περινοστοῦντας. [νόμον conjicit Musgravius.]

1113. ἔνθα τᾶς ἐλαφοκτόνου etc. Hic locus, per octo versus difficillimus, levi mutatione intelligi potest, et forte restitui: *Ἔνθα βᾶσ' ἐλαφοκτόνου Θεᾶς ἀμφίπολον κούραν Παῖδ' Ἀγαμεμνονίαν, λατρεύω Βωμούς γε μηλοθύτας Ζηλοῦσα, τῷ διαπαν- τὸς δυσδαίμον'. ἐν γὰρ ἀνάγκαις Οὐ κάμνει σύντροφος ὤν, Μεταβάλλει δ' εὐδαιμονία.* Constructio est, βᾶσα—παῖδα Ἀγαμεμνονίαν, λατρεύω ζηλοῦσῃ βωμοὺς μηλοθύτας, τῷ διαπαντὸς δυσδαίμονι. Sine praepositione, βᾶσα παῖδα, utpote post participium *motus*: vid. ver. 402. 1138. et passim. Per vocem βᾶσα innuit Chorus translationem a dominio Thoantis, prioris heri, ad istud Iphigeniae: de qua re adi ver. 65, 64. Θεᾶς est monosyllabon. *Λατρεύω* nunquam, opinor, ponitur cum accusativo. [Suidas: λατρεύω, τὸ τιμῶ· αἰτιατικῇ. Vide et Electr. 132. *Musgravius.*] Pro τε, quod

παῖδ' Ἀγαμεμνονίαν λατρεύω,
βωμούς τε μηλοθύτας
ζητοῦσ', ἄταν διαπαν-
τὸς δυσδαίμον'. ἐν γὰρ ἀνάγκαις
οὐ κάμνει σύντροφος ὤν·
μεταβάλλει δυσδαιμονία.
τὸ γὰρ μετ' εὐτυχίας κακοῦσθαι,
θνατοῖς βαρὺς αἰών.
καὶ σὲ μὲν, πότνι', Ἀργεία στροφὴ β'.
πεντηκόντορος οἶκον ἄξει·
συρίζων δ' ὁ κηροδέτας
κάλαμος οὐρείου Πανὸς,
κώπαις ἐπιθωΰξει·
ὁ Φοῖβός θ' ὁ μάντις, ἔχων
ἑπτατόνου κέλαδον λύρας,
ἀείδων, ἄξει λιπαρὰν
εἰς Ἀθηναίων ἐπὶ γᾶν·
ἐμὲ δ' αὐτοῦ λιποῦσα,
βήσει ῥοθίοις πλάταις.

nihili est, scribo γε. Pro Ζητοῦσ', Codd. A. B. C. Ζηλουσ', Oxon. Ζηλοῦσα. ex Ζηλουσ' αταν feci, detracta litera, Ζηλούσα, τᾶ: quae vox ultima vertebatur in αταν, quia δυσδαίμον' male putabatur esse δυσδαίμονα. Idem Oxon. habet κάμνει: et sic mecum conjecerant Miltonus et Reiskius. Sensus, et ratio quae sequitur, probant legendum esse δ' εὐδαιμονία, non δυσδαιμονία. Sententiam parem invenias Herc. Fur. 1291. Troas. 634. Helen. 424: mutationem vocum similem Aeschyl. Agamemn. 544. ubi vide Stanleium. Sensus ultimorum, Μεταβάλλει δ' εὐδαιμονία est, "Aliter vero se res "habet in iis qui felices fuerunt, "et postea in calamitates incide-"runt: ii enim fortunae mutatio-"nem gravius ferunt."

1121. μετ' εὐτυχίας. Scaligeri εὐτυχίαν ambiguitatem tollit. βαρὺς αἰὼν, ut βραχὺς αἰὼν Bacch. 595.

1123. σὲ μὲν, πότνι' Ἀργεία, Πεντηκόντορος. Distinguendum, Καὶ σὲ μὲν, πότνι', Ἀργεία Πεντηκόντορος οἶκον ἄξει· nempe, navis illa quae Oresten et Pyladen advexerat, quam πεντηκόντορον fuisse scimus ex ver. 1347. πότνι' est, *O domina*, Iphigenia: Troad. 292. Helen. 227. et alibi. Huic σὲ μὲν, mox respondet ἐμὲ δέ.

1128. Forte, ὁ Φοῖβός θ' ὅγε μάντις etc. Vulg. ὁ μάντις. vid. antistroph.

1129. κέλαδον ἑπτατόνου etc. Muta sedes vocum, Ἑπτατόνου κέλαδον λύρας.

1131. εἰς Ἀθηναίων ἐπὶ γᾶν. Dubito an Graeci scribant εἰς ἐπί. frequenter occurrit ὡς ἐπί.

[1131. Legendum videtur, ἔς τ' Ἀθηναίων ἐπὶ γᾶν *usque ad Atheniensium terram.* Sic ἔς τ' ἐπὶ Πηβαίου προχοὰς Apollon. Rhod. II. 789. *Musgravius.*]

1133. ῥοθίαις πλάταις. A. B. ῥοθίοις. Recte et Attice. Ver. 1154.

ἀέρι δ' ἱστία, καὶ πρότονοι κατὰ
πρῷραν, ὑπὲρ στόλον,
ἐκπετάσουσι πόδα
ναὸς ὠκυπόμπου.
λαμπρὸν ἱππόδρομον βαίην, ἀντιστροφὴ β'.
ἔνθ' εὐάλιον ἔρχεται πῦρ·
οἰκείων δ' ὑπὲρ θαλάμων
πτέρυγας ἐν νώτοις ἁμοῖς
λήξαιμι θοάζουσα·
χοροῖς δὲ σταίην, ὅθι καὶ
παρθένος εὐδοκίμων γάμων,
παρὰ πόδ' εἱλίσσουσα φίλας
ματρὸς ἡλίκων θιάσους,
ἐς ἁμίλλας χαρίτων,
χαίτας ἁβροπλούτοιο
ἐς ἔριν ὀρνυμένα, πολυποίκιλα
φάρεα, καὶ πλοκά-
μους περιβαλλομένα,
γένυσιν ἐσκίαζον.

Legendum *'Αέρι δ' ἱστία καὶ πρότονοι* etc. vulgo deest *καί.* et in Antistrophe ver. 1150, scrib. *Ἔς τ' ἔριν* pro *'Ες ἔριν.*

1138. *λαμπρὸν ἱππόδρομον* etc. Mens Chori in his quinque versibus est, Utinam possem volare per aëra ad domum meam et thalamum in Graecia, atque ibi deponere remigium alarum, et ducere choreas quemadmodum solebam!

[1138. Recte interpretatur Barnesius, Coeli amplum spatium, in quo Sol equis suis invectus, et Aurora stellaeque quasi suis cursibus exercentur, ut in magno quodam circo. *Musgravius.*]

1144. *παρθένος εὐδοκίμων γάμων.* Quaero an *εὐδόκιμος γάμων,* i. e. *ἕνεκα γάμων, quod ad nuptias attinet, virgo bonae existimationis:* et quae proinde sperare potui honesti alicujus mariti nuptias: *ζῆλον οὐ σμικρὸν γάμου ἔχουσα,* Hecub. 351. licet ibi sensu forte diverso. *Filiam egregiae spei* hoc modo interprotatur Acidalius ad Tacit. vit. Agric. c. 9. Sed nescio an intelligam hunc locum.

1148. *χαίτας ἁβροπλούτοιο.* Scribo, *χλιδᾶς ἁβροπλούτοιο Ἔς τ' ἔριν ὀρνυμένα,* etc. ortus error ex frequenti commutatione literarum *Α* et *Λ*, et pronunciatione *Δ* et *Τ*. *Χλίδημα* hoc est Iph. Aul. 74. significat *cultum et elegantiam in vestibus.* Vide Andromach. 147. Rhes. 960.

1151. *γένυσιν ἐσκίαζον.* Canterus, *Γένυ συνεσκίαζον.* Si quid mutandum, mallem vel, *Γένυσ' ἐνεσκίαζον,* vel, *Γένυας ἐσκίαζον,* ut *κεφαλὰν σκιάζειν,* Hippol. 133. nam *γένυν συσκιάζειν* dicitur (Supplic. 1219.) de viris, quibus prima barba genas vestit vel obumbrat. *σκιάζεται γένυς,* de re eadem Phoeniss. 63. *Γένυ* occurrit in Ion. 1427. et Androm. 1181. Lexicis abest.

ΘΟΑΣ.

ποῦ 'σθ' ἡ πυλωρὸς τῶνδε δωμάτων γυνὴ
Ἑλληνίς; ἤ δὴ τῶν ξένων κατήρξατο;
ἀδύτοις ἐν ἁγνοῖς σῶμα λάμπονται πυρί;
ΧΟ. ἥδ' ἐστιν, ἥ σοι πάντ', ἄναξ, ἐρεῖ σαφῶς.
ΘΟ. ἔα· τί τόδε μεταίρεις ἐξ ἀκινήτων βάθρων,
Ἀγαμέμνονος παῖ, θεᾶς ἄγαλμ' ἐν ὠλέναις;
ΙΦ. ἄναξ, ἔχ' αὐτοῦ πόδα σὸν ἐν παραστάσιν.
ΘΟ. τί δ' ἐστιν, Ἰφιγένεια, καινὸν ἐν δόμοις;
ΙΦ. ἀπέπτυσ'· ὁσία γὰρ δίδωμ' ἔπος τόδε.
ΘΟ. τί φροιμιάζει νεοχμόν; ἐξαύδα σαφῶς.
ΙΦ. οὐ καθαρά μοι τὰ θύματ' ἠγρεύσασθ', ἄναξ.
ΘΟ. τί τοὐκδιδάξαν τοῦτό σ'; ἢ δόξαν λέγεις;
ΙΦ. βρέτας τὸ τῆς θεοῦ πάλιν ἕδρας ἀπεστράφη.
ΘΟ. αὐτόματον; ἤ νιν σεισμὸς ἔστρεψε χθονός;
ΙΦ. αὐτόματον· ὄψιν δ' ὀμμάτων ξυνήρμοσεν.
ΘΟ. ἡ δ' αἰτία τίς; ἢ τὸ τῶν ξένων μύσος;
ΙΦ. ἥδ', οὐδὲν ἄλλο· δεινὰ γὰρ δεδράκατον.
ΘΟ. ἀλλ' ἢ τιν' ἔκανον βαρβάρων ἀκτῆς ἔπι;
ΙΦ. οἰκεῖον ἦλθον τὸν φόνον κεκτημένοι.
ΘΟ. τίν'; εἰς ἔρον γὰρ τοῦ μαθεῖν πεπτώκαμεν.
ΙΦ. μητέρα κατειργάσαντο κοινωνῷ ξίφει.

1158. *ἐν ὠλένῃ.* Omnes Gall. ἐν ὠλέναις. recte: *in brachiis.* ἀγκάλαις ver. 289.

1159. *ἐν παραστάσει.* Barnes. ἐν παραστάσι; quod confirmatur omnibus MSS. Parisiensibus, παραστασιν. Dicit Iphigenia, *Rex, siste gradum in introitu templi, ibi ubi nunc es*; ne ultra procedas, neve propius ad me accedas, ne me polluas. De παραστάσιν vid. Valckenaer. ad Phoeniss. 417. Ver. 1160. in multis editt. est δόκοις pro δόμοις: miro errore.

1161. *ὁσία γὰρ δίδωμ' ἔπος τόδε.* Cod. C. hoc loco pro ὁσία legit ὁσίᾳ, casu tertio: et hoc postulat secundam personam δίδως: quod omnino verum puto: ὁσίᾳ γὰρ δίδως ἔπος τόδε· *purae enim hoc loqueris*, i. e. *purificatae*, et *in casto*, utpote rem sacram facturae: quo tempore δυσφημία, et verba male ominata, maxime metuebantur; quale erat καινὸν, quod Iphigenia idcirco ἀπέπτυσε.

1171. *ἦλθον τὸν φόνον κεκτημένοι.* Scio ab antiquis notatum, Atticos in accusativo solo articulum sine necessitate ponere. Hic tamen verum puto, *Οἰκεῖον ἠλθέτην φόνον* etc. dualiter, *hi duo venerunt*, ut δεδράκατον, paullo ante. Sonus quoque hoc suadet. *Κεκτημένοι φόνον, habentes caedem*, i. e. *reatum* caedis. sic ἔχειν αἷμα, pro eadem re, Orest. 515. et alibi. Sed

ΘΟ. Ἄπολλον, οὐδ' ἐν βαρβάροις ἔτλη τις ἄν.
ΙΦ. πάσης διωγμοῖς ἠλάθησαν Ἑλλάδος.
ΘΟ. ἢ τῶνδ' ἕκατι δῆτ' ἄγαλμ' ἔξω φέρεις;
ΙΦ. σεμνόν γ' ὑπ' αἰθέρ', ὡς μεταστήσω φόνον.
ΘΟ. μίασμα δ' ἔγνως τοῖν ξένοιν ποίῳ τρόπῳ;
ΙΦ. ἤλεγχον, ὡς θεᾶς βρέτας ἀπεστράφη πάλιν.
ΘΟ. σοφήν σ' ἔθρεψεν Ἑλλὰς, ὡς ᾔσθου καλῶς.
ΙΦ. καὶ νῦν καθεῖσαν δέλεαρ ἡδύ μοι φρενῶν.
ΘΟ. τῶν Ἀργόθεν τί φίλτρον ἀγγέλλοντέ σοι;
ΙΦ. τὸν μόνον Ὀρέστην ἐμὸν ἀδελφὸν εὐτυχεῖν.
ΘΟ. ὡς δή σφε σώσαις ἡδοναῖς ἀγγελμάτων;
ΙΦ. καὶ πατέρα γε ζῆν, καὶ καλῶς πράσσειν, ἐμόν.
ΘΟ. σὺ δ' εἰς τὸ τῆς θεοῦ γ' ἐξένευσας εἰκότως.
ΙΦ. πᾶσάν γε μισοῦσ' Ἑλλάδ', ἥ μ' ἀπώλεσεν.
ΘΟ. τί δῆτα δρῶμεν, φράζε, τοῖν ξένοιν πέρι;
ΙΦ. τὸν νόμον ἀνάγκη τὸν προκείμενον σέβειν.
ΘΟ. οὔκουν ἐν ἔργῳ χέρνιβες, ξίφος τε σόν;

αἷμα κεκτημένοι Supplic. 264. longe aliud est.

[1174. *τόδ' ἔτλη τις ἄν.* Anapaestum in quinta sede Editores intactum reliquerunt. Equidem *τόδ'* delendum putavi.]

1184. *σώσαις ἡδοναῖς.* Mallem, *σώσῃς*, ex sono. vid. Iph. Aul. 150.

1188. *τοῖς ξένοις.* Barnesius *τοῖν ξένοιν*, secundi casus dualis. recte: ut ver. 1178. et ita B. C.

1190. *οὐκοῦν ἐν ἔργῳ χέρνιβες.* Scribendum *Οὔκουν*, *nonne igitur?* et ita ver. 1196. *Οὐκοῦν* est *igitur: Οὔκουν*, *nonne igitur?* vel, *non igitur*, affirmative. quarum vocum distinctio accentualis centies confunditur. *Ἐν ἔργῳ*, ut Bacch. 626. et alibi. *in opere esse* vertit Seneca De Tranquil. Anim. c. 5. Sensus est: *Cur igitur cessas aqua lustrali eos aspergere?*

Ibid. *χέρνιβες. ξίφος τε σόν.* Multis non satisfaciet hoc *ξίφος ΣΟΝ*. et supra ver. 621. hoc mirans Orestes quaerit, *Femina occidis Viros? Αὐτὴ ΞΙΦΕΙ θύουσα, θῆλυς ἄρσενας;* cui illa respondet negando, *Οὐκ.* Nihil enim erat Iphigeniae **cum** *gladio:* aliorum erat victimas has humanas *caedere:* Illa solum spargebat eorum capita *aqua lustrali;* quod erat sacri hujus *παρασκευή*. vid. ver. 40. 622. 624. unde Thoas paullo ante (ver. 1154.) recte quaesivit, *ἢ δὴ* (*ἤδη* Reiskius) *τῶν ξένων κατήρξατο; num sacrificium hospitum auspicata est?* et Euripidis constantiae melius consuluit Armentarius ver. 244. ubi Iphigeniae suggerit *χέρνιβας* et *κατάργματα:* sed nulla *gladii* ejus mentio ibi facta est; neque hic, uti videtur, oportuit dici *ξίφος ΣΟΝ:* et improprie Chorus loqui videtur ver. 444, 445. et illa, ver. 874. cum Oresti dicit, *ἐξ ἐμᾶν δαϊχθεὶς χερῶν·* nisi quatenus illius *aspersionem* sequebatur *ἡ σφαγή:* quae tamen non ab *illa*, sed ab *aliis*, perpetrabatur, ver. 624. Nescio quomodo Thoantis sive Euripidis *ξίφος ΣΟΝ* in hac parte *ex toto* excusari possit. Quaero, an *levior* futura sit objectio, si, mutata una litera, legatur, *Οὔκουν ἐν ἔργῳ χέρνιβες, ξίφος τε, σοί; Nonne igitur tibi in opere est*

ΙΦ. ἁγνοῖς καθαρμοῖς πρῶτά νιν νίψαι θέλω.
ΘΟ. πηγαῖσιν ὑδάτων, ἢ θαλασσίᾳ δρόσῳ;
ΙΦ. θάλασσα κλύζει πάντα τἀνθρώπων κακά.
ΘΟ. ὁσιώτερον γοῦν τῇ θεῷ πέσοιεν ἄν.
ΙΦ. καὶ τἀμά γ' οὕτω μᾶλλον ἂν καλῶς ἔχοι.
ΘΟ. οὔκουν πρὸς αὐτὸν ναὸν ἐκπίπτει κλύδων;
ΙΦ. ἐρημίας δεῖ· καὶ γὰρ ἄλλα δράσομεν.
ΘΟ. ἄγ' ἔνθα χρήζεις· οὐ φιλῶ τἄῤῥηθ' ὁρᾶν.
ΙΦ. ἁγνιστέον μοι καὶ τὸ τῆς θεοῦ βρέτας.
ΘΟ. εἴπερ γε κηλὶς ἔβαλέ νιν μητροκτόνος.
ΙΦ. οὐ γάρ ποτ' ἄν νιν ἠράμην βάθρων ἄπο.
ΘΟ. δίκαιος ηὐσέβεια, καὶ προμηθία.
ΙΦ. οἶσθα νῦν ἅ μοι γενέσθω. ΘΟ. σὸν τὸ σημαίνειν τόδε.
ΙΦ. δεσμὰ τοῖς ξένοισι πρόσθες. ΘΟ. ποῖ δέ σ' ἐκφύγοιεν ἄν;
ΙΦ. πιστὸν Ἑλλὰς οἶδεν οὐδέν. ΘΟ. ἴτ' ἐπὶ δεσμά, πρόσπολοι.
ΙΦ. κἀκκομιζόντων δὲ δεῦρο τοὺς ξένους. ΘΟ. ἔσται τάδε.

aqua lustralis, et gladius? ita ut *gladius* non ex *necessitate* ad Iphigeniam referatur. sed *ex consequentia*, ad eos ad quos pertinebat: quae necessitas vix eludi potest, si stet *ξίφος ΣΟΝ.*

[1195. Citat Eustathius ad Hom. Il. *Λ.* p. 108. = 81, 45. Etymol. p. 227, 15. *Porsonus.* Vide Bergler. ad Alciphron. p. 32. Schol. Venet. Il. *Λ.* 514. Stobaeum Fl. p. 29. ed. Grot. Diogen. Laërt. III. 6.]

1200. *κηλὶς ἔβαλέ νιν.* Barnes. notat in marg. al. *ἔλαβε.* non male, si cum libris. nam ita saepe scribitur. sed sine iis nihil hic mutandum. Herc. Fur. 1219. *μὴ μύσος βάλῃ με.* Electr. 902. *μή με τις φθόνῳ βάλῃ*, vel *φθόνος.* Aeschyl. Agam. 954. *μή τις φθόνος Θεῶν βάλοι.*

1201. *οὐ γάρ ποτε νιν ἀνῃράμην.* A. B. *ου γαρ ποτ' αν νιν* etc. Recte. Hecub. 1276. *οὐ γάρ ποτ' ἂν σύ μ' εἷλες.* Herc. Fur. 274. *Οὐ γάρ ποτ' ἄν σε δεσπότην ἐκτήσατο.* vid. ver. 667. hujus dram. Sophocl. Oed. Tyr. 1469. *οὐ γάρ ἂν ποτε θνήσκειν ἐσώθην* etc. ita leg. non *θνήσκων.* *Ἐσώθην θνήσκειν*, est, *ἀπὸ τοῦ θνήσκειν, a moriendo,* seu a *morte.* Praetulissem, *Θνήσκειν γ' ἐσώθην.*

[1201. Edidi *ἠράμην* pro *ἀνῃράμην* ex emendatione Musgravii.]

1202. *δίκαιος ἡ 'υσέβεια, καὶ προμηθία.* Non dubito quin Euripides scripserit, *Δίκαιος ἡ σὴ 'υσεβία* etc. ita ut *σηυ-* sint unius tantum syllabae. Mallem quoque, *χ' ἡ προμηθία.* A. B. *προμυθια.* post quam vocem, ut monui infra ad ver. 1214, bene inseri potuit iste iambus qui nunc inter trochaicos legitur, mutato *Ὡς* in *Ὧν.* *Δίκαιος ἡ σὴ 'υσεβία, χ' ἡ προμηθία, Ὧν εἰκότως σε (vel σ' ἡ) πᾶσα θαυμάζει πόλις.* *Ὧν* foret *ἕνεκα ὧν.* Sed hoc incertum est. [Frustra haec sollicitat Marklandus. Praeterea hinc defendes *ἀμοιβὴ δίκαιος* apud Alciphron. III. 23. de quo dubitare non debuit Berglerus. *Porsonus.*]

1203. *οἶσθα νῦν ἅ μοι γενέσθω.* Parum Graece. Lego, *γενέσθαι*— cum nota abrupti sermonis. Iphigenia videtur additura fuisse *δεῖ* vel *χρὴ*, nisi interpellasset Thoas, *Σὸν τὸ σημαίνειν τόδε.* [Pessime

ΙΦ. κρᾶτα κρύψαντες πέπλοισιν. ΘΟ. ἡλίου πρόσθεν φλογός;
ΙΦ. σῶν τε μοι ξύμπεμπ' ὀπαδῶν. ΘΟ. οἵδ' ὁμαρτήσουσί σοι.
ΙΦ. καὶ πόλει πέμψον τιν', ὅστις σημανεῖ. ΘΟ. ποίας τύχας;
ΙΦ. ἐν δόμοις μίμνειν ἅπαντας. ΘΟ. μὴ ξυναντῷεν φόνῳ;
ΙΦ. μυσαρὰ γὰρ τὰ τοιάδ' ἐστί. ΘΟ. στεῖχε, καὶ σήμαινε σύ,
ΙΦ. μηδέν' εἰς ὄψιν πελάζειν. ΘΟ. εὖ γε κηδεύεις πόλιν.
ΙΦ. καὶ φίλων δ' οὐδεὶς μάλιστα. ΘΟ. τοῦτ' ἔλεξας εἰς ἐμέ.
[ὡς εἰκότως σε πᾶσα θαυμάζει πόλις.]
* * * * * * * * * * * *

vir doctissimus. *Γενέσθω* omnino retinendum. Constructio est, *Let there be done you know what. Porsonus.*]

1207. *κατακρύψαντες πέπλοισιν ἡλίου πρόσθεν φλογός.* Conjeceram, *Κᾆτα κρυψάντων* (i. e. *κρυψάτωσαν*) *πέπλοισιν*, ut Hippol. ad finem, *Κρύψον μου πρόσωπον πέπλοις.* *Κᾆτα* (i. e. *Καὶ εἶτα*) postea a Barnesio editum inveni. Verius tamen puto *Κατακαλύψαντες πέπλοισιν*, *Postquam obtexerint* vultus eorum *velaminibus:* quamquam *κρύψαντες* defendi potest, si legatur *κᾆτα*, ut Aristoph. Vesp. 1156. *κᾆτα βαῖν':* ubi nunc legitur *κατάβαιν'*. [Omnino recte Musgravius *Κρᾶτα κρύψαντες.* Sic pro *κρᾶτ' ἔρεψον*, quod recte legitur Soph. Oed. Col. 465. Suidas v. *χοὰς* exhibet *κατέρεψον. Porsonus.*] Sed grave mendum adhuc restat. nam in singulis hisce trochaicis Iphigenia exsequitur priorem versus partem: deinde, sermonem ejus excipit Thoas, plerumque ad finem quarti pedis, interdum alibi. ita et hic fieri oportuit, hoc modo: *ΙΦ. κατακαλύψαντες πέπλοισιν. ΘΟ. ἡλίου πρόσθεν φλογός;* deinde Iphigenia iterum, *ΙΦ. σῶν τέ μοι σύμπεμπ' ὀπαδῶν. ΘΟ.* οἵδ' ὁμαρτήσουσί σοι. In editt. Ald. et Barnesii male omittitur persona *ΙΦ.* in hoc ultimo trochaico. Verba, *ἡλίου πρόσθεν φλογὸς*, Thoantis sunt, *num oppositis velaminibus solis flammae?* ne scilicet lucem ejus (qua indigni sunt parricidae) intueantur, et radios ejus contaminent? Hoc vult ille. et notandum est, quaestionem Thoantis hic, et ter infra (nempe, ver. 1210. 1212. 1218.) ita a poëta institutam esse, ut sit supplementum verborum praecedentium Iphigeniae, et quaerendo dicat istud quod jubendo ipsa dixisset, nisi ille eam interpellasset.

1212. *μηδέν' εἰς ὄψιν πελάζειν. ΙΦ. εὖ γε κηδεύεις πόλιν, Καὶ φίλων δ' οὐδεὶς* etc. Hic sedem suam deseruit Iphigenia, et in Thoantis locum migravit. Ita restituendae sunt personae: *ΘΟ. στεῖχε καὶ σήμαινε σὺ, ΙΦ. Μηδέν' εἰς ὄψιν πελάζειν. ΘΟ. εὖ γε κηδεύεις πόλιν. ΙΦ. Καὶ φίλων δ' οὐδεὶς μάλιστα. ΘΟ. τοῦτ'* etc. Vulgo omittitur *ΙΦ.* initio versus utriusque, et in medio secundi ponitur, ubi nunc *ΘΟ.* collocavi. Thoantis verba hic intercipit et supplet Iphigenia, quemadmodum ille verba Iphigeniae paullo ante. Cum ille dicit, *σήμαινε σὺ*, aliquem ex satellitibus alloquitur. *Οὐδεὶς* scil. *πελαζέτω.* *Πελάζειν* est a Scalig. et Cantero. ante erat *ἐλάζειν. πελάζειν* confirmatur a B. qui pro δ' (ver. 1213.) habet γ'. [*Πελάζειν* quoque Stephanus et Clericus ad Hesychium II. p. 1160. et sic planissime ed. Ald. *Porsonus.* Ald. etiam γ'.]

1214. *ὡς εἰκότως σε πᾶσα θαυμάζει πόλις.* Vel σ' ἡ πᾶσα. Hunc iambum, qui nescio unde inter trochaicos more insolito conspicitur, uncinis inclusi, donec eum alii Codices vel suppleant vel ejiciant. Post hunc, in Editt. Porti

ΙΦ. σὺ δὲ μένων αὐτοῦ πρὸ ναῶν, τῇ θεῷ — ΘΟ. τί χρῆμα δρῶ;
ΙΦ. ἅγνισον πυρσῷ μέλαθρον. ΘΟ. καθαρὸν ὡς μόλῃς πάλιν;
ΙΦ. ἡνίκ' ἂν δ' ἔξω περῶσιν οἱ ξένοι. ΘΟ. τί χρή με δρᾷν;
ΙΦ. πέπλον ὀμμάτων προθέσθαι. ΘΟ. μὴ παλαμναῖον λάβω;
ΙΦ. ἢν δ' ἄγαν δοκῶ χρονίζειν. ΘΟ. τοῦδ' ὅρος τίς ἐστι μοι;
ΙΦ. θαυμάσῃς μηθέν. ΘΟ. τὰ τῆς θεοῦ πρᾶσσ' ἐπὶ σχολῇ καλῶς.
ΙΦ. εἰ γὰρ, ὡς θέλω, καθαρμὸς ὅδε πέσοι. ΘΟ. ξυνεύχομαι.
ΙΦ. τούσδ' ἄρ' ἐκβαίνοντας ἤδη δωμάτων ὁρῶ ξένους,
καὶ θεᾶς κόσμους, νεογνούς τ' ἄρνας, ὡς φόνῳ φόνον
μυσαρὸν ἐκνίψω, σέλας τε λαμπάδων, τά τ' ἄλλ', ὅσα
προὐθέμην ἐγὼ ξένοισι, καὶ θεᾷ καθάρσια.
ἐκποδὼν δ' αὐδῶ πολίταις τοῦδ' ἔχειν μιάσματος,
εἴ τις ἢ ναῶν πυλωρὸς χεῖρας ἁγνεύει θεοῖς,
ἢ γάμον στείχει ξυνάψων, ἢ τόκοις βαρύνεται,
φεύγετ', ἐξίστασθε, μή τῳ προσπέσῃ μύσος τόδε.
ὦ Διὸς Λητοῦς τ', ἄνασσα παρθέν', ἢν νίψω φόνον
τῶνδε, καὶ θύσωμεν οὗ χρὴ, καθαρὸν οἰκήσεις δόμον,
εὐτυχεῖς δ' ἡμεῖς ἐσόμεθα. τἄλλα δ' οὐ λέγουσ', ὅμως
τοῖς τὰ πλείον' εἰδόσιν θεοῖς, σοί τε σημαίνω, θεά.

et Pauli Stephani ponuntur asterisci, ut notetur aliquid deesse. quod satis probabile videtur ex ver. 1223. Versus hic, Ὡς εἰκότως etc. non male collocari potuit post versum 1202. ut ibi monui, et legi, Ὧν pro Ὡς, et σ' ἡ πᾶσα, pro σε πᾶσα.

1216. ἅγνισον χρυσῷ μέλαθρον. ΘΟ. καθαρὸν ὡς μόλοις πάλιν. Clare legendum πυρσῷ, *face, igne*. et ita Reiskius. vide Helen. 874. Herc. Fur. 1145. Deinde ex lingua, ὡς μόλῃς πάλιν; *ut redeas?* non *ut redires*. Ald. habet μόλις. B. μολ°ις. sed A. μολῃς. Versus praecedens ita distinguendus, σὺ δὲ μένων αὐτοῦ πρὸ ναῶν, τῇ Θεῷ — ΘΟ. τί χρῆμα δρῶ; perrectura erat illa, τῇ Θεῷ ἅγνισον πυρσῷ μέλαθρον: sed sermonem ejus interrumpit Thoantis quaestio, ut ver. 1209.

1217. 1219. Vulgo desunt distinctiones post ναῶν, et Θεῷ.

1217. ἡνίκα δ' ἂν ἔξω περῶσιν οἱ ξένοι — ΘΟ. τί χρή με δρᾷν; Ita haec distinguenda. A. B. legunt, Ἡνίκ' ἂν δ' ἔξω etc. Utrovis modo recte habet locus. Sic ut vulgata, Aristoph. *Elρ.* 1179.

[1217. Aristoph. Plut. 107. Eccl. 275. Nub. 1122. Euripid. Electr. 1145. Lycophr. Stobaei p. 491. *Porsonus.*]

1223. νεογνούς τ' ἄρσενας, ὡς. Piersonus Verisim. p. 172. legit ἄρνας. A. αρσεν' ὡς φονῳ. Probabile est, *agnorum* in superioribus factam fuisse mentionem. Quaerendum tamen de lectione Cod. A. αρσεν', seu ἄρσενι φόνῳ: hoc est, νεογνούς τ', ἄρσεν' ὡς φόνῳ etc.

1232. ἐσόμεσθα. Forte, ἐσόμεθα.

1233. σοί τε σημαίνω Θεᾷ. Mallem, Θεά: *et tibi significo, O Dea.*

ΧΟ. εὔπαις ὁ Λατοῦς γόνος, ὅν ποτε
Δηλίας ἐν καρποφόροις
γυάλοις, χρυσοκόμαν
Φοῖβον ἐν κιθάρᾳ σοφὸν,
ἅ τ' ἐπὶ τόξων
εὐστοχίᾳ γάννυται,
φέρει νιν ἀπὸ δειράδος ἐναλίας,
λοχεῖα κλεινὰ λιποῦσ', ἀ-
στάκτων μάτηρ ὑδάτων,

Pro vulgata, vid. Sophocl. Electr. 659, 660. Notandum est *τὰ πλεῖονα plura*, pro *omnia*.

1234. εὔπαις ὁ Λατοῦς γόνος, etc. Aliquid de hac difficili monostrophe habet Canter. in Proleg. ubi illam numerat inter *μέτρα ἄτακτα*, quae nullam habent inter se similitudinem: qualis fertur Homeri Margites. Obscuriora ejus aliquot indigitabo, ut alii ad explicationem eorum (si tanti putent) excitentur. Historiam seu fabulam quod attinet, consuli possunt, praeter auctores Barnesio laudatos, Antonin. Liberalis Fab. XXXV. Strabo lib. IX. p. 646, 647. et lib. XIV. p. 948. et Athenaeus lib. XV. cap. ult. p. 701. C. D. Quaesivisset aliquis Dianae laudes aeque ac, vel potius quam, Phoebi, in hac monostrophe; in qua, si fas sit dicere, Herculis encomium vix magis alienum a proposito visum fuisset. Sed alii forte aliter judicabunt: et liberum sit judicium πᾶσι, καὶ ἐν πᾶσι, de quibus judicare fas est.

[1234. Diu est ex quo monuit me Tyrwhittus hanc Oden non monostrophicam esse, sed ex stropha et antistropha constare, antistrophen autem a v. 1259. incipere. Canterum hoc fefellisse minime mirum est, cum ex viginti septem versibus, qui strophen absolvunt, non ultra duodecim sint, qui antistrophicis perfecte respondeant; nempe 4. 5. 6. 12. 13. 18. 19. 22. 23. 25. quamquam hic quidem in antistropha mancus. 26. 27. Nihilominus vel ex horum convenientia perspicias, ingeniosam viri clarissimi observationem non magis ingeniosam, quam veram esse. *Musgravius.*]

1235. Δηλίας. Intelligo γᾶς. Scalig. legit Δηλιὰς, et Latonam, opinor, innuit. Notat Miltonus in marg. "ἔτεκεν hic puto supplendum." unde forte Barnesii *peperit*. Putarem τεκοῦσα, *postquam peperisset*, alicubi deesse propter φέρει, i. e. ἔφερε. Et comma solum ponerem post γάννυται.

1240. Pro νιν ἀπὸ Scalig. θῖν' ἔπι, i. e. θῖνα, *ad litus*: si recte capio quod in Barnes. marg. legitur θὶν ἐπί. A. B. εινaλιας. Pro φέρει B. φερειν: quod vult, opinor, φερεν, pro ἔφερε. Constructio (vel sensus) secundum meam sententiam, haec erit: Εὔπαις ἐστὶν ὁ Λατοῦς γόνος· ὃν γόνον, (nempe Φοῖβον Ἄρτεμίν τε), μάτηρ τεκοῦσα ἐν γυάλοις Δηλίας γᾶς, λιποῦσα ἀστάκτων ὑδάτων λοχεῖα, ἔφερέ νιν (αὐτοὺς, vel αὐτὸν, sc. γόνον) ἀπὸ δειράδος ἐναλίας εἰς Παρνάσιον κορυφὰν, ὅθι etc.

1242. Per μάτηρ ὑδάτων Brodaeus intelligit *mare*. mihi constructio videtur esse, μάτηρ λιποῦσα κλεινὰ λοχεῖα ἀστάκτων ὑδάτων: et μάτηρ puto esse Latonam; ea enim linquebat Delon statim post partum (τεκοῦσα) Apollinis et Dianae. sed quaenam sint haec ὕδατα ἄστακτα, *aquae non-stillantes*, quacumque constructione, nescio, aliquid dici possit de ἀστά-

τὰν βακχεύουσαν Διονύσῳ
Παρνάσιον κορυφὰν,
ὅθι ποικιλόνωτος οἰνωπὸς δρά-
κων, σκιερᾷ κατάχαλκος·
εὐφύλλῳ δάφνᾳ, γᾶς
πελώριον τέρας, ἀμ-
φέπει μαντεῖον χθόνιον.
ἔτι μιν, ἔτι βρέφος, ἔτι φίλας
ἐπὶ ματέρος ἀγκάλαισι θρώσκων,
ἔκανες, ὦ Φοῖβε, μαντείων δ' ἐπέ-
βας ζαθέων, τρίποδί τ' ἐν χρυσέῳ
θάσσεις, ἐν ἀψευδεῖ θρόνῳ,
μαντείας βροτοῖς ἀναφαίνων,
θεσφάτων ἐμῶν ἀδύτων,
ὑπὲρ Κασταλίας ῥεέθρων
γείτων, μέσον γᾶς ἔχων μέλαθρον.
Θέμιν δ' ἐπὶ Γᾶς ἰὼν παῖδ' ἀπενάσατο
ἀπὸ ζαθέων χρηστηρίων, νύχια
χθὼν ἐτεκνώσατο φάσματ' ὀνείρων,
οἳ πολέσιν μερόπων,
τά τε πρῶτα, τά τ' ἔπειθ',
ὅσα τ' ἔμελλε τυχεῖν,
ὕπνου κατὰ δνοφερᾶς γᾶς
εὐνὰς ἔφραζον. Γαῖα δὲ
μαντεῖον ἀφείλετο τιμὰν
Φοῖβον, φθόνῳ θυγατρός. ταχύπους

των, ex Deli fabulari historia: sed praestat tacere.

1247. *εὐφύλλων*, Ald. Quid sit *κατάχαλκος δάφνᾳ*, ignoro. Explicant *κατάχαλκος*, *aereis dentibus minax.* aeque bene possent, *aerea cauda*, vel, *aereis pedibus minax.*

1256. *θεσφάτων ἐμῶν ἀδύτων.* Haec sunt obscurissima. Forte, *Θέσφατα τῶν σεμνῶν ἀδύτων*, appositive ad *Μαντείας*. Reiskius, *Θεσφάτων σεμνῶν.* Alii aliter. quae omnia incerta sunt, aeque ac mea.

1259. Pro *ἐπὶ* Scal. et Canter. *ἐπεί.* Bene. Quid vero est *Γείτων*, ver. 1258?

1261, 1262. *φάσματα*, *Οἳ.* Acute praesagiebat Brod.eus, *φάσματα*, poni pro *ὄνειροι μετὰ φασμάτων*, et a voce *ὄνειροι* pendere istud *οἳ*, per *σχῆμα πρὸς τὸ σημαινόμενον.* Ita fere erat: nam praeclare liber Oxon. supplet, *Χθὼν τεκνώσατο φάσματ' ὀνείρων*, *Οἳ πολέσιν μερόπων* etc. ita etiam Paris. A. C.

1265. *ὕπνου κατά.* Mallem *Ὕπνῳ*, i. e. *ἐν ὕπνῳ*, ver. 44. et construo, *κατὰ εὐνὰς δνοφερᾶς γᾶς*,

δ' ἐς Ὄλυμπον ὁρμαθεὶς ἄναξ,
χέρα φεδνὸν ἕλεξ' ἐκ Διὸς θρόνων,
* * * * * * * *
Πυθίων δόμων
χθονίαν ἀφελεῖν
θεᾶς μῆνιν, νυχίους τ' ἐνοπάς.
γέλασε δ', ὅτι τέκος ἄφαρ ἔβα,
πολύχρυσα θέλων λατρεύματα σχεῖν.
ἐπὶ δ' ἔσεισε κόμαν,
παῦσε νυχίους ὀνείρους,
ἀπὸ δὲ μαντοσύναν
νυκτωπὸν ἐξεῖλε βροτῶν,
καὶ τιμὰς πάλιν θῆκε Λοξίᾳ
πολυάνορι δ' ἐν ξενό-
εντι θρόνῳ θάρση βροτοῖς,
θεσφάτων ἀοιδαῖς.

ΑΓΓΕΛΟΣ.

ὦ ναοφύλακες, βώμιοί τ' ἐπιστάται,
Θόας ἄναξ γῆς τῆσδε, ποῦ κυρεῖ βεβώς;
καλεῖτ', ἀναπτύξαντες εὐγόμφους πύλας,
ἔξω μελάθρων τῶνδε, κοίρανον χθονός.
ΧΟ. τί δ' ἐστιν; εἰ χρὴ μὴ κελευσθεῖσαν λέγειν;

in cubilibus obscurae terrae. Ver. 1167. *Την μαντειον* A.

1270. *χέρα φεδνὸν ἕλεξ' ἐκ Διὸς θρόνων.* Placet Scaligeri conjectura, *Χέρα παιδνὸν ἕλιξ', manum puerilem extendebat.* Antholog. III, 9. *παιδνὰς αὐτίκ' ἔτεινε χέρας.* Favet *παιδνὸν* B. qui habet *φαιδνον.* Oxon. *ἕλειξ'.* A. *ελιξ'.* C. *ἕλιξ'.* Barn. conjicit, *ἐς Διὸς θρόνον:* usitatius *ἐς Διὸς γέννν.*

1278. *λαθοσύναν.* Sensus videtur ducere ad *μαντοσύναν· vaticinationem vero noctu videntem* (vel *nocturnam*) *exemit hominibus.* Vertitur *imposturam.* Vocem *ξενόεντι* (ver. 1281.) suspectam habeo; et alia. Sed taceo. Atque ita valeat obscura haec monostrophe! [*μαντοσύναν* ex MSS. edidit Musgravius.]

1288. *τί δ' ἐστιν; εἰ χρὴ μὴ κελευσθεῖσαν λέγειν;* B. *η χρη.* verba satis plana sunt. sed mihi obscurior videtur mens hujus Iambi. non multum juvabit, *Τί δ' ἐστιν ὅ* (vel *ὅ, τι*) *χρή.* Aliis forte nulla erit difficultas. Vers. 1291. Pro *φεύγοντες* mallem *φυγόντες*, Aor. secundi, ut *λαβόντες*, et 1299. *Μέτεστι γ' ὑμῖν*, quam *Μέτεστί θ' ὑμῖν. μέρος* est *κατὰ μέρος*, non nominativus verbo *Μέτεστι*, quod resolvendum est in *μετουσία ἐστὶ*, ut caetera quae vocantur impersonalia. *Μέρος, pro parte vestra,* quantum in vobis fuit. Vide ad Supplic. ver. 1077.

ΑΓ. βεβᾶσι φροῦδοι δίπτυχοι νεανίαι,
Ἀγαμεμνονείας παιδὸς ἐκ βουλευμάτων
φεύγοντες ἐκ γῆς τῆσδε, καὶ σεμνὸν βρέτας
λαβόντες ἐν κόλποισιν Ἑλλάδος νεώς.
ΧΟ. ἄπιστον εἶπας μῦθον. ὃν δ' ἰδεῖν θέλεις
ἄνακτα χώρας, φροῦδος, ἐκ ναοῦ συθείς.
ΑΓ. ποῖ; δεῖ γὰρ αὐτὸν εἰδέναι τὰ δρώμενα.
ΧΟ. οὐκ ἴσμεν. ἀλλὰ στεῖχε, καὶ δίωκέ νιν,
ὅπου κυρήσας, τούσδ' ἀπαγγελεῖς λόγους.
ΑΓ. ὁρᾶτ', ἄπιστον ὡς γυναικεῖον γένος,
μέτεστί θ' ὑμῖν τῶν πεπραγμένων, μέρος.
ΧΟ. μαίνει· τί δ' ἡμῖν τῶν ξένων δρασμοῦ μέτα;
οὐκ εἶ κρατούντων πρὸς πύλας ὅσον τάχος;
ΑΓ. οὔ· πρίν γ' ἂν εἴποι τοὔπος ἑρμηνεὺς τόδε,
εἴτ' ἔνδον, εἴτ' οὐκ ἔνδον, ἀρχηγὸς χθονός.
ὠή· χαλᾶτε κλῇθρα, τοῖς ἔνδον λέγω·
καὶ δεσπότῃ σημήναθ', οὕνεκ' ἐν πύλαις
πάρειμι, καινῶν φόρτον ἀγγέλλων κακῶν.
ΘΟ. τίς ἀμφὶ δῶμα θεᾶς τόδ' ἵστησιν βοὴν,
πύλας ἀράξας, καὶ φόβον πέμψας ἔσω;
ΑΓ. ψευδῶς ἔλεγον αἵδε, καί μ' ἀπήλαυνον δόμων,
ὡς ἐκτὸς εἴης· σὺ δὲ κατ' οἶκον ἦσθ' ἄρα.
ΘΟ. τί προσδοκῶσαι κέρδος, ἢ θηρώμεναι;
ΑΓ. αὖτις τὰ τῶνδε σημανῶ· τὰ δ' ἐν ποσὶ
παρόντ', ἄκουσον· ἡ νεᾶνις, ἣ 'νθάδε
βωμοῖς παρίστατ', Ἰφιγένει', ἔξω χθονὸς
ξὺν τοῖς ξένοισιν οἴχεται, σεμνὸν θεᾶς
ἄγαλμ' ἔχουσα· δόλια δ' ἦν καθάρματα.
ΘΟ. πῶς φής; τί πνεῦμα συμφορᾶς κεκτημένη;

1300. *τί δ' ἡμῖν τοῦ ξένων δρασμοῦ μέτα;* Id est, *μέτεστι.* Herodotus I, 88. *οὐδὲν γὰρ ἐμοὶ ἔτι τούτων μέτα· nihil enim mihi jam cum his rebus est.* Pro *τοῦ* A. C. habent *τῶν*. bene. nam Orestes et Pylades passim vocantur *οἱ ξένοι*.

1308. *πύλας ἀράξας.* Euripideum magis videtur, *Πύλας τ' ἀράξας.*

[1308. Lib. P. *φόφον*.]

1309. *ἔλεγον αἵδε, καί μ'.* Tertius pes est amphimacer. Lego, *ψευδῶς ἔλεγον αἵδ', αἵ μ' ἀπήλαυνον δόμων, Ὡς ἐκτὸς εἴης.* ultima vox est a Scal. et Canter. pro vulg. *ἦς*. alioquin scripsisset potius *ἦσθα* quam *ἦς*. Piersonus, *ψευδῶς λέγουσαι, μ' αἵδ'* etc. Scalig. et Barnes. *ψευδῆ ἔλεγον αἵδε,* cum hiatu. [Musgravius *ψύδρ' ἔλεγον αἵδε.*]

1317. *τί πνεῦμα συμφορᾶς κεκτημένη;* Sensus videtur esse, *Quid*

ΑΓ. σώζουσ' Ὀρέστην· τοῦτο γὰρ σὺ θαυμάσει.
ΘΟ. τὸ ποῖον; ἆρ' ὃν Τυνδαρὶς τίκτει κόρη;
ΑΓ. ὃν τοῖσδε βωμοῖς θεὰ καθωσιώσατο.
ΘΟ. ὢ θαῦμα· πῶς σε μεῖζον ὀνομάσας τύχω;
ΑΓ. μὴ 'νταῦθα τρέψῃς σὴν φρέν', ἀλλ' ἄκουέ μου·
σαφῶς δ' ἀθρήσας, καὶ κλύων, ἐκφρόντισον
διωγμὸς ὅστις τοὺς ξένους θηράσεται.
ΘΟ. λέγ'· εὖ γὰρ εἶπας· οὐ γὰρ ἀγχίπλουν πόρον
φεύγουσιν, ὥστε διαφυγεῖν τοὐμὸν δόρυ.
ΑΓ. ἐπεὶ πρὸς ἀκτὰς ἤλθομεν θαλασσίας,
οὗ ναῦς Ὀρέστου κρύφιος ἦν ὡρμισμένη,
ἡμᾶς μὲν, οὓς σὺ δεσμὰ συμπέμπεις ξένων
ἔχοντας, ἐξένευσ' ἀποστῆναι πρόσω,
Ἀγαμέμνονος παῖς, ὡς ἀπόῤῥητον φλόγα
θύουσα, καὶ καθαρμὸν, ὃν μετῴχετο.
αὐτὴ δ' ὄπισθε δέσμ' ἔχουσα τοῖν ξένοιν
ἔστειχε χερσί. καὶ τάδ' ἦν ὕποπτα μὲν,
ἤρεσκε μέντοι σοῖσι προσπόλοις, ἄναξ.
χρόνῳ δ', ἵν' ἡμῖν δρᾶν τι δὴ δοκῇ πλέον,
ἀνωλόλυξε, καὶ κατῇδε βάρβαρα
μέλη, μαγεύουσ', ὡς φόνον νίζουσα δή.

sibi volens? quam mentem rei habens? Difficultas est in voce πνεῦμα. Cod. B. κεκτημενους; quae vox forte explicari potest per abruptionem — Versu prox. seq. pro Σώζουσ' legi posset in futuro Σώσουσ': sed non variant MSS. Πνεῦμα videtur significare *mens* in Sophocl. Oed. Col. 638. καὶ πνεῦμα ταὐτὸν etc. συμφορὰ pro *res*, et κεκτημένος pro *habens*, frequenter occurrunt.

1319. τὸν ποῖον; Ald. Port. Steph. et B. Το ποιον; *Quale hoc?* et ita Iph. Aul. 517. Sophocl. Oed. Tyr. 120. Plato saepe. (Pro θαυμάσῃ ver. 1318.) Reiskius θαυμάσῃς.

1320. θεᾷ καθωσιώσατο. Oxon. (et C.) Θεὰ, casu recto. Bene. neque opus erat duobus dativis.

1321. πῶς σε μεῖζον ὀνομάσας τύχω. Potius putarem μεῖον· quo enim *minore nomine recte te possim appellare?* Aliis tamen forte aliter videbitur.

1325. ἀγχίπλουν πόρον. Hesychii exemplar habebat ἀγχίπουν. [Idem notaverat Wesselingius Prob. V. p. 39. *Porsonus.*] sensus fere idem est in utrovis. Pro φεύγουσιν (quod suspectum esse potest) Scal. φεύξουσιν. vid. ad ver. 241. Pro ὡρμισμένη (ver. 1328.) A. ὡρμημενη.

1326. διαφυγεῖν ἐμὸν δόρυ. Opinor, διεκφυγεῖν, *evadere meam classem*, non *hastam*.

1338. μέλη ματεύουσ'. An, καὶ κατῇδε βάρβαρα Μέλη, μαγεύουσ' ὡς, φόνον νίζουσα δή. De significatione particulae δὴ, vide ad Supplic. 521. Reiskius quoque μαγεύουσα [et Valckenaer. ad Herodot. VII. 191. Male vulgatum citat Cl. Villoison Animadv. in Lou-

ἐπεὶ δὲ δαρὸν ἦμεν ἥμενοι χρόνον,
εἰσῆλθεν ἡμᾶς, μὴ λυθέντες οἱ ξένοι
κτάνοιεν αὐτὴν, δραπέται τ' οἴχοιατο.
φόβῳ δ' ἃ μὴ χρῆν εἰσορᾶν, καθήμεθα
σιγῇ. τέλος δὲ πᾶσιν ἦν αὐτὸς λόγος,
στείχειν ἵν' ἦσαν, καίπερ οὐκ ἐωμένοις.
κἀνταῦθ' ὁρῶμεν Ἑλλάδος νεὼς σκάφος,
ταρσῷ κατήρει πίτυλον ἐπτερωμένον,
ναύτας τε πεντήκοντ', ἐπὶ σκαλμῶν πλάτας
ἔχοντας, ἐκ δεσμῶν δὲ τοὺς νεανίας
ἐλευθέρους πρύμνηθεν ἑστῶτας νεώς.
κοντοῖς δὲ πρῷραν εἶχον· οἱ δ' ἐπωτίδων
ἄγκυραν ἐξανῆπτον· οἱ δὲ κλίμακας
σπεύδοντες, ἦγον διὰ χερῶν πρυμνήσια·

gi Pastoral. p. 279. *Porsonus.*] Aliter tamen legi et distingui potest hic locus. *Φόνον* est *pollutionem caedis*, ut saepe.

1343. *αὐτὸς λόγος.* *Ὡὑτὸς λόγος*, *eadem sententia.*

1346. *ταρσῷ κατήρει.* Forte *κατῆρες*, sc. *σκάφος*. plenius dixi ad Supplic. 110.

[1349. *πρύμνηθεν ἑστῶτας νεώς.* Interpretantur: *in puppi navis stantes:* contra mentem procul dubio auctoris; quidni enim Iphigenia simul intrasset? Vel unde factum dicemus, ut paullo post Orestes cum satellitibus Thoantis pugnis, et proinde in litore, decertet? Vera interpretatio est *a puppe navis*, id quod Anglice diceremus, *a-stern of the ship.* Confirmat hoc res ipsa. Puppis scilicet litori, ex more Antiquorum, obversa erat. Consentaneum igitur, ab hac parte stetisse, qui mox adscensuri erant. *Musgravius.*]

1350. *πρῴρας εἶχον.* Codd. omnes Paris. *πρωραν*. Scal. pro *εἶχον*, legit *εἷλκον*. Duportus, *πρῴρᾳ στεῖχον·* quae sunt lasciviae critices conjecturalis.

Ibid. *ἐπωτίδων Ἀγκύρας ἐξανῆπτον.* Contra metrum ultima in *ἀγκύρας* corripitur. Sed necesse erat ita fieri, postquam plurale istud *ἐπωτίδων* locum invenisset. proculdubio scripsit Euripides, *ἐπωτίδος Ἄγκυραν ἐξανῆπτον·* id est, ex *unaquaque* epotide *unam* ancoram suspendebant.

[Ibid. Ed. Ald. *πρῴρας*, [*πρῴροις*] quod libenter in *πρῷραν*, MSS. auctoribus, mutavi. Videtur perversa hujus clausulae interpretatio tenebras toti huic narrationi offudisse, plerisque scilicet nominativum verbo *εἶχον* ex praecedenti commate arcessentibus, ut intelligatur Pyladem et Orestem fuisse, qui proram contis sustentarent. Verum id neque dignitati eorum conveniebat, neque omnino facere potuerunt, in litore adhuc stantes. Enimvero subaudiendum est οἱ *μὲν*, cui deinde opponitur notissimo more *οἱ δέ*. Hujus ellipseos, quae nec valde inusitata est, nec a multis tamen animadversa, insigne apud Homerum exemplum est, Iliad. *X.* v. 157. *τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὄπισθε διώκων.* Sic et Epigrammatarius Anthol. Steph. p. 327. *Ἀμφότεροι Θήβηθε, καὶ ἀμφότεροι πολεμισταί, Κὴκ Ζηνός· θύρσῳ δεινὸς ὁ δὲ ῥοπάλῳ.*

πόντῳ δὲ δόντες τὴν ξένην καθίεσαν.
ἡμεῖς δ' ἀφειδήσαντες, ὡς ἐσείδομεν
δόλια τεχνήματ', εἰχόμεσθα τῆς ξένης,
πρυμνησίων τε· καὶ δι' εὐθυντηρίας,
οἴακας ἐξῃροῦμεν εὐπρύμνου νεώς.
λόγοι δ' ἐχώρουν· Τίνι λόγῳ πορθμεύετε,
κλέπτοντες ἐκ γῆς ξόανα, καὶ θυηπόλους;
τίνος, τίς ὢν σὺ, τήνδ' ἀπεμπολᾷς χθονός;
ὁ δ' εἶπ', Ὀρέστης, τῆσδ' ὅμαιμος, ὡς μάθῃς,
Ἀγαμέμνονος παῖς, τήνδ' ἐμὴν κομίζομαι
λαβὼν ἀδελφὴν, ἣν ἀπώλεσ' ἐκ δόμων.
ἀλλ' οὐδὲν ἧσσον εἰχόμεσθα τῆς ξένης,
καὶ πρός σ' ἕπεσθαι διεβιαζόμεσθά νιν.
ὅθεν τὰ δεινὰ πλήγματ' ἦν γενειάδων·
κεῖνοί τε γὰρ σίδηρον οὐκ εἶχον χεροῖν,
ἡμεῖς τε· πυγμαὶ δ' ἦσαν ἐγκροτούμεναι,

confer Orest. 1489. Helen. 1620. l. 2. *Musgravius.* v. Porson. ad Orest. 891.]

[Ibid. *ἐπωτίδων.* Schol. Thucydid. VII. 34. *ἐπωτίδες εἰσὶ τὰ ἑκατέρωθεν τῆς πρώρας ἐξέχοντα ξύλα.* Confer et Diodor. Sic. T. II. p. 251. ed. Wess. *Musgravius.*]

1355. *πόντῳ δὲ δόντες τὴν ξένην καθίεσαν.* *Τὴν ξένην* et *τὴν θεὰν*, utraque sunt falsa; quia *πόντῳ δόντες καθίεσαν* describit aliquid quod in *mare*, non in *navem*, demittebatur. Sensus vix admittit aliquid praeter *τὴν σκάφην:* quia jamjam *navigaturi* hoc semper faciebant. *ξένην* videtur esse ab imperito interpolatore. in qua re, nulla mutatio, utcumque enormis, miranda est. Pro *Σπεύδοντες* (ver. 1352.) Scalig. *Σπάσαντες.* Non opus. vid. Barnes. et Phoeniss. 595. ed. King. Mox, ver. 1356. Reiskius legit, *διευθυντηρίους Οἴακας*, *clavum, qui dirigendae per mare navi servit.* vulgo, *δι' εὐθυντηρίας, Οἴακας* etc. vide Hesych. V. *Εὐθυντηρία:* quae erat pars navis: prope puppim, opinor, in qua ὁ *εὐθυντὴρ* versabatur. Vertitur, *per gubernacula euntes:* hoc vult, puto, *per eam partem navis ubi gubernacula sunt*, *δι' εὐθυντηρίας*, nihilo mutato.

1359. *κλέπτοντες ἐκ γῆς ξόανον καὶ θυηπόλον;* Spondeus est in quarto loco, *νον καὶ.* Lego, *Κλέψοντες—ἢ θυηπόλον:* *Utrum subrepturi ex* hac *terra statuam, an sacerdotem?* Pro *πορθμεύετε* (ver. 1358.) B. C. *πορθεύετε.* [Edidi *ξόανα καὶ θυηπόλους* ex emendatione Musgravii.]

1360. *τίνες, τίς ὢν ΓΕ τήνδ'.* Barnesius addidit *γε*, ne versus hiaret. probabilius puto, *Τίνος, ΤΙΣ ὢν ΣΥ, τήνδ'* etc. sic Andromach. 885. *Ἔγνως· ἀτὰρ δὲ ΤΙΣ ΣΥ πυνθάνῃ τάδε;* vid. et ver. 647. ejusd. Fab. Heraclid. 638. Ion. 308. ne alios memorem. Videtur fuisse formula *ΣΥ τίς εἶ;* Joan. VIII. 25. XXI. 12. Rom. VIII. 20. ut Latinis, *Quis tu?*

1361. *ὡς μάθοις.* Usitatius *μάθῃς.* et ita omnes Parisiens. supra ver. 1030. Cyclop. 143. Androm. 1073. et innumeri alii loci.

1368. *ἡμεῖς τε.* *Et nos*, scil.

καὶ κῶλ' ἀπ' ἀμφοῖν τοῖν νεανίαιν ἅμα
εἰς πλευρὰ, καὶ πρὸς ἧπαρ ἠκοντίζετο,
ὥστε ξυνάπτειν, καὶ ξυναποκαμεῖν μέλη.
δεινοῖς δὲ σημάντροισιν ἐσφραγισμένοι,
ἐφεύγομεν πρὸς κρημνόν· οἱ μὲν ἐν κάρᾳ
κάθαιμ' ἔχοντες τραύμαθ', οἱ δ' ἐν ὄμμασιν.
ὄχθοις δ' ἐπισταθέντες, εὐλαβεστέρως
ἐμαρνάμεσθα, καὶ πέτρους ἐβάλλομεν.
ἀλλ' εἶργον ἡμᾶς τοξόται, πρύμνης ἔπι
σταθέντες, ἰοῖς, ὥστ' ἀναστεῖλαι πρόσω.
κἀν τῷδε, δεινὸς γὰρ κλύδων ὤκειλε ναῦν
πρὸς γῆν, φόβος δ' ἦν ὥστε μὴ τέγξαι πόδα,
λαβὼν Ὀρέστης ὦμον εἰς ἀριστερὸν,
βὰς εἰς θάλασσαν, κἀπὶ κλίμακος θορὼν,
ἔθηκ' ἀδελφὴν ἐντὸς εὐσέλμου νεὼς,

οὐκ εἴχομεν σίδηρον, *nullos habebamus enses:* ut in isto Luciani Ver. Hist. p. 682. δένδρον δὲ, οὐδὲ ὕδωρ ἐνῆν· i. e. οὐδὲ δένδρον, οὐδὲ ὕδωρ. et Pindari Pyth. X. ναυσὶ δ', οὔτε (*f.* οὐδὲ) πεζὸς ἰὼν, i. e. οὐδὲ ναυσὶ, οὐδὲ πεζός. Vel, Ναυσί τ', οὔτε πεζός. vid. Iph. Aul. ver. 355.

1371. ὥστε ξυνάπτειν—μέλη· *Ita ut committerentur—membra:* Non puto quemquam haec intelligere. Forte, Ὡς ξύν τ' ἀπειπεῖν καὶ ξυναποκαμεῖν μέλη· ita ut *fatiscerent, succumberent, defatigarentur, desponderent* membra: praepositione a verbo suo disjuncta, ut fieri solet. sic Helen. 105. Καὶ ξύν γε πέρσας, αὐτὸς ἀνταπωλόμην· pro ξυμπέρσας (vel συμπέρσας) γε. Alcest. 578. Σὺν δ' ἐποιμαίνοντο, pro Συνεποιμαίνοντο δέ. Frequenter ita Herodotus. Si in MSS. posthac inveniatur Ὥστε συναπειπεῖν etc. ita edatur. interea lectio, quam proposui, satis commoda est, et usitata.

1380. φόβος δ' ἦν ναυάταις τέγξαι πόδα. Pro ναυάταις Codd. A. B. C. habent ωστε μη: quae est mira mutatio; si aliquid miri sit in interpolatoribus, vel scribis. Supra voces φόβος δ' ἦν, videtur scriptum fuisse ναυάταις vel ναυβάταις, explicationis gratia. Ea vox, cum metro satisfaceret, et simul locum planiorem redderet, in contextum videtur admissa. ναυάτης vero pro ναυβάτης, spuriam esse vocem, et Graecis ignotam censet doctiss. Hemsterhusius ad Pollue. lib. VII. c. 29. p. 781. et in Addendis. Ὥστε μὴ conjunctim, vel ὥστε et μὴ separatim, saepe omitti possunt, sensu salvo. vide Electr. 1257. Med. 1245. Priscianus p. 1196. Attici (dicunt) ἀπαγορεύω μὴ λέγω (l. λέγειν), καὶ, ἀπαγορεύω λέγειν. Exempla utriusque pleonasmi in ὥστε et in μὴ, frequentissime occurrunt. Τέγξαι πόδα est phrasis nautica (ut *facere pedem*, Virgilio) et significat *navem evertere*, ex consequenti: nam ὁ ποῦς (navis quidam funis) non potest τέγξαι vel τέγγεσθαι, nisi *eversa navi.*

1382. βὰς εἰς θάλασσαν. Euripideum magis, Βάς τ' εἰς θάλασσαν.

1383. ἐντὸς εὐσήμου νεώς. Conjeceram εὐσέλμου, ex Homer. Il. *B.* 170. Auctore Rhesi 97. et aliis.

τό τ' οὐρανοῦ πέσημα, τῆς Διὸς κόρης
ἄγαλμα. νηὸς δ' ἐκ μέσης ἐφθέγξατο
βοή τις· Ὦ γῆς Ἑλλάδος ναῦται νεὼς
λάβεσθε, κώπαις ῥόθι' ἁλὸς λευκαίνετε·
ἔχομεν γὰρ ὥνπερ οὕνεκ' Εὔξεινον πόρον
Συμπληγάδων ἔσωθεν εἰσεπλεύσαμεν.
οἱ δὲ στεναγμὸν ἡδὺν ἐκβρυχώμενοι,
ἔπαισαν ἅλμην. ναῦς δ' ἕως μὲν ἐντὸς ἦν
λιμένος, ἐχώρει· στόμια διαπερῶσα δὲ,
λάβρῳ κλύδωνι συμπεσοῦσ' ἠπείγετο·
δεινὸς γὰρ ἐλθὼν ἄνεμος ἐξαίφνης, νεὼς
ὤθει πάλιν πρυμνήσι'· οἱ δ' ἐκαρτέρουν,
πρὸς κῦμα λακτίζοντες· εἰς δὲ γῆν πάλιν
κλύδων παλίῤῥους ἦγε ναῦν. σταθεῖσα δὲ
Ἀγαμέμνονος παῖς, εὔξατ'· Ὦ Λητοῦς κόρη,
σῶσόν με τὴν σὴν ἱερίαν, πρὸς Ἑλλάδα
ἐκ βαρβάρου γῆς, καὶ κλοπαῖς ξύγγνωθ' ἐμαῖς.

confirmat B. et Piersonus Verisimil. I. 2. p. 25.

Ibid. *εὐσέλμου νεώς. Τὸ δ' οὐρανοῦ——Ἄγαλμα, νηὸς ἐκ μέσης ἐφθέγξατο Βοήν τιν'.* *Statua*, inquit, *ex nave media locuta est.* Quomodo, quaeso, *in navem venit* statua? ejus enim rei nulla adhuc facta mentio. Pro *Βοήν τιν'* omnes Paris. habent *βοη τις.* Lego, *Βάς τ'* (Orestes) *εἰς θάλασσαν, κἀπὶ κλίμακος θορὼν, Ἔθηκ' ἀδελφὴν ἐντὸς εὐσέλμου νεὼς, Τό τ' οὐρανοῦ πέσημα, τῆς Διὸς κόρης Ἄγαλμα. νηὸς δ' ἐκ μέσης ἐφθέγξατο Βοή τις· Ὦ γῆς* etc. nam si Orestes Iphigeniam in navem imponeret, necesse erat ut statuam simul imponeret, ver. 1045. sed necesse erat ut hoc narraretur; nam haec erat *caussa unica* ob quam Orestes et Pylades huc navigabant. *Βοή τις ἐφθέγξατο*, ut Andromach. 1147. vid. Bacch. 1076. Pausan. Messeniac. p. 233. ed. Sylb.

1586. *ὦ γῆς Ἑλλάδος ναῦται νεὼς, Λάβεσθε κώπαις, ῥόθιά τε λευκαίνετε.* Placeret, si vellent exemplaria, *Ὦ τῆσδ' Ἑλλάδος ναῦται νεὼς, Λάβεσθε κώπας*, etc. *ναῦται νεὼς*, ut Supplic. 509. *Ἑλλάδος νεὼς*, ut ver. 1292. *κώπας* conjecerat Barnesius. Legi posset, *ῥόθιά τ' ἐπιλευκαίνετε*, vel forte cum Scalig. *ἐκλευκαίνετε*, vel *ἐλλευκαίνετε*. Piersonus, *τῆς Ἑλλάδος*, et, *κώπαισί τε ῥόθια λευκαίνετε.* [Porsonus emendavit *ῥόθι' ἁλὸς*, citans Electr. 999. Nicand. Theriac. 822.]

1588. Editt. priores *Εὔξεινον*, Barnes. *Εὔξενον*. vid. ad ver. 125.

1589. *Συμπληγάδων ἔσωθεν.* Potuit scripsisse magis ex arte, *Συμπληγάδων τ' ἔσωθεν.* Sed Codd. non variant; neque in *Ἔχομεν* et *συνεπλεύσαμεν:* pro quibus, secunda persona uti potuit *Ἔχετε* et *συνεπλεύσατε.*

1593. *συμπεσοῦσ' ἠπείγετο.* A. *συμπεσου δηπηγετο.* unde feceram *συμπεσοῦσ' ἀπήγετο*, quia statim dicitur, *ὤθει πάλιν πρυμνήσια.* Sed Piersonus, *ἐπείχετο*, p. 27. Verisim.

1596. Pro *εἰς γῆν δὲ*, omnes Gallici *εις γην δη.* et sic edidi.

φιλεῖς δὲ καὶ σὺ σὸν κασίγνητον, θεά,
φιλεῖν δὲ κἀμὲ τοὺς ὁμαίμονας δόκει.
ναῦται δ' ἐπευφήμησαν εὐχαῖσιν κόρης
παιᾶνα, γυμνὰς ἐκ χερῶν ἐπωμίδας
κώπῃ προσαρμόσαντες, ἐκ κελεύσματος.
μᾶλλον δὲ μᾶλλον πρὸς πέτρας ᾔει σκάφος.
χὠ μέν τις εἰς θάλασσαν ὡρμήθη ποσὶν,
ἄλλος δὲ πλεκτὰς ἐξανῆπτεν ἀγκύλας.
κἀγὼ μὲν εὐθὺς πρὸς σὲ δεῦρ' ἀπεστάλην,
σοὶ τὰς ἐκεῖθεν σημανῶν, ἄναξ, τύχας·
ἀλλ' ἕρπε, δεσμὰ καὶ βρόχους λαβὼν χεροῖν·
εἰ μὴ γὰρ οἶδμα νήνεμον γενήσεται,
οὐκ ἔστιν ἐλπὶς τοῖς ξένοις σωτηρίας.
πόντου δ' ἀνάκτωρ, Ἴλιόν τ' ἐπισκοπεῖ,
σεμνὸς Ποσειδῶν, Πελοπίδαις δ' ἐναντίος.
καὶ νῦν παρέξει τὸν Ἀγαμέμνονος γόνον
σοὶ, καὶ πολίταις, ὡς ἔοικεν, ἐν χεροῖν,
λαβεῖν τ' ἀδελφὴν, ἣ φόνον τὸν Αὐλίδι
ἀμνημόνευτον θεᾷ προδοῦσ' ἁλίσκεται.
ΧΟ. ὦ τλῆμον Ἰφιγένεια, συγγόνου μέτα

[Equidem malim cum Cantero *εἰς δὲ γῆν πάλιν*, vel cum Scaligero *εἰς γῆν δ' αὖ πάλιν.*] Ver. 1399. Recte Barnesius *ἱερίαν* pro *ἱερείαν.*

1404. *ἐκ ΧΕΡΩΝ ἐπωμίδας.* Conjeceram, *γυμνὰς ἐκ ΠΕΠΛΩΝ ἐπωμίδας*, *nudatos vestibus humeros remo* (i. e. remigationi) *cum adplicuissent.* Sic Ion. 1208. *γυμνὰ δ' ἐκ ΠΕΠΛΩΝ μέλη Ὑπὲρ τραπέζης ἦχ' ὁ μαντευτὸς γόνος.* neque poenitet conjecturae, quamquam omnes Codices habent *γυμνας εκβαλοντες επωμιδας·* quod ex interpolatione natum videtur, et vestigia τοῦ, *ἐκ πέπλων*, apparent in syllabis *εκβαλον*, quibus addiderint *τες*, metro supplendo. Contra in Anthologia lib. IV. cap. 5. p. 320. ed. Steph. (459. ed. Brodaei) ubi nunc legitur *πέπλῳ*, scripsit auctor, nisi omnia fallunt, *χερί.* [Musgravius *γυμνὰς ἐξ ἐπωμίδων χέρας*, *nudas usque ab humeris manus.*]

1408. *ἄλλοι δὲ πλεκτὰς ἐξανῆπτον ἀγκύρας.* Secunda in *ἀγκύρας* longa est. *Ἐξανῆπτον ἀγκύρας* videtur huc translatum ex versu 1351. Cod. A. *εξανηπτεν* C. *αλλος—εξανηπτεν.* Lego, *Ἄλλος δὲ πλεκτὰς ἐξανῆπτεν ἀγκύλας.* *Alius vero funes ex nave suspendebat curvos.* *Πλεκταὶ* sunt *funes*, Pollux X. 51. Hesychius. Troas. 1010. Xenophon. p. 842. B.

1415. *Πελοπίδαις τ' ἐναντίος.* Editiones δ' pro τ'. hoc (τ') verius puto. Pro *λαβεῖν τ' ἀδελφὴν* Piersonus *λαβόντ' ἀδελφὴν*, Verisimil. p. 28. [*λαβεῖν, ἀδελφήν δ'* *Musgravius.*]

1420. *ἀμνημόνευτον θεᾷ* etc. Non bene intelligo hunc versum idcirco contextum et interpreta-

θανεῖ, πάλιν μολοῦσα δεσποτῶν χέρας.
ΘΟ. ὦ πάντες ἀστοὶ τῆσδε βαρβάρου χθονὸς,
οὐκ, εἶα, πώλοις ἐμβαλόντες ἡνίας,
παράκτιοι δραμεῖσθε, κἀκβολὰς νεὼς
Ἑλληνίδος δέξεσθε; σὺν δὲ τῇ θεῷ
σπεύδοντες, ἄνδρας δυσσεβεῖς θηράσετε;
οἱ δ' ὠκυπομποὺς ἕλξετ' εἰς πόντον πλάτας,
ὡς ἐκ θαλάσσης, ἔκ τε γῆς ἱππεύμασι
λαβόντες αὐτοὺς, ἢ κατὰ στύφλου πέτρας
ῥίψωμεν, ἢ σκόλοψι πήξωμεν δέμας;
ὑμᾶς δὲ, τὰς τῶνδ' ἵστορας βουλευμάτων,
γυναῖκας, αὖθις, ἡνίκ' ἂν σχολὴν λάβω,
ποινασόμεσθα. νῦν δὲ τὴν προκειμένην
σπουδὴν ἔχοντες, οὐ μενοῦμεν ἥσυχοι.

ΑΘΑΝΑ.

ποῖ, ποῖ διωγμὸν τόνδε πορθμεύεις, ἄναξ
Θόας; ἄκουσον τούσδ' Ἀθηναίας λόγους.
παῦσαι διώκων, ῥεῦμά τ' ἐξορμῶν στρατοῦ·
πεπρωμένοις γὰρ θεσφάτοισι Λοξίου
δεῦρ' ἦλθ' Ὀρέστης, τῶν τ' Ἐριννύων χόλον
φεύγων, ἀδελφῆς τ' Ἄργος εἰσπέμψων δέμας,

tionem, sicut erant, reliqui. Obvium est, Ἀμνημόνευτος Θεᾶς, etc.

1425. σὺν δὲ τῇ Θεῷ Σπεύδοντες, *Et adjuvante Dea festinantes.* Aliter distingui potest, σὺν δὲ, τῇ Θεῷ Σπεύδοντες, et verti, *simul vero, caussa Deae festinantes*, i. e. in gratiam Deae. Hoc multo potius videtur: nam σὺν τῇ Θεῷ, *adjuvante Dea*, falsum diceret.

1427. οἱ δ' ὠκυπομπούς. Recte Οἱ δ', neque mutandum in Ἠδὲ, *et*; sed intelligendum est Οἱ μὲν supra, ante ἐμβαλόντες (cui hic respondet Οἱ δὲ) quod in versione perite expressit Barnesius, et in nota monuit.

1429. ἢ καταστύφλου πέτρας. Divido, κατὰ στύφλου. et ita Reiskius. Sumtum forte ex Aeschyli Prom. Vinct. ver. 747. vide Bacch. 1135. Ver. 1432. Pro γυναῖκας, forte γυναῖκες. Ver. 1433. Non male τῶν προκειμένων, ut Sophocl. Antig. 1556. et auctor Rhesi 984. Sed A. B. την προκειμενην. sic ἀγῶνα τὸν προκείμενον, Orest. 845. Phoeniss. 797. et auctor ad Hebraeos XII. 1. et multa talia, quae non adduco.

1436. τῆσδ' Ἀθηναίας λόγους. Verum puto, ἄκουσον τούσδ'—λόγους: ut Supplic. 1183. Ἄκουε, Θησεῦ, τούσδ' Ἀθηναίας λόγους.

1439. τῶν τ' Ἐριννύων χόλον. Monui ad Supplic. ver. 702. p. 169. legendum videri τόν τ', non τῶν τ': quia Ἐριννύες, utpote no-

ἄγαλμά θ' ἱερὸν εἰς ἐμὴν ἄξων χθόνα.
πρὸς μέν σ' ὅδ' ἡμῖν μῦθος· ὃν δ' ἀποκτενεῖν
δοκεῖς Ὀρέστην, ποντίῳ λαβὼν σάλῳ,
ἤδη Ποσειδῶν, χάριν ἐμὴν, ἀκύμονα
πόντου τίθησι νῶτα, πορθμεύων πλάτῃ.
μαθὼν δ', Ὀρέστα, τὰς ἐμὰς ἐπιστολὰς,
κλύεις γὰρ αὐδὴν, καίπερ οὐ παρὼν, θεᾶς,
χώρει λαβὼν ἄγαλμα, σύγγονόν τε σήν.
ὅταν δ' Ἀθήνας τὰς θεοδμήτους μόλῃς,
χῶρός τις ἔστιν Ἀτθίδος πρὸς ἐσχάτοις
ὅροισι, γείτων δειράδος Καρυστίας,
ἱερὸς, Ἁλάς νιν οὑμὸς ὀνομάζει λεώς·
ἐνταῦθα τεύξας ναὸν, ἵδρυσαι βρέτας,
ἐπώνυμον τῆς Ταυρικῆς, πόνων τε σῶν,
οὓς ἐξεμόχθεις περιπολῶν καθ' Ἑλλάδα
οἴστροις Ἐρινύων· Ἄρτεμιν δέ νιν βροτοὶ
τολοιπὸν ὑμνήσουσι Ταυροπόλον θεάν.
νόμον τε θὲς τόνδ', ὅταν ἑορτάζῃ λεὼς

men proprium, ponuntur absque articulo per totum hoc drama. Post versum 1441. Ἄγαλμά θ' ἱερὸν etc. Codd. A. C. addunt, των νυν παροντων πηματων αναψυχας. Similiter quidem scribit in Hippolyto, 605. Τῶν νῦν παρόντων πημάτων ἄκος μόνον.

[1445. Tyrwhittus πορθμεύειν.]

1447. (κλύεις γὰρ—Θεᾶς). Hic locus ita distingui debet, (Κλύεις γὰρ αὐδὴν, καίπερ οὐ παρὼν) Θεᾶς Χώρει λαβὼν ἄγαλμα, etc. Θεᾶς ἄγαλμα conjungenda sunt ut ver. 480. et passim. Plautus videri potest egisse interpretem hujus parentheseos, Amphitryon. III. 3. *Audis quae dico, tametsi praesens non ades.* Jupiter Mercurium alloquitur.

[1452. Ἁλάς. Pagi hujus meminit, ut et Dianae simulacri eo translati Callimach. H. Dian. 173. Vid. et Strabon. p. 399. A. Ἅλησι παρὰ τὴν θάλασσαν habet Plutarch. Anton. p. 1736. ed. Steph. *Musgravius.*]

1453. τάξας ναόν. Τεύξας ναὸν scribere potuit, ut Hom. Odyss. XII. 346. quod est τεύξασθαι νηὸν Hymn. in Apoll. 221. paullo post τεῦξαι νηὸν, ver. 258. vid. Pindar. Pyth. VII. Lycophron. ver. 1128. Auctor. Rhesi 959. Hoc jam video placuisse Cl. Piersono Verisimil. p. 28. Si vulgata retineatur, τάξας ναὸν erit, *postquam imperaveris* (injunxeris) *templum*, scil. Atheniensibus exstruendum. [τεύξας et Musgravius.]

1455. οὓς ἐξεμόχθεις περιπολῶν καθ' Ἑλλάδα. Vide supra ad ver. 84. Pro ἐξεμόχθεις A. εξεμοχθης.

1458. νόμον δὲ θέσθε τόνδ', ὅθ' ἑορτάζῃ λεώς. A. θεσθαι. quod cum indefinitum sit, significare potest vel *tu pone*, vel, *populus ponat.* Pro ἑορτάζῃ leg. forte ἑορτάζει, quia ὅτε *quando* cum indicativo semper utitur Euripides, nisi fallor. ἑορτάζει, opinor, trisyllabum est. B. C. οταν pro ὅθ'. Scribi quoque potest, θέσθω, sc.

τῆς σῆς σφαγῆς ἄποιν', ἐπισχέτω ξίφος
δέρῃ πρὸς ἀνδρὸς, αἷμά τ' ἐξανιέτω
ὁσίας ἕκατι, θεά θ' ὅπως τιμὰς ἔχῃ.
σὲ δ' ἀμφὶ σεμνὰς, Ἰφιγένεια, κλίμακας
Βραυρωνίας δεῖ τῆσδε κληδουχεῖν θεᾶς,
οὗ καὶ τεθάψει κατθανοῦσα, καὶ πέπλων
ἄγαλμά σοι θήσουσιν, εὐπήνους ὑφὰς,
ἃς ἂν γυναῖκες ἐν τόκοις ψυχοῤῥαγεῖς
λείπωσ' ἐν οἴκοις. τάσδε δ' ἐκπέμπειν χθονὸς
Ἑλληνίδας γυναῖκας ἐξεφίεμαι,
* * * * * * * * * * * *

λεώς. [Lege *νόμον τε θὲς τόνδ', ὅταν ἑορτάζῃ λεώς*, partim ex MSS. Constructio est, *ἵδρυσαι βρέτας— Νόμον τε θές*. Duo MSS. *ὅταν*. *Porsonus*.]

1460. *αἷμά τ' ἐξαννυέτω*. Secunda in *ἀνύω* fere brevis est. unde scrib. opinor *ἐξανυττέτω*. Suidas: *Ἀνύττειν οἱ Ἀττικοὶ ὅπερ ἡμεῖς ἀνύειν*. sed quid est *ἀνύτειν*?

[1460. *Ἐξανιέτω* est Musgravii conjectura pro *ἐξαννυέτω* Porsono ad Phoen. 463. probata. Conf. append. ad Toupium T. IV. p. 497.]

1461. *ὁσίας ἕκατι Θεᾶς*. Ceperunt *Ὁσίας* pro adjectivo, conjungendo cum *Θεᾶς*, sententia summe insulsa. Euripides, puto, dedit *αἷμά τ' ἐξανυττέτω, Ὁσίας ἕκατι, Θεά θ' ὅπως τιμὰς ἔχῃ*. *Duas* caussas hujus actionis reddit. *Ὁσίας ἕκατι*, est, *Ὁσίας χάριν, Ὁσίας ἕνεκα, Defungendae religionis caussa, dicis caussa*. Locutionem, et mentem poëtae, explicat Harpocration V. *Ἀφοσιῶ*. Exemplum rei habes apud Herodot. lib. IV. 154. vid. et Sophocl. Antig. 262. 786. et Gronovii Observat. lib IV. c. 13. ad fin.

[1462. *κλίμακας*. Piersonus, probante Valckenaerio ad Hippol. 73. *λείμακας*.]

1463. *τῆσδε κληδουχεῖν Θεᾶς*. Observandus hic locus propter constructionem, et propter raritatem verbi *κληδουχεῖν*: si tamen integer et sanus sit; quod non ita esse vehementer suspicor: tametsi eum sic citet Ill. Spanhemius ad Callimach. p. 694. et vertat, *clavigeram Deae fore*. Mihi videtur ita concipi debuisse, *Σὲ δ' ἀμφὶ σεμνὰς, Ἰφιγένεια, κλίμακας Βραυρωνίας δεῖ, τῆσδε κληδοῦχον Θεᾶς*, * * * * *Οὗ καὶ τεθάψῃ* etc. Deesse puto aliquid in quo narrabatur quod ad reliquam Iphigeniae *vitam* spectabat. sequitur de *morte* ejus, *sepultura*, et *honoribus* post mortem. Hunc actum alibi mutilum esse (nescio quo casu) observavi: vide notam proxime sequentem, et ad ver. 1214. 1225. 1234. 1469. Verbum *κληδουχεῖν* (si existeret) posceret, opinor, *τῇδε Θεᾷ*, ut *Βακχίῳ χορεύσομεν*, Bacch. 195. non *τῆσδε Θεᾶς*. Quod deest, hoc modo, vel multis aliis, suppleri potest, si quis incertis se oblectare amat, *τῆσδε κληδοῦχον Θεᾶς*, [*Οἰκεῖν, ὅπου σε βίοτος εὐδαίμων μένει*·] *Οὗ καὶ τεθάψῃ* etc. Permulta sunt nomina in *οὗχος* desinentia, quae nullum habent verbum cognatum; inter quae, uti videtur, est *κληδοῦχος*: ut *κερουχος, στερνοῦχος, σκηπτοῦχος, ταμιοῦχος, οὐρανοῦχος*, etc. sed non invenies, opinor, *κερουχέω, στερνουχέω*, etc. Probandum erat, *κληδουχεῖν* esse Graecam vocem, et usitatam constructionem *τῆσδε*

γνώμης δικαίας, οὕνεκ' ἐξέσωσά σε,
καὶ πρίν γ' Ἀρείοις ἐν πάγοις ψήφους ἴσας
κρίνασ', Ὀρέστα, καὶ νόμισμ' εἰς ταυτό γε,
νικᾶν, ἰσήρεις ὅστις ἂν ψήφους λάβῃ.
ἀλλ' ἐκκομίζου σὴν κασίγνητον χθονὸς,
Ἀγαμέμνονος παῖ, καὶ σὺ μὴ θυμοῦ Θόας.

ΘΟ. *ἄνασσ' Ἀθάνα, τοῖσι τῶν θεῶν λόγοις*
ὅστις κλύων ἄπιστος, οὐκ ὀρθῶς φρονεῖ.
ἐγὼ δ' Ὀρέστῃ τ', εἰ φέρων βρέτας θεᾶς
βέβηκ', ἀδελφῇ τ', οὐχὶ θυμοῦμαι. τί γὰρ
πρὸς τοὺς σθένοντας θεοὺς ἁμιλλᾶσθαι καλόν;
ἴτωσαν εἰς σὴν, ξὺν θεᾶς ἀγάλματι,
γαῖαν, καθιδρύσαιντό τ' εὐτυχῶς βρέτας.
πέμψω δὲ καὶ τάσδ' Ἑλλάδ' εἰς εὐδαίμονα
γυναῖκας, ὥσπερ σὸν κέλευσμ' ἐφίεται·
παύσω δὲ λόγχην, ἣν ἐπαίρομαι ξένοις,

Θεᾶς. ego prius cum non possem probare, merito dubitavi de utroque.

1467. *λείπωσ' ἐν οἴκοις. τάσδε δ' ἐκπέμπειν χθονὸς Ἑλληνίδας γυναῖκας ἐξεφίεμαι, Γνώμης δικαίας, οὕνεκ' ἐξέσωσά σε.* Ita edidi vocem penultimam (pro vulgata *ἐκσώσασά σε*) ex Canteri conjectura, confirmata a Scholiast. Aristoph. Ran. 697. Ceterum in his tribus iambis, tres personas alloquitur Minerva, sine ulla nota transitionis, vel personarum distinctionis. nam ista, *Λείπωσ' ἐν οἴκοις*, et quae praecedunt, ad Iphigeniam evidenter dicta sunt. sequentia vero, *τάσδε δ' ἐκπέμπειν* etc. aeque evidenter ad Thoantem, de Choro. Sed ista, *Γνώμης δικαίας* etc. nemini, praeter Oresten, applicari possunt: et illi nominatim applicantur. Atque hinc clarissime patet (quod suspicatus erat Brodaeus, credere noluit Barnesius) nonnulla huic loco excidisse ante *Γνώμης δικαίας:* quae porro verba nihil habent ad quod referantur. Hunc defectum asteriscis notavi. Pro *θήσουσιν* ver. 1465. nonnullae editt. (et inter eas Aldina) habent *θήσουσ'*. metro deficiente. [Canterus *ἐξέσωσά σε*, omnino male; *οὕνεκα* enim cum *γνώμης δικαίας* connectendum est. *Musgravius.*]

1471. *καὶ νόμισμ' εἰς ταυτό γε Νικᾶν, ἰσήρεις ὅστις ἂν ψήφους λάβῃ.* A. *εις ταυτο με.* Sententiam hanc, et fere verba habes Electr. 1268. *Καὶ τοῖσι λοιποῖς ὅδε νόμος τεθήσεται, Νικᾶν, ἴσαις ψήφοισι τὸν φεύγοντ' ἀεί.* et Aeschylus de eadem re, Eumenid. 487. ubi Minerva dicit, *Θεσμὸν τόνδ', [τὸν] εἰς ἅπαντ' ἐγὼ θήσω χρόνον.* nihilominus non intelligo istud *εἰς ταυτό γε*, etiamsi admittatur Scaligeri *κεκανόνισμ'*, i. e. *κεκανόνισμαι* (quod tamen non admitto) *constitui, sanxi.* Aliis forte nulla erit difficultas interpretantibus, *καὶ νόμισμ' εἰς ταυτό γε, et secundum eandem constitutionem, νικᾶν* (i. e. *νικάτω*) *vincat qui* etc. melius intellexissem, *καὶ νόμισμ' ἔσται τόδε, Νικᾶν* etc. *et haec erit* lex, *Ut vincat* etc. Parva est mutatio *εις ταυ* in *εσται*, et *τον* in *τοδε*.

νηῶν τ' ἐρετμά· σοὶ τάδ' ὡς δοκεῖ, θεά.
ΑΘ. αἰνῶ· τὸ γὰρ χρεὼν σοῦ τε, καὶ θεῶν κρατεῖ.
ἴτ', ὦ πνοαὶ, ναυσθλοῦσθε τὼ 'γαμέμνονος
παῖδ' εἰς Ἀθήνας. ξυμπορεύσομαι δ' ἐγὼ,
σώζουσ' ἀδελφῆς τῆς ἐμῆς σεμνὸν βρέτας.
ἴτ', ἐπ' εὐτυχίᾳ, τῆς σωζομένης
μοίρας εὐδαίμονες ὄντες.
ΧΟ. ἀλλ', ὦ σεμνὴ παρά τ' ἀθανάτοις,
καὶ παρὰ θνητοῖς, Παλλὰς Ἀθάνα,
δράσομεν οὕτως ὡς σὺ κελεύεις·
μάλα γὰρ τερπνὸν κἀνέλπιστον
φήμην ἀκοαῖσι δέδεγμαι.
ὦ μέγα σεμνὴ Νίκη, τὸν ἐμὸν
βίοτον κατέχοις,
καὶ μὴ λήγοις στεφανοῦσα.

1485. θεά. C. θεᾳ, casu tertio. quod defendi potest: licet veriua existimen θεά. vide ad ver. 1223.

1486. αἰνῶ· τὸ γὰρ χρεὼν etc. Huic versui praefigitur ΑΘ. persona in Cod. B. Recte.

1487. ναυσθλοῦσθε τὸν 'Αγαμέμνονος Παῖδ' εἰς 'Αθήνας. Legendum, τὼ 'γαμέμνονος Παῖδ', i. e. Παῖδε dualiter. uterque enim debebat Athenas proficisci. Sed τὸν παῖδα denotaret Oresten solum. Ναυσθλοῦσθε (pro ναυσθλοῦσαι) quae erat Scaligeri conjectura, firmatur ab A. et C. [Canteri ναυσθλοῦτε probat Mugravius.]

Huic iambo, Ἴτ', ὦ πνοαὶ, etc. praefigitur ἀπολ. seu persona Apollinis in B. C. Non recte, opinor: quia in veterum tragoediis duo dii ἐκ μηχανῆς nunquam, quod scio, adhibentur. nam Castor et Pollux qui apparent in catastrophe Helenae et Electrae Nostri, pro uno tantum numine habendi sunt. Nescivit interpolator, Minervam fuisse sororem (ὁμοπάτριον) Dianae: Soph. Oed. Tyr. 166. Noster Ion. 467. Unde putavit Apollinem necessarium esse, propter ista, ἀδελφῆς τῆς ἐμῆς, ver. 1489.

1490. ἴτ' ἐπ' εὐτυχίᾳ τῆς σωζομένης Μοίρας, etc. Distinguendum post εὐτυχίᾳ, non post Μοίρας. Ἴτε ἐπ' εὐτυχίᾳ, est, Ἴτε εὐτυχεῖς, εὐτυχῶς, ἐπ' εὐτυχεῖ πότμῳ, Iph. Aul. 1523. Εὐδαίμονες τῆς μοίρας, est ἕνεκα τῆς μοίρας: ut, ὦ θύγατερ ἀθλία τύχης. Hecub. 425. ubi nunc legitur ἀθλίας. Pro εὐδαίμονες C εὐδαιμονος. perperam. ὄντες pro οὖσαι, Attice.

[1490. τῆς σωζομένης μοίρας. Aristides ed. Canter. T. III. p. 728. e. *Musgravius.*]

1497. ὦ μέγα σεμνὴ Νίκη. Precatio Poëtae, pro bono successu dramatis sui, ut in Oreste et Phoenissis, ubi scribitur Νίκα, quod praetulerim.

Exempla vocum in ultima syllaba depravatarum, ex Iphigenia in Tauris.

	Iphig. in Tauris.	Forte leg.
Ver. 11.	Ἑλληνικῶν	Ἑλληνικὸν
14.	Ἑλένης	Ἑλένην
58.	βάλουσί με	βάλωσ' ἐμαί.
78.	Ἐπειδὴ	Ἐπεὶ γὰρ
112.	προσφέροντα	προσφέροντε
155.	εὐδένδρων	εὐδένδρου
172.	πάρος τύμβον	πρὸς τύμβον
176.	ἔνθα	ἐν τᾷ
190.	μόχθων	μόχθου
194.	ἱερὸν	ἱερᾶς
210.	θαλάμαις	θαλάμοις
225.	αἱμάσσουσ'	οἰμώζουσ'
227.	Οὐδ'	Οὐδὲν
240.	τοῦ	τό με
241.	Συμπληγάδων	Συμπληγάδα
253.	Ἀκταῖσιν	Ἄκραις
258.	οὐδέπω	οὐδ', ὅπως
261.	ὑλοφορβοὶ	ὑλοφορβοὺς
269.	χεῖρα	χεῖρε
288.	χιτώνων	ἐχιδνῶν
292.	μορφῆς	φωνῆς
312.	εὐπήκτοις ὑφαῖς	εὐπήνους ὑφὰς
341.	Ἕλλην, ὃς	Ἕλληνος
355.	Συμπληγάδας	Συμπληγάδος
358.	τῆς	τῇ γ'
419.	κεναὶ δόξαι.	κενόδοξοι.
430.	Μέλπουσιν	Μελπουσᾶν
439.	δεσποσύνας	δεσποσύνοις
456.	διδύμοις	δίδυμοι
475.	τυγχάνοι,	τυγχάνει,
475.	ὅτι	ὅτῳ
483.	λυπεῖς	λυπεῖ γ'
495.	Ἕλληνος	Ἕλλην εἶ
552.	Δεινὸς	Δεινῶς
579.	σπουδαῖς	ταύταις
587.	ταῦτα	τάδε
603.	γενέσθαι·	γενέσθω·
610.	ὀρθὸς	ὀρθῶς
697.	οὐδ' ἄπαις	οὔθ' ἅπας
710.	ἐνεγκὼν	ἐνέγκας
742.	κἀυτὴ	κἀυτὸν
769.	τ' Ἀγαμέμνονος	τῷ 'γαμέμνονος
775.	λόγοις ἔκπλησσέ	λόγου δ' ἔκπλησσέ
789.	ὀμόσασ'	ὀμόσας
795.	ἐκπεπληγμένη	ἐκπεπληγμένος
811.	ἄκουε—Ἠλέκτρα	ἀκοῇ—Ἠλέκτρας
815.	ἡνίκ' ἦν	ἣν εἶχον
820.	μητρὶ δοῦσα σῇ	μήτρ' ἕδως τῇ σῇ

Iphig. in Tauris.	Forte leg.
844. Ἀμπτάμενος	Ἀμπταμένα
904. Λήξαντα	Λήξαντε
944. πόνων	λόγων
976. λαβὼν	λακὼν
1018. νόει Νόστον	νοσεῖ Νόστος
1041. ἐρᾷ.	ἐρῶ.
1042. εἰ ἐπ' ἔκβολον;	εἶπας ἐκβολήν;
1049. σφε	γε
1055. φίλου τ' ἀδελφοῦ	φίλης τ' ἀδελφῆς
1119. κάμνεις	κάμνει
1148. Χαίτας	χλιδᾶς
1158. ὠλένῃ;	ὠλέναις;
1161. δίδωμ'	δίδως
1171. ἦλθον τὸν	ἠλθέτην
1184. σώσαις	σώσῃς
1188. τοῖς ξένοις	τοὶν ξένοιν
1201. ποτε	ποτ' ἂν
1205. γενέσθω;	γενέσθαι;
1216. μόλοις	μόλῃς
1265. Ὕπνου	Ὕπνῳ
1346. κατήρει	κατῆρες
1350. πρώρας	πρῶραν
Ibid. ἐπωτίδων Ἀγκύρας	ἐπωτίδος Ἄγκυραν
1385. Βοήν τιν'	Βοή τις
1404. χερῶν	πέπλων
1408. ἀγκύρας	ἀγκύλας
1471. εἰς ταυτό γε	ἔσται τόδε
1487. τὸν Ἀγαμέμνονος	τὼ 'γαμέμνονος.

ΤΕΛΟΣ.

P. ELMSLEY'S

REVIEW OF MARKLAND'S IPHIGENIA IN AULIDE.

(Quarterly Review N. XIV. (third edit. 1819.) p. 456 — 466.)

456 V. 46. *Σῆ γάρ μ' ἀλόχῳ τότε Τυνδάρεως Πέμπεν φερνὴν, Ξυνυνμφοκόμον τε δίκαιον. Nota πέμπεν sine augmento, quod nescio an in anapaesticis legitime factum.* G. Compare Med. 1413. *Οὓς μήποτ' ἐγὼ φύσας ὤφελον* (*ὄφελον Bentleius*) *Πρὸς σοῦ φθιμένους ἐσιδέσθαι.* Mr. Porson has received Musgrave's emendation, *ὤφελον 'Ἐκ σοῦ.* Can *πρὸς σοῦ* be considered as a gloss for *ἐκ σοῦ*? Bentley's emendation derives support from Aesch. Pers. 917. *Εἴθ' ὄφελε* (vulgo *ὤφελε*), *Ζεῦ, κἀμὲ μετ' ἀνδρῶν.* Perhaps, however, the true reading is, *Ὤφελεν, ὦ Ζεῦ.* The augment is certainly omitted in Agam. 1561. *Τοῦτο. πρὸς ἡμῶν κάππεσε, κάτθανε.* In the passage now before us, we read *πέμπει* without hesitation.

V. 73. *ἀνθηρὸς μὲν εἱμάτων στολῇ, Χρυσῷ τε λαμπρὸς, βαρβάρῳ χλιδήματι. Scribi posset δὲ, ob praecedens μὲν, sed Clemens retinet τε.* M. *Μεν* is very significant in this expression, and has no corresponding *δέ.* Compare Bacch. 453. *Ἀτὰρ τὸ μὲν σῶμ' οὐκ ἄμορφος εἶ, ξένε.* Read *λευκὴν τε* Bacch. 457.

V. 99. *ἔπεμψα πρὸς δάμαρτα τὴν ἐμὴν, Πέμπειν Ἀχιλλεῖ θυγατέρ' ὡς γαμουμένην.* Markland proposes *στέλλειν* instead of *πέμπειν.* The poet probably wrote *ἄγειν.* The common reading was caused by *ἔπεμψα* in the preceding verse. A few examples will sufficiently elucidate this matter. Soph. Aj. 330. *Φίλων γὰρ οἱ τοιοίδε νικῶνται λόγοις.* Every MS. of Sophocles, and every edition prior to that of Brunck, reads *νικῶνται φίλοι.* Eurip. Suppl. 649. *παρὼν γὰρ τοὺς ἀπόντας εὐφρανεῖς.* All the MSS. read *τοὺς παρόντας.* Ion. 1553. *Μὴ φεύγετ'. οὐ γὰρ πολεμίαν με λεύσσετε.* So we venture to read on conjecture. The common reading is *με φεύγετε.* Herc. 548. *Κόσμος δὲ πέπλων τίς ὅδε νερτέροις πρέπων;* The old editions read *νερτέροις πέπλων.* In a passage from an ancient grammarian quoted by Mr. Gaisford in the work before us, (Part I. p. 75. [p. 62. ed. Lips.]) we find the following words,

Οἱ δὲ Ταραντῖνοι ἄποικοί εἰσι τῶν Ταραντίνων. The last word, as Mr. Gaisford observes, is a slip of the pen for *Λακεδαιμονίων.*

V. 171. *'Αχαιῶν στρατιὰν ὡς ἴδοιμ' ἄν.* V. 192. *Κατεῖδον δὲ δύ' Αἴαντε συνέδρω. Heathius legit ὡς ἂν ἴδοιμ' ἂν, propter antistrophen. Verum puto ὡς ἂν ἰδοίμαν, pro ἰδοίμην.* M. Neither the emendation of Heath, nor that of Markland can be admitted, as *ὡς ἄν, in order that,* always governs the subjunctive. Read therefore, *ὡς ἐσιδοίμαν.* In v. 649 of this play, read with Barnes *εἰσορῶν* instead of *ὁρῶν.* In the edition of Aldus, v. 617 of the Phoenissae is thus represented: *"Εξειμι. πατέρα δέ μοι δὸς ἰδεῖν. οὐκ ἂν τύχοις.* Mr. Porson reads *ἔξιμεν* from the conjecture of Musgrave, and *εἰσιδεῖν* on the authority of many MSS. In the edition of Barnes we find the following most harmonious tetrameter trochaic, of which only the first three feet are vicious: *"Εξειμι· πατέρα δέ γέ μοι δὸς εἰσιδεῖν. οὐκ ἂν τύχοις.* Another reading is proposed in Barnes's note, which is, if possible, still more 457 happy that which is exhibited in his text: *"Εξειμι χθονός· πάτέρα δέ μοι δὸς ἰδεῖν. οὐκ ἂν τύχοις.*

V. 209. *'Εξεπόνασεν. Forte, ἐξεπόνασσεν.* M. *Quid voluerit Marklandus, nescio.* G. Read *ἐξεπόνησεν.* In the Doric of the tragedies *ἐκπονεῖν* cannot make *ἐξεπόνασεν* in the aorist.

V. 225. *Πυῤῥότριχας, μονόχαλα δ' ὑπὸ σφυρὰ Ποικιλοδέρμονας, οἷς παρεπάλλετο Πηλεΐδας ξὺν ὅπλοισι παρ' ἄντυγα.* These are three tetrameter dactylic verses, which in the editions are otherwise divided. The common reading is *Πηλείδας σὺν ὅπλοις.* The resolution of the diphthong is lawful a choral song. So *Οἰνεΐδας* Rhes. 906. Read also *'Ερεχθεΐδαι* Med. 824.

V. 349. *Ταῦτα μέν σε πρῶτ' ἐπῆλθον, ἵνα σε πρῶθ' εὕρω κακόν. Scribendum opinor, εὗρον κακὸν, et ita Reiskius.* M. If Markland had recollected his own emendation of Suppl. 1211, he would have removed all doubt, if any doubt can exist, of the propriety of reading *εὗρον* or *ηὗρον.*

V. 382. *Τίς ἀδικεῖ σε; τοῦ κέχρησαι; λέκτρ' ἐρᾷς χρηστὰ λαβεῖν.* Mr. Gaisford has received into the text the emendations of Heath, *λέκτρα χρήστ' ἐρᾷς λαβεῖν.* We feel no doubt that the poet wrote *λέκτρ' ἐρᾷς χρηστῆς λαβεῖν.* So Fragm. Inc. 157. *'Ο μὲν γὰρ ἄλλης λέκτρον ἱμείρει λαβεῖν. Γυναικὸς* is understood in both verses.

V. 407. *Ξυνσωφρονεῖν σοι βούλομ', ἀλλ' οὐ ξυννοσεῖν. Συσσωφρονεῖν γὰρ οὐχὶ συννοσεῖν ἔφυν, Plutarch. p. 64. C. et ita omnino legendum.* Porson. This is one of the many passages in these three tragedies, in which the accidental assistance of Plutarch or Stobaeus has prevented the true reading from being irrecoverably lost. We regret that Plutarch has not also quoted

Iph. Taur. 678. *Δόξω δὲ τοῖς πολλοῖσι, πολλοὶ γὰρ κακοὶ, Προδούς σε, σώζεσθ' αὐτὸς εἰς οἴκους μόνος.* These two passages, together with Iph. Aul. 1141, of which we shall propose a correction in its proper place, and Iph. Taur. 166, where the metre requires *κεῖται*, are, we believe, the only instances of the elision of the diphthong *AI* which occur in these plays.

V. 417. *Μήτηρ δ' ὁμαρτεῖ, σῆς Κλυταιμνήστρας δέμας, Καὶ παῖς Ὀρέστης.* We should prefer *σὴ Κλυταιμνήστρα δάμαρ.* So Iph. Taur. 22. *Παῖδ' οὖν ἐν οἴκοις σὴ Κλυταιμνήστρα δάμαρ Τίκτει.*

V. 508. *Ταραχή γ' ἀδελφῶν τις δι' ἔρωτα γίγνεται, Πλεονεξίαν τε δωμάτων. ἀπέπτυσα Τοιάνδε συγγένειαν ἀλλήλων πικράν.* The anapest may be expelled by reading *Ταραχή γ' ἀδελφῶν διά τ' ἔρωτα γίγνεται.* This emendation is so obvions, that we suspect that Heath, Markland, and others, were prevented from proposing it, by a doubt whether *διά τ' ἔρωτα* was equivalent to *δι' ἔρωτά τε.* A few examples will remove all doubt on the subject. Suppl. 383. *Ἐλθὼν δ' ὑπέρ τ' Ἀσωπὸν, Ἰσμηνοῦ θ' ὕδωρ.* Ion. 1233. *Ὑπέρ τ' ἐμαυτοῦ, τοῦ θεοῦ θ', ἵν' ἕσταμεν.* Herc. 477. *Κήδη ξυνάψων, ἔκ τ' Ἀθηναίων χθονὸς, Σπαρτῆς τε, Θηβῶν θ'.* So also Soph. Oed. Tyr. 253. Aj. 53. 492. Phil. 1294. El. 599, etc. Sometimes, instead of *τε*, the second conjunction is *καί.* So Aristoph. Vesp. 126. *Ὁ δ' ἐξεδίδρασκε διά τε τῶν ὑδρορρόων, Καὶ τῶν ὀπῶν.* These examples are sufficient to defend the common reading of Soph. Oed. Tyr. 541, *Ἄνευ τε πλήθους καὶ φίλων*, where Mr. Elmsley reads *Ἄνευ γε.*

V. 638. *Ἀλλ', ὦ τέκνον, χρή. φιλοπάτωρ δ' ἀεί ποτ' εἶ Μά-*
458 *λιστα παίδων τῶνδ', ὅσους ἐγὼ 'τεκον.* Read *παίδων τοῦδ'.* Mr. Porson properly attributes these two verses to Clytaemnestra. He also rejects as spurious vv. 630, 635, 636, 637, and places 633 and 634 before 631 and 632.

V. 662. *Ποῦ τοὺς Φρύγας λέγουσιν ᾠκίσθαι, πάτερ.* Read *ποῦ γῆς* without the article.

V. 664. *Μακρὰν ἀπαίρεις, ὦ πάτερ, λιπὼν ἐμέ; Omnes codd. μακράν γ' ἀπαίρεις. Recte.* M. If *μακράν γ' ἀπαίρεις* is right, as we believe it to be, the note of interrogation is wrong.

V. 677. *ΑΓ. Ἔτ' ἔστι καὶ σοὶ πλοῦς, ἵνα μνήσει πατρός. ΙΦ. Ξὺν μητρὶ πλεύσασ', ἢ μόνη πορεύσομαι; Forte πλεύσουσ'*, navigatura: *quia de re* futura *loquitur.* M. The future of *πλέω* is not *πλεύσω*, but *πλεύσομαι* or *πλευσοῦμαι.* Neither is the future participle proper on the present occasion. It should be, *ξὺν μητρὶ πλέουσ'*, if the metre would admit that reading. There is, however, nothing wrong in the common reading, except the punctuation. Read, *Ξὺν μητρὶ πλεύσασ' (μνήσομαι πατρὸς scilicet;) ἢ μόνη πορεύσομαι;* Here the preterite participle is proper,

as the recollection of her father is supposed to come after, not during, the voyage.

V. 700. *Τοῦ δ' Αἰάκου παῖς τὶς κατέσχε δώματα.* Read, *Τὰ δ' Αἰάκου.* This is a very common error.

V. 701. *ΑΓ. Πηλεύς· ὁ Πηλεὺς δ' ἔσχε Νηρέως κόρην. ΚΛ. Θεοῦ διδόντος, ἢ βίᾳ θεῶν λαβών; Vel θεοῦ, ut θεοῦ διδόντος. Per θεοῦ intelligit Nerea.* M. *Θεὸν legendum. Θεῶν est absurdum, θεοῦ tautologum.* Porson. We do not perceive the absurdity of *βίᾳ θεῶν*, *against the will of the gods*, an expression of very frequent occurrence in the tragedies. Read, *Τίνος διδόντος; ἢ βίᾳ θεῶν λαβών; Θεοῦ* is an interlineary gloss. Agamemnon answers, *Ζεὺς ἠγγύησε, καὶ δίδωσ' ὁ κύριος.* A double answer to a double question.

V. 733. *ΑΓ. Ἐγὼ παρέξω φῶς, ὃ νυμφίοις πρέπει. ΚΛ. Οὐχ ὁ νόμος οὗτος, καὶ σὺ δὲ φαῦλ' ἡγῇ τάδε.* Musgrave reads, *κἂν σὺ φαῦλ' ἡγῇ τάδε, etiamsi tu haec nihili facias.* As, however, two MSS. omit *καὶ*, we venture to propose *Οὐχ ὁ νόμος οὗτος. σὺ δὲ τί φαῦλ' ἡγεῖ τάδε; Why do you consider these things as of little importance?*

V. 740. *Ἐλθὼν δὲ, τἄξω πρᾶσσε, τὰν δόμοις δ' ἐγὼ, Ἃ χρὴ παρεῖναι νυμφίοισι παρθένοις.* Markland proposes, *ἐλθὼν σὺ τἄξω πρᾶσσε.* The alteration is not violent, but totally unnecessary. These lines ought to be printed as follows: *Ἐλθὼν δὲ, τἄξω πρᾶσσε (τὰν δόμοις δ' ἐγὼ) Ἃ χρὴ παρεῖναι νυμφίοισι παρθένοις.* The tragedies are full of parentheses of this kind, in which the speaker compares his own situation or occupation with that of the person of whom he is speaking, or *vice versa*. Such are *δυστάλας δ' ἐγὼ γέρων*, Suppl. 1034. *Μενέλεως δ' ἐν ἀνδράσιν*, Iph. Aul. 944. *ἐγὼ δὲ δυσσεβῆ καὶ δυστυχῆ*, Iph. Taur. 694. We wish that more attention were generally paid to the punctuation of such passages.

V. 796. *Ὡς ἔτυχε Λήδ' ὄρνιθι πταμένῳ.* Perhaps, *Ὡς ἔτεκε Λήδα σ' ὄρνιθι πταμένῳ* (or *πετομένῳ*.) See the notes on this passage.

V. 808. *οὕτω δεινὸς ἐμπέπτωκ' ἔρως Τῆσδε στρατείας Ἑλλάδ', οὐκ ἄνευ θεῶν.* Although *ἐμπίπτειν* commonly governs the dative case, we recollect one passage, which, if the common reading is correct, will justify us in considering *Ἑλλάδ* as the accusative. Soph. Oed. Col. 942. *Οὐδείς ποτ' αὐτοὺς τῶν ἐμῶν ἂν ἐμπέσοι Ζῆλος ξυναίμων.* Brunck reads *αὐτοῖς*, with the fol- 459
lowing note: *Aldus et codd. mendose αὐτούς.* The emendation, which is borrowed without acknowledgment from Heath, is perhaps unnecessary. Many verbs govern two different cases without any difference of signification. Hec. 587. *Δεινόν τι πῆμα*

Πριαμίδαις ἐπέζεσε, Πόλει τε τῇ μῇ. Iph. Taur. 587. *Δεινή τις ὀργὴ δαιμόνων ἐπέζεσε Τὸ Ταντάλειον σπέρμα.*

V. 900. *Οὐκ ἐπαιδεσθήσομαί γε προσπεσεῖν τὸ σὸν γόνυ, Θνητὸς ἐκ θεᾶς γεγῶτα. τί γὰρ ἐγὼ σεμνύνομαι; Non male scriberetur, Οὐκ ἐπαιδεσθήσομαι 'γὼ προσπεσεῖν.* M. So v. 1396. *'Εμποδὼν γενήσομαι 'γὼ θνητὸς οὖσα τῇ θεῷ;* Perhaps, however, the common reading is right. In the next verse, Markland reads *γεγῶτος* on the authority of three MSS., in which *γεγῶτος* is exhibited as a various reading. We prefer the common reading, in defence of which we subjoin two examples of the same construction. I. Aesch. Prom. 144. *Λεύσσω, Προμηθεῦ· φοβερὰ δ' Ἐμοῖσιν ὄσσοις ὀμίχλα Προσῇξε πλήρης δακρύων Σὸν δέμας εἰσιδούσᾳ.* II. Soph. Ant. 1001. *'Αγνῶτ' ἀκούω φθόγγον ὀρνίθων, κακῷ Κλάζοντας οἴστρῳ καὶ βεβαρβαρωμένῳ, Καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς.*

V. 1014. *Ψυχρὰ μὲν ἐλπίς. τί δὲ χρή με δρᾶν, φράσον.* V. 1365. *Δηλαδὴ ξανθῆς ἐθείρης. ἐμὲ δὲ τί χρὴ δρᾶν τότε.* In both of these verses *τί* occupies the place of a long syllable. In the former, Markland reads *ὅτι δὲ χρή.* Compare Soph. Ant. 1190. Eurip. Hel. 828. In the latter, Mr. Gaisford reads *ἐμὲ δὲ χρὴ τί δρᾶν τότε.* We disapprove of neither emendation, but if it were possible, we could wish to apply the same correction to both verses, as the fault of both is the same.

V. 1141. *Πάντ' οἶδα, καὶ πέπυσμ', ἃν σύ γε μέλλεις με δρᾶν.* The elision of the diphthong may be avoided by reading, *Πάντ' οἶδα, καὶ πεπύσμεθ', ἃ σὺ μέλλεις με δρᾶν.* A similar change of number occurs immediataly afterwards, v. 1146. *"Ακουε δή νυν ἀνακαλύψω γὰρ λόγους, Κοὐκέτι παρῳδοῖς χρησόμεσθ' αἰνίγμασι.* So also v. 516. *Λάθοιμι τοῦτ' ἄν, ἀλλ' ἐκεῖν' οὐ λήσομεν (οὐ λήσομαι Aldus).* V. 654. *'Ασύνετά*) νυν ἐροῦμεν, εἰ σέ γ' εὐφρανῶ.*

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*) Mr. Gaisford reads *ἀξύνετα.* After a short vowel, we prefer *σὺν* to *ξὺν*, except where *ξὺν* is necessary to the metre. Mr. Porson says, in his note on Med. 11, *Hanc regulam mihi semel ipse statui, ut ξὺν semper pro σὺν scriberem, ubi per metrum et numeros liceret.* In the Medea, Mr. Porson has exhibited *σὺν* at least four times where the verse would have admitted the other form. V 2. *Κόλχων ἐς αἶαν, κυανέας Συμπληγάδας.* V. 13. *Αὐτή τε πάντα συμφέρουσ' Ἰάσονι.* V. 745. *Τοὐμοῦ, θεῶν τε συντιθεὶς ἅπαν γένος.* V. 911. *Πολλὴν ἔθηκε σὺν θεοῖς προμηθίαν. Συμπληγάδας* is probably an oversight, but in the other three verses we conceive *σὺν* to be retained intentionally. In the second verse of the Orestes, which, in all the editions, is printed as follows, *Οὐδὲ πάθος, οὐδὲ ξυμφορὰ θεήλατος,* Mr. Porson has adopted *οὐδὲ συμφορά*, the reading of Lucian, Stobaeus, and the majority of the MSS. See also his note on Phoen. 547.

V. 928. *Καὶ τοῖς Ἀτρείδαις, ἢν μὲν ἡγῶνται καλῶς, Πεισόμεθ'. ὅταν δὲ μὴ καλῶς, οὐ πείσομαι* (*οὐ πεισόμεθα Aldus*).

V. 1142. *Αὐτὸ δὲ τὸ σιγᾶν, ὁμολογοῦντός ἐστί σου, Καὶ τὸ στενάζειν πολλά· μὴ κάμνῃς λέγων.* It is remarkable that the solecism *μὴ κάμνῃς* instead of *μὴ κάμῃς*, should have escaped the observation of every editor. It is noticed by Mr. Porson *ad Hec.* 1166. in his third edition.

V. 1144. *Ἰδού, σιωπῶ. τὸ γὰρ ἀναίσχυντόν με δεῖ, Ψευδῆ λέγοντα, προσλαβεῖν τῇ ξυμφορᾷ.* Read interrogatively, *τὸ γὰρ ἀναίσχυντον τί δεῖ. Why should I add falsehood to my other evils?*

V. 1149. *Ἔγημες ἄκουσάν με, κἄλαβες βίᾳ. Nescio quid* 460 *sit ἔγημες, quod tamen habent omnes quas vidi editiones. Scribo Ἔγημας.* M. *Ἔγημες* arose from *κἄλαβες*. Aldus reads in v. 895 of the Medea, *Ἐξέλθατ', ἀσπάσασθε, καὶ προσείπατε.* In the play now before us, all the MSS. read, v. 917, *Δεινὸν τὸ τίκτειν, καὶ φέρειν* (*φέρει vulgo*) *φίλτρον μέγα.* Markland asks, *Num voluerunt φέρον?* These varieties mean nothing, nor is any plausible reading to be extracted from them.

V. 1164. *Τίκτω δ' ἐπὶ τρισὶ παρθένοισι παῖδά σοι Τόνδ', ὧν μιᾶς σὺ τλημόνως μ' ἀποστερεῖς.* Is not *τλήμονος* the true reading?

V. 1171. *Ἄγ', ἢν στρατεύσῃ, καταλιπών μ' ἐν δώμασιν, Κἀκεῖ γενήσῃ διὰ μακρᾶς ἀπουσίας, Τίν' ἐν δόμοις με καρδίαν ἕξειν δοκεῖς, Ὅταν θρόνους τῆσδ' εἰσίδω πάντας κενούς, Κενοὺς δὲ παρθενῶνας; ἐπὶ δὲ δακρύοις Μόνη κάθημαι, τήνδε θρηνῳδοῦσ' ἀεί. Vox ἢν et sensus postulant, opinor, στρατεύσῃς, ut γενήσῃ, modi subjunctivi, secundam personam.* M. *Γενήσῃ* is not the subjunctive, but the future. Read *εἰ στρατεύσει—γενήσει. Στρατεύομαι* occurs in v. 435 of the Phoenissae, and *ἐστρατευόμην* in v. 967 of the play now before us. This passage, as it is commonly printed, contains another solecism besides *ἢν—γενήσῃ.* Read *μόνη καθῶμαι* in the last line, and transfer the mark of interrogation after *παρθενῶνας* to the end of the passage. Compare Soph. El. 266—274. Eurip. Alc. 945—949.

V. 1185. *Θύσεις δὲ τὴν παῖδ'. ἔνθα τίνας εὐχὰς ἐρεῖς; Τί σοι κατεύξει τἀγαθόν, σφάζων τέκνον;* Read, *Θύσας δὲ σὴν παῖδ', εἶτα τίνας εὐχὰς ἐρεῖς;* In v. 539 of the Supplices, Markland has properly changed *νοσφίσεις* into *νοσφίσας*. In the passage before us, *θύσας* is to be interpreted *ἐὰν θύσῃς*. So v. 124. *Καὶ πῶς Ἀχιλεύς, λέκτρων ἀπλακών, Οὐ μέγα φυσῶν θυμὸν ἐπαρεῖ* (*vulgo ἐπαίρει*) *Σοὶ σῇ τ' ἀλόχῳ;* If any authority be required for altering *τὴν παῖδ'* into *σὴν παῖδ'*, we may mention that in v. 134 of this play, the edition of Barnes exhibits *τὴν παῖδ'* instead of *σὴν παῖδ'*. We agree with Markland in considering this variation as an error of the press.

V. 1209. *Πιθοῦ. τὸ γάρ τοι τέκνα συσσώζειν καλὸν, Ἀγάμεμνον. οὐδεὶς πρὸς τάδ' ἀντείποι βροτῶν. Demosthenes inseruisset ἄν.* M. We add, *neque omisisset Euripides*. One MS. reads *ἀντείπῃ*, but the poet probably wrote *ἀντερεῖ*. So Hippol. 402. *οὐδεὶς ἀντερεῖ βουλεύμασι.* Alc. 618. *Ἐσθλῆς γὰρ (οὐδεὶς ἀντερεῖ) καὶ σώφρονος Γυναικὸς ἡμάρτηκας.*

V. 1239. *Ἵν' ἀλλὰ* (*ut saltem*) *τοῦτο κατθανοῦσ' ἔχω σέθεν Μνημεῖον, εἰ μὴ τοῖς ἐμοῖς πεισθῇς λόγοις.* Mr. Hermann (*ad Vigerum, n.* 304) proposes *ἢν μὴ τοῖς ἐμοῖς πεισθῇς λόγοις* So Aesch. Prom. 1013. *Σκέψαι δ' ἐὰν μὴ τοῖς ἐμοῖς πεισθῇς λόγοις, Οἷός σε χειμὼν καὶ κακῶν τρικυμία Ἔπεισ' ἄφυκτος.* In the passage before us, however, we prefer *πείσει*. Compare Hippol. 1088. *Δράσω τάδ', εἰ μὴ τοῖς ἐμοῖς πείσει λόγοις.*

V. 1265. *Πλεῖν ὡς τάχιστα βαρβάρων ἐπὶ χθόνα, Παῦσαί τε λέκτρων ἁρπαγὰς Ἑλληνικάς.* By reading *Ἑλληνικῶν*, we may improve the sound of this verse, certainly without any injury to the sense. Lest our objection to unnecessary alterations of the text should be retorted against us, we wish the reader to know, that with respect to the termination of adjectives, the authority of the common copies of our poet's tragedies is absolutely null. In proof of this assertion, we will subjoin the Aldine reading of a few passages, which have been corrected by modern critics. Phoen. 30. *Ἔθηκαν. ἡ δὲ τῶν ἐμῶν (τὸν ἐμὸν) ὠδίνων πόνον*
461 *Μαστοῖς ὑφεῖτο.* Ibid. 1633! *Ὦ πάτερ, ἐν οἵοις κείμεθ' ἀθλίοις (ἄθλιοι) κακοῖς.* Androm. 758. *Οὐ μὴ γυναικῶν δειλῶν (δειλὸν) εἰσοίσεις λόγον.* Suppl. 27. *Μόνον (μόνῳ) τόδ' ἔργον προστιθεὶς ἐμῷ τέκνῳ.* Ibid. 73. *Ἴτ' ὦ ξυνῳδοὶ κακοὶ (κακοῖς).* Ibid. 658. *παλαιᾶς (παλαιοὺς) Κεκροπίας οἰκήτορας.* Ibid. 704. *ἔκλινε γὰρ κέρας Τὸ λαιὸν ἡμῶν. δεξιὸν (δεξιοῦ) δ' ἡσσώμενον, Φεύγει τὸ κείνων.**) Ibid. 765. *Ἔνιψεν αὐτῶν (αὐτὸς) τῶν ταλαιπώρων σφαγάς;* Ibid. 1163. *Φίλον (φίλας) ἄγαλμ' ὄψομαι σῆς (ὄψομαί σε) ματρός.* Iph. Aul. 1223. *ἀρά σ' ὦ τέκνον, Εὐδαίμονος (εὐδαίμον') ἀνδρὸς ἐν δόμοισιν ὄψομαι.* In all these passages, and in a thousand more, the adjective has been corrupted by the vicinity of some other word.**)

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*) To the examples quoted in Markland's note, add Heracl. 234. *Τὴν δ' εὐγένειαν τῆς τύχης νικωμένην Νῦν δὴ μάλιστ' εἰσεῖδον.* Aesch. Theb. 520. *Κοὔπω τις εἶδε Ζῆνά τον* (*vulgo* *που*) *νικώμενον.*

**) Athen. p. 3, F. *Ὁ δὲ Χῖος Ἴων, τραγῳδίαν νικήσας Ἀθήνησιν, ἑκάστῳ τῶν Ἀθηναίων ἔδωκε Χῖον κεράμειον.* Schweighaeuser, in his text, reads *Χίου κεράμιον*, *a measure of Chian wine*, but in his notes appears inclined to retain *Χῖον*. That *Χῖον* is the true reading will appear beyond all doubt from the following passages of Aristophanes: Lys. 196. *Μηλοσφαγοῦσαι Θάσιον οἶνου σταμνίον.* Eccl. 1118.

V. 1359. *ΑΧ. Εἰσορᾷς τεύχη φέροντας τούσδ'; ΚΛ. ὄναιο τῶν φρενῶν. ΑΧ. Ἀλλ' ὀνησόμεσθα. ΚΛ. παῖς ἄρ' οὐκέτι σφαγήσεται;* We read without hesitation, *Ἀλλ' ὀνήσομεν σέ.*

V. 1459. *Τίς μ' εἶσιν ἄξων, πρὶν σπαράξεσθαι κόμας;* We suspect that *πρὶν σπαράξεσθαι* is a solecism. The usual construction is *πρὶν γράψαι*: instead of which the tragedians not unfrequently say *πρὶν γράφειν*,*) and sometimes *πρὶν γεγραφέναι*, **) but never, we believe, *πρὶν γράψειν*. In these three plays, we find *πρὶν δῦναι* Suppl. 468, *πρὶν ἐλθεῖν*, v. 696, Iph. Aul. 971. *πρὶν θανεῖν* Iph. Taur. 102, 529, 774, *πρὶν παλάξαι* v. 881, *πρὶν ἐλθεῖν* v. 989. In the present instance, as the middle form *σπαράξασθαι* seems to be improper, and as it is not probable that the passive aorist *σπαραχθῆναι* was corrupted into *σπαράξεσθαι*, we must read *πρὶν σπαράσσεσθαι*.

V. 1477. *Στέφεα περίβολα δίδοτε, φέρετε, πλόκαμος ὅδε καταστέφειν.* The three last words are properly explained by Markland. *Here is my hair to crown.* So Androm. 412. *Ἰδοὺ, προλείπω βωμόν. ἥδε χειρία Σφάζειν, φονεύειν, δεῖν, ἀπαρτῆσαι δέρην.* So also Hippol. 293, if we retain the common reading, which ought not to be hastily rejected: *Κεἰ μὲν νοσεῖς τι τῶν ἀποῤῥήτων κακῶν, Γυναῖκες αἵδε συγκαθιστάναι νόσον.*

V. 1502. *Ἔθρεψας Ἑλλάδι μέγα φάος, Θανοῦσα δ' οὐκ ἀναίνομαι.* These are two of five verses, four of which are undoubtedly dimeter iambics. In order to reduce the fifth to the same measure, we ought to read, *Ἔθρεψας* (or perhaps *ἐθρέψαθ'*) *Ἑλλάδι με φάος.* If this is the true reading, the enclitic *με* must be considered as adhering to the preceding word. Another instance of the same licence appears in the Helena, v. 707. *Μενέλαε, κἀμοὶ πρόσδοτέ τι τῆς ἡδονῆς.* Here, however, we do not hesitate to read, *κἀμοὶ προσδοτέα τῆς ἡδονῆς.* In a fragment of 462
Aristophanes, preserved by Athenaeus (p. 95, F), we are inclined to read with Brunck: *Καὶ μὴν, τὸ δεῖν', ἀκροκώλιά γε σοι τέτταρα Ἥψησα τακερά.* Mr. Porson reads (*ad Or.* 79) *ἀκροκώλι', ἅ γε σοι τέτταρα.* ***)

πολὺ δ' ὑπερπέπαικεν αὖ Τούτων ἁπάντων τὰ Θάσι' ἀμφορείδια. Vesp. 838. *Τροφαλίδα τυροῦ Σικελικὴν κατεδήδοκε.*

*) Eurip. Or. 1095. *Ὃς πρὶν μὲν ὑμᾶς δυστυχεῖν, φίλος παρῆν, Νῦν δ' οὐκέτ' εἰμὶ δυστυχοῦντί σοι φίλος.* Androm. 578. *Χαλᾶν κελεύω δεσμὰ, πρὶν κλάειν τινά.*

**) Eurip. Phoen. 1152. *Ὦ τέκνα Δαναῶν, πρὶν κατεξάνθαι βολαῖς, Τί μέλλετ' ἄρδην πάντες ἐμπίπτειν πύλαις;* Med. 78. *Ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν Νέον παλαιῷ, πρὶν τόδ' ἐξηντληκέναι.* El. 1069. *Ἥτις θυγατρὸς πρὶν κεκυρῶσθαι σφαγὰς*, etc. Aristoph. Lys. 322.

***) See Dawes, Misc. Crit. p. 211. ed. 1781. A distinction ought to be made between the tragic and the comic poets. When we

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V. 5. *Τῆς Τυνδαρείας θυγατρὸς Ἰφιγένεια παῖς.* For θυγατρὸς read παιδός. We subjoin Mr. Porson's note on Or. 368. (*Τῆς Τυνδαρείας θυγατρὸς ἀνόσιον φόνον*) *Θυγατρὸς Ald. et pauci MSS. plurimi παιδός.*

V. 93. *Ἥκω δὲ, πεισθεὶς σοῖς λόγοισιν, ἐνθάδε Ἄγνωστον εἰς γῆν, ἄξενον. Aliquando putavi legendum et distinguendum Ἄγνωστος, εἰς γῆν ἄξενον.* G. We prefer Mr. Gaisford's emendation to the common reading.

V. 193. *Ἀλλάξας δ' ἐξέδρασ' ἱερᾶς ὄμμ' αὐγᾶς ἅλιος.* There is no such word in Greek as *ἐξέδρασε*. The aorist of *ἐκδιδράσκω* is *ἐξέδραν*, the third person of which is *ἐξέδρα*, as *ἀπέδρα* from *ἀποδιδράσκω*. Read *Ἄλλαξεν δ' ἐξ ἕδρας ἱερᾶς ὄμμ' αὐγᾶς ἅλιος.* So El. 737. *Λέγεται (τὰν δὲ πίστιν Σμικρὰν παρ' ἔμοιγ' ἔχει) Στρέ-*

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have a proper opportunity, we will endeavour to demonstrate that Dawes's canon is not so strictly observed by the comic poets as is commonly imagined. With regard to the tragic poets, their practice may be conveniently described in the following canon: *In tragic iambics, the second syllable of a tribrach or of a dactyl ought not to be either a monosyllable which is incapable of beginning a verse, or the last syllable of a word.* We apprehend that this rule is never transgressed by Aeschylus or Sophocles. In this respect, as well as most others, the versification of Euripides is more licentious. In our observation on Suppl. 158. we have exhibited a few verses of this poet, in which the second syllable of a tribrach or dactyl is a monosyllable which cannot begin either a verse, or the second division of a verse which is divided by a perfect caesura. In a few other instances, the first and second syllables of the tribrach or dactyl are joined together in a word of two syllables. Or. 99. *Ὀψὲ γε φρονεῖς εὖ, τότε λιποῦσ' αἰσχρῶς δόμους.* Phoen. 404. *Ποτὲ μὲν ἐπ' ἦμαρ εἶχον, εἶτ' οὐκ εἶχον ἄν.* Suppl. 602. *Διὰ δορὸς εἴπας, ἢ λόγων ξυναλλαγαῖς;* Iph. Aul. 1142. *Αὐτὸ δὲ τὸ σιγᾶν ὁμολογοῦντός ἐστί σου.* Ibid. 1164. *Τίκτω δ' ἐπὶ τρισὶ παρθένοισι παῖδά σοι.* Ibid. 1460. *Ἐγὼ μετά γε σου. μὴ σύ γ'. οὐ καλῶς λέγεις.* Markland conjectures, *Ἔγωγε μετὰ σοῦ.* Bacch. 928. *Ὅταν παρὰ λόγον σώφρονας Βάκχας ἴδῃς.* Ion. 231. *Τί φῄς; τίνα λόγον Λοξίου κατηγορεῖς.* We believe that we may safely venture to assert, that the surviving plays of Euripides will not furnish eight other verses similar to the eight foregoing. Verses of the following construction are also rare in the plays of Euripides, and do not occur at all in those of Aeschylus and Sophocles: Or. 631. *Μενέλαε, ποῖ σὸν ; πόδ' ἐπὶ συννοίᾳ κυκλεῖς;* Bacch. 826. *Ξυνέθεσθε κοινῇ | τάδ', ἵνα βακχεύοιτ' ἀεί.* In these verses the second syllable of the dactyl adheres more closely to the preceding than to the following syllables. After this long and dull note, we will recreate the reader with three trimeters written by Philip Melancthon, which, in Markland's first edition, are inserted between v. 262 and v. 263. of the Supplices: *Τῶν συγγενῶν δ' αἰδεῖσθαι δάκρυά σε χρεὼν, Τοῖς οὐ παθοῦσιν ἄξι' ἀμύνειν εὐσεβές. Ἡ γὰρ τεκοῦσά σ' ἐστὶ θυγατὴρ Πιτθέως.*

ψαι θερμὰν ἀέλιον Χρυσωπὸν ἕδραν ἀλλάξαντα δυστυχίᾳ βροτείῳ. *Ἐξ ἕδρας, out of its place*, Bacch. 926, 929.

V. 340. *Θαυμάστ' ἔλεξας τὸν φανένθ', ὅστις ποτὲ Ἕλληνος ἐκ γῆς πόντον ἦλθεν ἄξενον. Olim erat Ἕλληνος ἐκ γῆς: mallem Ἑλληνίδος, et versui nil nocebit.* This is the observation of Barnes, who has admitted into his text, *Ἕλλην, ὃς ἐκ γῆς*, the emendation of Scaliger. We conceive that the poet wrote *Ἑλληνίδος γῆς*, and that the original reading was afterwards corrupted into *Ἑλληνίδος ἐκ γῆς*, the reading proposed by Barnes. From this corrupt lection the common text was probably formed by a transcriber, who knew that anapaests were not admissible 463
into the even places of the tragic *senarius*. Another instance of *Ἕλλην* in the feminine gender occurs in 495 of the same play: *Ποίας πολίτης πατρίδος Ἕλληνος γεγώς;* Read *πατρίδος Ἑλλήνων*. So Bacch. 20. *Εἰς τήνδε πρῶτον ἦλθον Ἑλλήνων πόλιν.* Ion. 8. *Ἔστιν γὰρ οὐκ ἄσημος Ἑλλήνων πόλις.* In defence of the common reading of these two passages, Markland cites two other examples of the feminine *Ἕλλην*, both of which we believe to be corrupt. I. Aesch. Agam. 1263. *ΚΑ. Καὶ μὴν ἄγαν γ' Ἕλλην' ἐπίσταμαι (ἐπίστασαι Porsonus ex emendatione Marklandi) φάτιν. ΧΟ. Καὶ γὰρ τὰ πυθόκραντα. δυσμαθῆ δ' ὅμως.* That the Chorus, which was composed of the principal citizens of Argos (*πρέσβος Ἀργείων*, v. 864.) understood Greek perfectly, cannot reasonably be doubted. At the same time, there seems to be no sufficient reason for mentioning that accomplishment on the present occasion. We apprehend that the poet wrote, *Καὶ μὴν ἄγαν γ' ἐμὴν ἐπίστασαι φάτιν.* The chorus is importuning Cassandra to speak more fully respecting the impending death of Agamemnon. She replies, *You have heard my prophecy very fully. So also*, answers the Chorus, *we hear the Pythian oracles. Yet they are difficult to understand.* The common reading arose from the resemblance of *ΛΛ* and *M*. II. Eurip. Herad. 131. *Καὶ μὴν στολήν γ' Ἕλληνα, καὶ ῥυθμὸν πέπλων Ἔχει· τὰ δ' ἄλλα βαρβάρου χερὸς τάδε.* Read, *Καὶ μὴν στολήν γ', Ἑλληνά τε ῥυθμὸν πέπλων.* It is well known, that the ignorance of the transcribers respecting the double power of the initial *P* has been the cause of numerous corruptions.*) So in v. 94 of

*) Eurip. Hel. 499. *Σπάρτη δὲ ποῦ γῆς ἐστι, πλὴν ἵν' αἱ ῥοαὶ Τοῦ καλλιδόνακός εἰσιν Εὐρώτα μόνον.* We have little doubt that the poet wrote *πλὴν ἵνα ῥοαί*. For information on the subject of the initial *P*, the student ought to consult Mr. Gaisford's notes on Hephaestion, pp. 219. 220. To the passages in which the double power does not take place, add Aesch. Eum. 232. Soph. Oed. Tyr. 1282. Eurip. Bacch. 1356. Theseo fr. 1. Aristoph. Vesp. 1067, where vv. 1066,

the Supplices, all the editions prior to Markland read *Ξένους θ' ὁμοῦ γυναῖκας, οὐ ῥυθμόν γ' ἕνα.* The true reading, *οὐχ ἕνα ῥυθμὸν*, was first restored from one MS. by Markland, who has collected in his note several instances of similar depravation. It may be observed, that in the passage of the Heraclidae, as amended by us, the word *Ἕλληνα*, although joined to *ῥυθμὸν*, belongs also to *στολήν*. So Aesch. Agam. 597. *Ὅτ' ἦλθ' ὁ πρῶτος νύχιος ἄγγελος πυρὸς, Φράζων ἅλωσιν, Ἰλίου τ' ἀνάστασιν.* Soph. Oed. Tyr. 417. *Καί σ' ἀμφιπλὴξ μητρός τε καὶ τοῦ σοῦ πατρὸς Ἐλᾷ ποτ' ἐκ γῆς τῆσδε δεινόπους Ἀρά.* Eurip. Suppl. 21. *Ἄδραστος, ὄμμα δάκρυσιν τέγγων ὅδε Κεῖται, τό τ' ἔγχος, τήν τε δυστυχεστάτην Στέλνων στρατείαν.* Ibid. 1092. *Ὅστις φυτεύσας, καὶ νεανίαν τεκὼν Ἄριστον, εἶτα τοῦδε νῦν στερίσκομαι.* To the above mentioned four instances of the feminine *Ἕλλην*, we are unable to add a fifth.

V. 558. *Πατρὸς θανόντος τῆνδε τιμωρούμενος.* Nothing but the difficulty of accounting for the corruption prevents us from proposing with confidence, *Πατρὸς θανόντος αἷμα τιμωρούμενος.* So Alc. 736. *Εἰ μή σ' ἀδελφῆς αἷμα τιμωρήσεται.* Oeneo, fr. 3 *Ἐγὼ δὲ πατρὸς αἷμ' ἐτιμωρησάμην.* Cycl. 691. *Εἰ μή σ' ἑταίρων φόνον ἐτιμωρησάμην.*

464 V. 617. *ΟΡ. Θύσει δὲ τίς με, καὶ τὰ δεινὰ τλήσεται; ΙΦ. Ἐγώ. θεᾶς γὰρ τῆσδε προστροπὴν ἔχω. ΟΡ. Ἄζηλά γ', ὦ νεᾶνι, κοὐκ εὐδαίμονα.* The construction of the third verse may be simplified by reading in the second, *προστρόπαι' ἔχω.* See Photius, v. *Προστρόπαιον.*

V. 650. *Ἄζηλα τοῖς φίλοισι, θνησκόντων φίλων.* Read, *Ἄζηλα τάδε φίλοισι.*

V. 691. *τὸ μὲν γὰρ εἰς ἔμ', οὐ κακῶς ἔχει, Πράσσονθ' ἃ πράσσω πρὸς θεῶν, λύσειν βίον.* One MS. reads *λήγειν*, and two others *λήσειν*. The true reading, however, is *λύειν*. Mr. Monk has properly edited *λύειν* instead of *λύσειν*, Hippol. 671, and ought to have edited *λύω* instead of *λύσω*, v. 1060. Id v. 1442 of the same play, Brunck's *Membranae* improperly read *λύσω* for *λύω*.

V. 719. *Ἀτὰρ τὸ τοῦ θεοῦ γ' οὐ διέφθορέν σε πω Μάντευμα, καίτοι γ' ἐγγὺς ἕστηκας φόνου. Hunc versum ob inusitatam particularum τοι γε collocationem notavit Porsonus ad Med. 675.* G. We suspect that Euripides wrote, *καίπερ ἐγγὺς ἑστῶτος φόνου.* Mr. Elmsley (*ad Oed. Tyr.* 60, *p.* 112) proposes, *καίπερ ἐγγὺς*

1070, ought to be divided into six dimeter trochaics, the last of which is catalectic. In the antistrophe, v. 1097, read, *ἀλλ' ὅστις ἐρέτης ἔσοιτ' ἄριστος.*

ἑστηκὼς φόνου, as if the poet had written οὔπω διέφθορας in the passive sense. Harsh as the construction appears, which is produced by this emendation, the following passage, which Mr. Elmsley has not mentioned, proves that the emendation is not entirely destitute of probability. Hel. 294. Τὸ δ' ἔσχατον τοῦτ', εἰ μόλοιμεν εἰς πάτραν, Κλήθροις ἂν εἰργοίμεσθα, τὴν ὑπ' Ἰλίῳ Δοκοῦντες Ἑλένην Μενέλεῳ μ' ἐλθεῖν μέτα. In translating the participle δοκοῦντες, we must suppose the preceding words to be Κλήθροις ἂν εἰργοιέν με, τὴν ὑπ' Ἰλίῳ. We hope that future editors of Aristophanes will restore the old reading of Av. 46. Ὁ δὲ στόλος νῷν ἐστι παρὰ τὸν Τηρέα, Τὸν ἔποπα, παρ' ἐκείνου πυθέσθαι δεομένω. κ. τ. ἑ. Kuster first adopted δεομένων from the Vatican MS. and has been tacitly followed by Brunck and Invernizius. In the tragedy now before us, the common copies read, perhaps rightly, v. 1343. τέλος δὲ πᾶσιν ἦν αὐτὸς (αὑτὸς recte Gaisf.) λόγος, Στείχειν ἵν' ἦσαν, καίπερ οὐκ ἐωμένοις. We should prefer ἐώμενοι, if that reading were found in any MS. In the following passage, we do not require the authority of MSS. Heracl. 836. Τὸ δεύτερον δὲ, ποὺς ἐπαλλαχθεὶς ποδὶ, Ἀνὴρ δ' ἐπ' ἀνδρὶ στὰς, ἐκαρτέρει μάχῃ. Read ἐκαρτέρει μάχη, that is to say, μάχη ἦν καρτερά. So Soph. Ant. 259. Λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοὶ, Φύλαξ ἐλέγχων φύλακα.

V. 766. Καλῶς ἔλεξας τῶν θεῶν τ' ἐμοῦ θ' ὕπερ. Σήμαινε δ' ᾧ χρὴ τάσδ' ἐπιστολὰς φέρειν πρὸς Ἄργος, ὅτι τε χρὴ κλύοντά σου λέγειν. Can ὃς be used in this kind of interrogation instead of τίς or ὅστις? Read, Σήμαινε τῷ χρή. So v. 256. Ἐκεῖσε δὴ 'πάνελθε, πῶς νιν εἵλετε, Τρόπῳ θ' ὁποίῳ.

V. 806. ΙΦ. Ἀλλ' ἡ Λάκαινα Τυνδαρὶς σ' ἐγείνατο; ΟΡ. Πέλοπός τε παιδὶ παιδὸς ἐκπέφυκ' ἐγώ. Is ἐκπέφυκα παιδὶ good Greek? We should rather have expected, Πέλοπός γε παιδὶ παιδὸς ἐξέφυσέ με. *Yes, she bore me to the son of the son of Pelops.* Or perhaps, Πέλοπός γε παιδὶ παιδὸς; οὗ πέφυκ' ἐγώ. It may be observed, that in the answer to a question, γε signifies *yes*, as in the preceding example. See Suppl. 122, 146, 294, 575, 755, 766. Iph. Aul. 326, 721, 1362, etc. In the following passages we have changed Τ into Γ. Suppl. 135. ΘΗ. Ἀλλὰ ξένοις ἔδωκας Ἀργείας κόρας; ΑΔ. Τυδεῖ γε, Πολυνείκει τε τῷ Θηβαγενεῖ. *Yes, to Tydeus and Polynices the Theban.* Iph. Taur. 74. ΟΡ. Θριγκοῖς δ' ὑπ' αὐτοῖς σκῦλ' ὁρᾷς ἠρτημένα; ΠΥ. Τῶν κατθανόντων γ' ἀκροθίνια ξένων. The particle γε also signi- 465
fies *yes*, when the second speaker assents to some observation made by the first speaker, and enlarges it. So Suppl. 161. ΘΗ. Εὐψυχίαν ἔσπευσας ἀντ' εὐβουλίας. ΑΔ. Ὃ δή γε πολλοὺς ὤλεσε στρατηλάτας. *Yes, which has been the ruin of many generals.* Mr. Gaisford has adopted an emendation of Mr. Porson's, ὃ δῆτα

πολλοὺς, the propriety of which we do not perceive. The particle δὴ is to be joined with πολλούς. For examples of this use of γε, see Iph. Aul. 334. 521, 661, 737, 1356, etc.

V. 905. Ὅπως τὸ κλεινὸν ὄνομα τῆς σωτηρίας Λαβόντες, ἐκ γῆς βησόμεσθα βαρβάρου. Read, τὸ κλεινὸν ὄμμα τῆς σωτηρίας. Compare Iph. Aul. 354. where Markland has restored ὄμμα for ὄνομα on the authority of all the MSS. See *Porson ad Hec.* 435. *Or.* 1080.

V. 918. Οὐδ' ἔστι γ' Ἀτρέως θυγατρὸς, ὁμογενὴς ἐμοί. *Omnes Gallici* ἐμός. *Bene, quamquam vulgata non male.* M. After the nominative case ὁμογενὴς, a transcriber is much more likely to convert ἐμοὶ into ἐμὸς, than ἐμός into ἐμοί. See our observation on Iph. Aul. 1266. For this reason, among others, we prefer the common reading of this passage. In the following instance, the construction is injured by the use of the possessive pronoun instead of the primitive: Heracl. 417. Τῶν μὲν λεγόντων, ὡς δίκαιον ἦν (*vulgo* ᾗ) ξένοις Ἱκέταις ἀρήγειν· τῶν δὲ, μωρίαν ἐμὴν Κατηγορούντων. Read, μωρίαν ἐμοῦ Κατηγορούντων, *accusing me of folly;* not, as according to the common reading, *accusing my folly.* It is well known that κατηγορῶ governs the genitive of the person accused, and the accusative of the accusation. So Or. 28. Φοῖβον δ' ἀδικίαν μὲν τί δεῖ κατηγορεῖν. *Why should I accuse Apollo of injustice?*

V. 937. *OP.* Φοῖβον κελευσθεὶς θεσφάτοις ἀφικόμην. *ΙΦ:* Τί χρῆμα δράσειν; ῥητὸν, ἢ σιγώμενον; Κελευσθεὶς δράσειν is not Greek. Read therefore, Τί χρῆμα δρᾶσαι; So Ion. 1347. *ΠΤ.* Ἐνθύμιόν μοι τόδε τίθησι Λοξίας. *ΙΩ.* Τί χρῆμα δράσειν, λέγε. πέραινε σοὺς λόγους. Here δρᾶσαι, which is proposed by Musgrave, is absolutely necessary.

V. 1044. *OP.* Σοὶ δὴ τίς ἄλλος ἐν χεροῖν οἴσει βρέτας; *ΙΦ.* Ἐγώ. θιγεῖν γὰρ ὅσιόν ἐστ' ἐμοὶ μόνῃ. Read, Σὺ δ' ἤ τις ἄλλος.

V. 1173. *ΙΦ.* Μητέρα κατειργάσαντο κοινωνῷ ξίφει. *ΘΟ.* Ἄπολλον, οὐδ' ἐν βαρβάροις τόδ' ἔτλη τις ἄν. *Anapaestum in quinta sede Editores intactum reliquerunt. Equidem* τόδ' *delendum putavi.* G. We are afraid that the word which Mr. Gaisford has expunged can hardly be spared without some other alteration of the verse. Hel. 95. *TET.* Οἰκεῖον αὐτὸν ὤλεσ' ἀλμ' ἐπὶ ξίφος. *EA.* Μανέντ'; ἐπεὶ τίς σωφρονῶν τλαίη τάδ' ἄν; Med. 1339. Οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνὶς γυνὴ Ἔτλη ποθ'. If it were certain, that the two particles ὃ οὐ could coalesce into one syllable, we should not hesitate to propose, Ἄπολλον, οὐδ' ἐν βαρβάροις ἔτλη τις ἄν. The disposition of ὃ to unite with the following word (as οὑγὼ, οὑφοβεῖτο, etc.) and of οὐ to unite with the preceding word (as μὴ οὐ, ἐγὼ οὐ, ἐπεὶ οὐ, etc.) renders it not improbable that the crasis which we propose is legiti-

mate. We are unable, however, to produce any example of it, except the common reading of Alc. 196, upon which very little reliance can be placed.

V. 1213. *ΙΦ. Καὶ φίλων γ' οὐδεὶς μάλιστα. ΘΟ. τοῦτ' ἔλεξας εἰς ἐμέ. Οὐδεὶς scilicet πελαζέτω.* M. The only authority for *οὐδεὶς πελαζέτω* which we recollect at present, is the following inscription, which is painted over one of the doors of the 466
apartments of the Royal Academy in Somerset Place: *ΟΥΔΕΙΣ ΑΜΟΥΣΟΣ ΕΙΣΙΤΩ.* If we had been of counsel with the author of the inscription, we should have recommended *ΜΗΔΕΙΣ.* In the verse under consideration, the true reading seems to be *οὐ δεῖ.*

V. 1480. *Ἴτωσαν εἰς σὴν, ξὺν θεᾶς ἀγάλματι, Γαῖαν, καθιδρύσαιντό τ' εὐτυχῶς βρέτας.* So also Ion. 1180. *Θύσας δὲ γενέταις θεοῖσιν, ἦν μακρὸν χρόνον Μένω, παροῦσι δαῖτες ἔστωσαν φίλοις.* We believe that no third instance of this form of the imperative occurs in the forty-four remaining Greek plays. In the first passage, we are inclined to read, *Ἴτων τε τὴν σήν.* So Aesch. Eum. 32. *Ἴτων πάλῳ λαχόντες.* In the Ion, the true reading appears to be *ἑστᾶσιν* The oldest examples of this imperative which we have observed, and which we do not suspect to be corrupt, occur in two fragments of Archestratus preserved by Athenaeus: P. 4. E. *Ἔστωσαν δ' ἢ τρεῖς ἢ τέσσαρες οἱ ξυνάπαντες.* P. 56. C. *Ῥυσαὶ καὶ δρυπεπεῖς παρακείσθωσάν σοι ἐλαῖαι.* Archestratus was probably contemporary with Aristotle. *Περιμαξάτωσαν* and *περιθέτωσαν* occur in a fragment of the *Μητραγύρτης* of Menander, p. 120, ed. Cler. In the age of Menander, the Attic language was in a state of rapid decline.

Before we take our final leave of Jeremiah Markland, we think proper to mention, that if the reader is desirous of obtaining information respecting his life, writings and opinions, Mr. Nichols's 'Literary Anecdotes of the Eighteenth Century' may be consulted with more advantage than any other book which we are acquainted. To the fourth volume of that work is prefixed a portrait of Markland, engreaved from a picture painted at Paris. It is the fashion to censure the foppery of our officers of dragoons. We believe that few of them would *burn* for so much as this shy scholar, if he actually wore the clothes in which the painter has represented him.

PETRI ELMSLEII
ANNOTATIO
IN
EURIPIDIS IPHIGENIAM TAURICAM
EX RECENSIONE AUG. SEIDLERI.

(Ex Museo crit. Cantabrig. VI. p. 273.—307.)

273 V. 5. *τῆς Τυνδαρείας θυγατρὸς Ἰφιγένεια παῖς.*] Malim, *τῆς Τυνδαρείας παιδὸς Ἰφιγένεια παῖς.* Noster Or. 374. *τῆς Τυνδαρείας παιδὸς ἀνόσιον φόνον.* Ita Porsonus, cum hac annotatione: *Θυγατρὸς Ald. et pauci MSS. plurimi παιδός.* Nec dubito quin saepius *παιδὸς* in *θυγατρὸς* a librariis mutatum sit. Suspicor e. g. Euripidem scripsisse Bacch. 181. *δεῖ γάρ νιν ὄντα παῖδα παιδὸς ἐξ ἐμῆς* etc.

V. 9. *Ἀρτέμιδι, κλειναῖς ἐν πτυχαῖσιν Αὐλίδος.*] Miror Marklandum poëtico *κλειναῖς πτυχαῖσιν Αὐλίδος* praetulisse pedestre *κλεινῆς πτυχαῖσιν Αὐλίδος.* An corrupta etiam putavit *τὸ κλεινὸν πέδον Σπάρτης* Hel. 57. et *κλείν' Ἀθηνῶν ὁρίσματα* Hippol. 1459.? Seidler. Jure *κλειναὶ* appellantur Sparta et Athenae, Aulis non item. Fortasse legendum *κοίλαις ἐν πτυχαῖσιν Αὐλίδος.* Sic *Αὐλίδος κοίλους μύχους* Iph. A. 1600. Dubio careret haec conjectura, si eadem medicina sanari posset alter Euripidis locus ubi adjectivum *κλεινὸς* sententiam prorsus absurdam reddit. Ion. 1106. *Κλειναὶ γυναῖκες, ποῦ κόρην Ἐρεχθέως | δέσποιναν εὕρω;* Verba sunt enim servi ad conservas suas, Creusae ancillas. Reiskii conjectura, *Κλεινὰν, γυναῖκες, ποῦ κ. Ε. δ. ε.* vix admitti potest, etiamsi Attica forma *Κλεινὴν* pro Dorica *Κλεινὰν* reponatur. Legendum videtur *Φίλαι γυναῖκες.* Saepe permutari *κλεινὸς* et *καινὸς* post alios monui ad Herc. 38. [1])

V. 18. *Ἀγάμεμνον, οὐ μὴ ναῦς ἀφορμίσει (Ald. ἀφορμίσῃ) χθονὸς, | πρὶν ἂν κόρην σὴν Ἰφιγένειαν Ἄρτεμις | λάβῃ (Ald. λά-*

1) Sophocles Oed. C. 377. *ὁ δ' (ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος) | τὸ κοῖλον Ἄργος βὰς φυγὰς, προσλαμβάνει | κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους, | ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμείων πέδον | τιμῇ καθέξον, ἢ πρὸς οὐρανὸν βιβῶν.* Malim *κῆδός τε κλεινὸν κ. ξ. φ.* Noster Phoen. 710. *ἤκουσα μεῖζον αὐτὸν ἢ Θήβας φρονεῖν, | κήδει τ' Ἀδράστου καὶ στρατῷ πεποιθότα.*

βοι) σφαγεῖσαν.] Male ἀφορμίσει Zimmermannus, Gaisfordius, Seidlerus, Matthiae. Sophocles Aj. 560. οὔτοι σ' Ἀχαιῶν, οἶδα, μήτις ὑβρίσῃ. Ita recte, ni fallor, omnes edd. ante Brunckium, qui consentientibus codd. nonnullis ὑβρίσει reposuit, formam Atticis prorsus ignotam. Vide Mus. Crit. I. p. 363. Nec multo meliora essent ὑβρισεῖ et ἀφορμισεῖ. Frustra subjunctivum in hujusmodi locis sollicitant viri docti, ut ad Suppl. 1066. in Censura Trimestri monui. Mox recte λάβῃ Schaeferus, Seidlerus, Matthiae. Auctor hujus emendationis Matthiae Gramm. Gr. §. 522. Necessarium esse λάβῃ monet Seidlerus. Omnes tamen infra v. 1302. Οὐ, πρίν γ' ἂν εἴποι τοὔπος (vel τοὖπος) ἑρμηνεὺς τόδε. Ubi non minus necessarium est εἴπῃ, quod scribendum primus monuit Blomfieldius ad Aeschyli Prom. 795. (769. Stanl.) 274

V. 34. ναοῖσι δ' ἐν τοῖσδ' ἱερίαν τίθησί με, | ὅθεν νόμοισι τοῖσιν ἥδεται θεὰ | Ἄρτεμις ἑορτῆς, τοὔνομ' ἧς καλὸν μόνον. | τὰ δ' ἄλλα σιγῶ, τὴν θεὸν φοβουμένη.] Ita Aldus, cujus scripturam alii aliter emendare conati sunt. Canteri conjecturam, ὅθ' ἐννόμοισι τοῖσιδ', adoptarunt Barnesius, Zimmermannus, Matthiae. Edidit Seidlerus ex emendatione Reiskii et Marklandi, ὅθ' ἐν νόμοισι, τοῖσιν ἥδεται θεὰ | Ἄρτεμις, ἑορτή, τοὔνομ' ἧς καλὸν μόνον. Sensus est, interprete Reiskio, *ubi inter leges illas, quibus Diana gaudet, est festum, cujus solum nomen est pulchrum.* Sed ὅθι, *ubi*, si bene memini, apud Euripidem non legitur, nisi in melicis, ut infra vv. 1143. 1245. et in metro anapaestico, ut Tro. 779. Bacch. 1384. Omnia recte Aldus, ni fallor, nisi quod solenni errore τοῖσιν pro τοισίδ' dedit, ut infra v. 747. Explicant hoc τοισίδ' quae mox leguntur Iphigeniae verba, θύω γὰρ (ὄντος τοῦ νόμου καὶ πρὶν πόλει) | ὃς ἂν κατέλθῃ τήνδε γῆν Ἕλλην ἀνήρ. Quod ad ὅθεν attinet, animadvertere debebant viri docti qui ὅθι reponendum censuerunt, non sequi τιμᾶται sed ἥδεται, nec Dianam in templo habitasse sed in coelo.

V. 50. μόνος δ' ἐλείφθη στῦλος (*Ald.* ἐλήφθη στύλος), ὡς ἔδοξέ μοι, | δόμων πατρῴων·] [Collatio Victoriana [1])] ἴσος ἐλείφθη pro μόνος δ' ἐλείφθη. memorabilis variatio, in qua vereor ne lateat lectio genuina. Dedisse enim poëtam puto οἶος δ' ἐλείφθη 275 στῦλος. Vocem οἶος librarius male legerat, ut saepe isti homines ἴσος et οἶος permutarunt, teste Bastio ad Gregor. Cor. p. 305. Μόνος autem explicatoris est. SEIDLER. *Profecto vir doctissimus hic dormitavit*, ut ipse alicubi de Marklando ait. Aut scripsit Victorius, aut scribere voluit, ἴσως ἐλείφθη. Ipsius Victorii conjectura est ἐλείφθη pro ἐλήφθη, quod in libris reperit. Similiter

1) De qua vid. Seidleri Praefatio.

scripsit ἴσως ᾧ τάσδε ad v. 159. ubi Aldus ὦ τάσδε, ἴσως τᾶς ad v. 217. ubi Aldus τὰς, ἴσως οἶδας ad v. 812. ubi Aldus οἶδα.

V. 64. *ἀλλ' ἐξ αἰτίας | οὔπω τινος* (*Ald.* *τινὸς*) *πάρεισιν ἐς ἔμ' εἴσω δόμων, | ἐν οἷσι ναίω, τῶνδ' ἀνακτόρων θεᾶς.*] Raro in praepositionem ἐς cadit ictus metricus, de quo Dawesius Misc. Crit. p. 189. Euripides Or. 394. Φειδόμεθ'. ὁ δαίμων ἐς ἐμὲ πλούσιος κακῶν. Ibid. 734. *Μενέλεως κάκιστος ἐς ἐμὲ καὶ κασιγνήτην ἐμήν.* Ita Porsonus, praeeunte Musgravio. Aldus utrobique εἰς ἐμὲ dedit, Barnesius priore loco ἐς ἐμὲ, altero εἴς μὲ, ubi tres scripti codices εἴς με, monente Porsono. Hoc fortasse verum est. Sic noster Bacch. 804. *Οἴμοι, τόδ' ἤδη δόλιον εἴς με μηχανᾷ.* El. 347. *ἤκουσ' Ὀρέστου πρός με κήρυκες λόγων.* Aeschylus Eum. 101. *οὐδεὶς ὑπέρ μου δαιμόνων μηνίεται.* Aristophanes Vesp. 1358. *ταὖτ' οὖν περί μου δέδοικε, μὴ διαφθαρῶ.* Vide igitur an nostro loco reponendum sit εἴς μ'.

V. 67. *Ὅρα, φυλάσσου, μήτις ἐν στίβῳ βροτῶν.*] Aeschylus Cho. 924. *Ὅρα, φύλαξαι μητρὸς ἐγκότους κύνας.* Ubi mendose φυλάξω Aldus et Turnebus. Nostro loco convenientior videtur activa forma φυλάσσειν. Legendum, ni fallor, *Ὅρα, φυλάσσων μήτις ἐν στίβῳ βροτῶν.* Ita noster Iph. A. 145. *λεῦσσε, φυλάσσων μήτις σε λάθῃ, | τροχάλοισιν ὄχοις παραμειψαμένη, | παῖδα κομίζουσ' ἐνθάδ' ἀπήνη | Δαναῶν πρὸς ναῦς.* Xenophon Hellen. V. 4, 28. *τοῦ δ' ὄρθρου ἀναστὰς, ἐφύλαττε μὴ λάθῃ αὐτὸν ὁ πατὴρ ἐξελθών.*

V. 89. *λαβόντα δ' ἢ τέχναισιν, ἢ τύχῃ τινὶ, | κίνδυνον ἐκπλήσαντ', Ἀθηναίων χθονὶ | δοῦναι τόδ'· ἐνθένδ' οὐδὲν ἐῤῥήθη πέρα* (*Ald.* *πέρας*).] Legendum, *Ἀθηναίων χθονὶ | δοῦναι. τὸ δ' ἐνθένδ' οὐδὲν ἐῤῥήθη πέρα.* Τὸ ἐνθένδε sive τοὐνθένδε valet ἐκ τούτων, μετὰ ταῦτα. Exempla praebet index Beckianus v. Ἐνθένδε. Sophocles Phil. 895. *Πάπαι, τί δῆτα δρῷμ' ἐγὼ τοὐνθένδε γε;* Si
276 *scripseris τί δῆτ' ἂν δρῷμ'*, inquit Schaeferus, *nihil erit, quod amplius requiri possit.* Scripserat scilicet Brunckius, *Πάπαι, τί δῆτα δρῷμ' ἂν ἐκ τούτων ἐγώ;* Idem poëta τὸ ἔνθεν dixit Oed. C. 476. *Εἶεν. τὸ δ' ἔνθεν ποῖ* (malim πῇ) *τελευτῆσαί με χρή;*

V. 96. *τί δρῶμεν; ἀμφίβληστρα γὰρ τοίχων ὁρᾷς | ὑψηλά;*] Nusquam alibi apud Euripidem γὰρ ita collocatum reperi in senario caesuram neque penthemimerem neque post tertium pedem habente. Operarum quidem vitio legitur in Hervagiana prima Bacch. 653. *τί δ' οὐχ ὑπερβαίνουσι γὰρ τείχη θεοί;* Quae scriptura in plerasque sequentes manavit. Sed recte καὶ Aldina, quod e codd. Parisiensibus revocavit Brunckius. Ejusdem erroris exempla vide apud Porsonum ad Phoen. 277. 1496. Nostro loco numerosius esset *ἀμφίβληστρα καὶ τοίχων*, quod vereor ut sententia admittat. Vulgatam igitur sollicitare supersedeo. Infra legitur v. 695. *παῖ-*

δας ἐξ ἐμῆς ὁμοσπόρου | κτησάμενος, ἥν ἔδωκά σοι δάμαρτ' ἔχειν. Hic quoque locus nimus numerosus est, propterea quod encliticum σοι, haud secus ac particula γὰρ, in initio versus aut sententiae stare non potest. Malim ἥν ἔδωκα σοὶ δ. ἔ. Perpaucos apud Euripidem senarios offendes, qui caesuram habeant qualem in his duobus indicavi. Quotquot reperi, hic subjiciam. I. Hec. 891. λέξον, Καλεῖ σ' ἄνασσα δή ποτ' Ἰλίου | Ἑκάβη, etc. Numerosius esset πρίν ποτ', quod legitur Tro. 74. Φρυγῶν ἀρίστου πρίν ποθ' Ἕκτορος δάμαρ. II. Suppl. 790. τὸ μὲν γὰρ οὐκ ἤλπιζον ἂν πεπονθέναι | πάθος περισσὸν, εἰ γάμων ἀπεζύγην. Hoc in chori carmine occurrit. Si secus esset, οὐκ ἂν ἤλπισ' ἂν fortasse scripsisset poëta. III. Bacch. 736. καὶ τὴν μὲν ἂν προσεῖδες εὔθηλον πόριν | μυκωμένην ἔχουσαν ἂν χεροῖν δία. Ita pro ἔχουσαν ἐν χεροῖν δίχα emendabam ad Heracl. 1031. IV. 131. Καὶ μὴν στολήν γ', Ἑλληνά τε ῥυθμὸν πέπλων (vulgo Καὶ μὴν στολήν γ' Ἕλληνα, καὶ ῥ. π.) | ἔχει. τὰ δ' ἄλλα (τὰ δ' ἔργα uterque cod. Par.) βαρβάρου χερὸς τάδε. Hic etiam ipse auctor sum scripturae, quam nunc in dubium voco. V. Ibid. 486. ξυγγνωστὰ γάρ τοι καὶ τὰ τοῦδ', εἰ μὴ θέλει | κτείνειν πολιτῶν παῖδας. αἰνέσαι δ' ἔχω | καὶ τανθάδ'. εἰ θεοῖσι δὴ δοκεῖ τάδε | πράσσειν ἔμ', οὔτοι σοί γ' ἀπόλλυται χάρις. Malim εἴτι θεοῖσι δὴ, ut θεοῖσι disyllabon sit, ut in eadem sede Ion. 1130. El. 764. Eadem varietas v. 173. ubi meam emendationem, εἴτι τοῦτό σε | ψυχὴν ἐπαίρει, occupavit etiam Matthiae [1]). VI. Herc. 277
821. ἀπότροπος γένοιό μοι τῶν πημάτων. Malim γένοι' ἐμοὶ, si versus alioqui sanus est. VII. El. 1257. γοργῶφ' ὑπερτείνουσά σου κάρα κύκλον. Legendum aut σοῦ κρατὸς, aut σῷ κάρᾳ. Hoc habet noster Med. 1371. Herc. 465.

V. 110. ὅταν δὲ νυκτὸς ὄμμα λυγαίας μόλῃ, | τολμητέον τοι ξεστὸν ἐκ ναοῦ λαβεῖν | ἄγαλμα, πάσας προσφέροντε (*Ald.* προσφέροντα) μηχανάς. | ὅρα δέ γ' εἴσω τριγλύφων, ὅποι κενὸν | δέμας καθεῖναι.] Bothius [2]), πάσας προσφέροντε μηχάνας | ὥρας τε, γείσσων τριγλύφων ὅπου κενὸν, | δέμας καθεῖναι. Blomfieldius Mus. Crit. I. p. 191. γεῖσα τριγλύφων. Si τρίγλυφος adjectivum est, legendum videtur, ὅρα δὲ γείσσων (vel γείσων) τριγλύφων ὅπου κενὸν | δέμας καθεῖναι. Recte Seidlerus: *Intellige sic:* ὅποι δέμας καθεῖναι κενόν ἐστι, *i. e.* ὅπου κενόν ἐστι, ὥστε ἐνταυθοῖ δέμας

1) Euripides Hel. 554. Σὲ γὰρ ἐκάλεσα, σὲ δὲ κατώμοσα, | τὸν ὑδρόεντα δόνακι χῶρον | Εὐρώταν, θανόντος, | εἰ βάξις ἔτυμος ἀνδρὸς ἅδε μοι. Ita Aldus. Alii χλωρόν pro χῶρον. Lego, Σὲ γὰρ ἐκάλεσα, σὲ δὲ κατόμοσα. | τὸν ὑδρόεντα δόνακι χλωρῷ | χλωρὸν Εὐρώταν, θανόντος | εἴτι βάξις | ἔτυμος ἀνδρὸς ἅδε μοι.

2) *Euripides' Werke verdeutscht von Friedrich Heinrich Bothe. Berlin und Stettin*, 1800—1803. Annotatio critica in Iphigeniam Tauricam legitur tom. V. pp. 177—226.

καθεῖναι. *Porsonus ad Hec.* 1062. *non recte explicare videtur* ἐκεῖσε ὅπου. Constructio est ὅρα ὅποι. In similibus locis interdum reperitur ὅπου, interdum ὅποι. Noster Heracl. 45. Ὕλλος δ' ἀδελφοί θ', οἷσι πρεσβεύει γένος, | ζητοῦσ' ὅπου (sic pro ὅπῃ uterque cod. Par.) γῆς πύργον οἰκιούμεθα. Hel. 1623. ὅποι (f. ὅπῃ) νοσοῖεν ξύμμαχοι κατασκοπῶν, | ταύτῃ προσῆγε χειρὶ δεξιᾷ ξίφος. Ion. 741. Ἕπου νυν. ἴχνος δ' ἐκφύλασσ' ὅπου τίθης. Sophocles Phil. 16. σκοπεῖν θ' ὅπου 'στ' ἐνταῦθα δίστομος πέτρα. Aristophanes Av. 44. πλανώμεθα, ζητοῦντε τόπον ἀπράγμονα, | ὅποι καθιδρυθέντε διαγενοίμεθ' ἄν. Hic non male legitur ὅποι. Καθιδρυθέντε enim idem fere valet ac ἐλθόντε. Nostro loco magis placet ὅπου. De hac varietate saepius infra dicturus sum.

V. 116. οὔτοι μακρὸν μὲν ἤλθομεν κώπῃ πόρον, | ἐκ τερμάτων δὲ νόστον ἀροῦμεν (*Ald.* ἄρωμεν) πάλιν;] Sensus est, οὔτοι μακρὸν ἐλθόντες κώπῃ πόρον, ἐκ τερμάτων (*a meta* Seidlerus) νό-
278 στον ἀροῦμεν πάλιν. Delenda igitur interrogationis nota, quam deletam voluit etiam Marklandus. Longe aliter ac vulgo haec exhibet ed. Zimmermanniana: οὐ μέντοι μακρὰν ἀπελθῶμεν (sic) τῆσδ' ὁδοῦ, | ἐκ τερμάτων ὡς νόστου τυχῶμεν (sic) πάλιν. Unde hanc scripturam hauserit Zimmermannus, ex suane an alius cujuspiam conjectura, fateor me nescire. Qui talia Euripidi obtrudit, jure cum Reiskio ad v. 727. dicere posset, *Ne sinamus nos a terriculamentis metri percelli, quae vana sunt et imaginaria.*

V. 118. χωρεῖν χρεὼν (*Ald.* χώρει νεκρῶν), | ὅποι χθονὸς κρύψαντε λήσομεν δέμας.] Ὅποι pro ἐκεῖσε ὅπου hic etiam accipiendum esse docet Porsonus. Sed ea significatione longe usitatius est ὅπου, quod nostro loco reponendum suspicatus est Valckenaerius ad Hipp. 1247. et reposuit Zimmermannus. Ita noster infra v. 1296. Οὐκ ἴσμεν. ἀλλὰ στεῖχε, καὶ δίωκέ νιν, | ὅπου κυρήσας τούσδ' ἀπαγγελεῖς λόγους. Phoen. 984. ΜΕ. Ποῖ δῆτα φεύγω; τίνα πόλιν, τίνα ξένων; | ΚΡ. Ὅπου χθονὸς τῆσδ' ἐκποδὼν μάλιστ' ἔσει. Bacch. 1381. ἔλθοιμι δ' ὅπου | μήτε Κιθαιρὼν μιαρός μ' ἐσίδοι, | μήτε Κιθαιρῶν' ὄσσοισιν ἐγώ. Heracl. 19. πέμπων ὅπου (ita pro ὅπῃ cod. G.) γῆς πυνθάνοιθ' ἱδρυμένους, | κήρυκας, ἐξαιτεῖ τε, κἀξείργει χθονός. Ibid. 529. ἡγεῖσθ' ὅπου δεῖ σῶμα κατθανεῖν τόδε. Herc. 740. Ἦλθες χρόνῳ μὲν, οὗ δίκην δώσεις θανών. Horum nonnulla attulit Censor Trimestris IX, p. 352. Praeter nostrum locum et superiorem v. 113. allegat Porsonus Sophoclem Phil. 481. ἐμβαλοῦ μ' ὅπῃ θέλεις ἄγων, | εἰς ἀντλίαν, εἰς πρῷραν, εἰς πρύμνην[1]), ὅποι | ἥκιστα μέλλω τοὺς ξυν-

1) Vulgo ἐς πρύμναν. Vetus forma est πρύμνη, ut λίμνη, recentior πρύμνα, ut μέριμνα. Aristophanes Vesp. 399. ἤν πως πρύμνην ἀνακρούσηται, πληγεὶς ταῖς εἰρεσιώναις. Hic etiam vulgo πρύμναν

όντας ἀλγυνεῖν. Hic etiam praestare videtur *ὅπου*. Rectius usur-
pantur *οἶ* et *ὅποι*, cum in utroque membro est motus significatio.
Sophocles Ant. 228. *Τάλας, τί χωρεῖς, οἶ μολὼν δώσεις δίκην;*
Euripides Or. 1678. *Χωρεῖτέ νυν ἕκαστος, οἶ προστάσσομεν* (sub.
χωρεῖν). Telepho III. *Ἴθ' ὅποι χρῄζεις. οὐκ ἀπολοῦμαι | τῆς σῆς
Ἑλένης οὕνεκα.* Vulgo deest *σῆς*. Verba sunt Agamemnonis ad
Menelaum. Sic etiam fragmentum XX. *Σπάρτην ἔλαχες. κείνην
κόσμει. | τὰς δὲ Μυκήνας ἡμεῖς ἰδίᾳ.* Aut hujus aut illius est 279
fragmentum V. *Ὦ πόλις Ἄργους, κλύεθ' οἷα λέγει. Ἔνθα* utro-
que sensu usurpatur. Pro *ἐκεῖσε ὅπου* passim. Pro *ἐκεῖσε ὅποι*
infra v. 1198. *Ἄγ' ἔνθα χρῄζεις. οὐ φιλῶ ταῤῥηθ' ὁρᾶν.* Sopho-
cles Phil. 1465. *κἀμ' εὐπλοίᾳ πέμψον ἀμέμπτως, | ἔνθ' ἡ μεγάλη
μοῖρα κομίζει.* Sic etiam *ἵνα*.

V. 123. *Εὐφαμεῖτ', ὦ πόντου | δισσὰς συγχωρούσας πέτρας | Εὔξεινον ναίοντες. | ὦ παῖ τᾶς Λατοὺς, Δίκτυν' οὐρεία*, etc.] Ita Aldus, quem per totum hoc carmen ita sequor, ut Seidleri aliorumque scripturam, si quando operae pretium videtur, cum lectore communicem, plerumque vero silentio praeteream. Dum enim in strophas et antistrophos, de quibus in hoc metro ne cogitavit quidem poëta, omnia distribuit Seidlerus, vulgatam lectionem saepenumero e sana corruptam reddit. Initium carminis ita constituit: *Εὐφαμεῖτ', ὦ | πόντου δισσὰς συγχωρούσας | πέτρας Εὔξεινον ναίοντες. | παῖ Λατοῦς, Δίκτυνν' οὐρεία*, etc.. Fieri potuisse fateor, ut librariorum culpa pro *παῖ Λατοῦς* invectum sit *ὦ παῖ τᾶς Λατοῦς*. Quanquam haec scriptura, modo corrupta sit, potius ex *ὦ Λατοῦς* nata videtur, quam e *παῖ Λατοῦς*. Ita fere pro *ὦ Διὸς Ἄρτεμις θηροκτόνε*, quod ex codd. Parisiensibus reposuit Marklandus, aut *ὦ θηροκτόν' Ἄρτεμις Διὸς*, quae Porsoni est conjectura, olim legebatur apud Euripidem, vel potius Pseudeuripidem, Iph. A. 1570. *ὦ θηροκτόν' Ἄρτεμι, παῖ Διός.* Hanc ellipsin, quae tamen usitatior est quam ut illustratione egeat, usurpat noster infra v. 1230. *ὦ Διὸς Λητοῦς τ' ἄνασσα παρθέν', ἢν νίψω φόνον* etc. Item Ion. 1619. *Ὦ Διὸς Λητοῦς τ' Ἄπολλον, χαῖρ'. ὅτῳ δ' ἐλαύνεται* etc. Nostro loco *ὦ Λατοῦς* proculdubio reposuisset Seidlerus, si vocalem in initio versus post brevem syllabam *τες* stare posse existimasset. Si consona opus est, potius *Λητοῦς ὦ Δίκτυνν' οὐρεία* legam quam *παῖ Λ. Δ. οὐρεία*. *Ὦ* post unam aut plures voces haud raro collocatur. Post unam collocat noster El. 167. *Ἀγαμέμνονος ὦ κόρα, ἤλυθον, Ἠλέκτρα*, etc. Post duas Hel. 1467. *Φοίνισσα Σιδωνιὰς ὦ ταχεῖα κώπα*, etc. Sed quo minus vulgata temere sollicitem, obstat suspicio, nonni-

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contra metrum. Nomina enim quorum genitivus desinit in *ης*, corripiunt *α* nominativi et accusativi.

hil vitii esse in verbis *ὦ πόντου δισσὰς συγχωρούσας πέτρας Εὐξείνου ναίοντες*, quae aves potius quam homines significare videntur.

V. 143. *Ὦ δμωαὶ, δυσθρηνήτοις | ὡς θρήνοις ἔγκειμαι, | τᾶς οὐκ εὐμούσου μολπᾶς βοᾶν | ἀλύροις ἐλέγοις, | ἒ. ἒ. ἐν κηδείοις* 280 *οἴκτοισιν | αἶ μοι συμβαίνουσ' ἆται | σύγγονον ἀμὸν κατα|κλαιομένα, ζωᾶς | οἵαν ἰδόμαν ὄψιν ὀνείρων | νυκτὸς, τᾶς, ἐξῆλθ' ὄρφνα.*] Duo vocabula *βοᾶν* et *ζωᾶς* metro simul et sententiae obsunt. His sublatis, locus hoc fere modo facile constituitur: *Ὦ δμωαὶ, δυσθρηνήτοις | ὡς θρήνοις ἔγκειμαι, καὶ | τᾶς οὐκ εὐμούσου μολπᾶς | ἀλύροις ἐλέγοις· | ἒ ἒ, κηδείοις οἴκτοισιν, | αἶ μοι ξυμβαίνουσ' ἆται, | ξύγγονον ἀμὸν κατακλαομένα. | τοίαν ἰδόμαν ὄψιν ὀνείρων, | νυκτὸς, τᾶς ἐξῆλθ' ὄρφνα.* Plura hic consideranda veniunt. Versu 144. addidi *καὶ*, quod infra v. 223. post *εἰκὼ* exciderat, quod post *ἔγκειμαι* facile excidere poterat, quodque in eodem metro eandem sedem occupat apud Euripidem Tro. 124. Deinde delevi *ἐν* ante *κηδείοις*. Eandem praepositionem ante *ναοῖσι* expulit Marklandus v. 460. Verba autem *αἶ μοι ξυμβαίνουσ' ἆται* accipienda sunt quasi dixerit poëta, *οἴκτοισι τῶν ἀτῶν, αἵ μοι ξυμβαίνουσιν*. Ita noster Tro. 879. *ποινὰς, ὅσοι τεθνᾶσ' ἐν Ἰλίῳ φίλοι*. Id est, *ποινὰς φίλων, ὅσοι τεθνᾶσ' ἐν Ἰλίῳ*. Nonnullae edd. *ὅσοις*, aliae *ὅσων*, sed recte Aldina *ὅσοι*. *Οἶκτος* genitivum adsciscit Hipp. 1089. *οὐ γάρ τις οἶκτος σῆς μ' ὑπέρχεται φυγῆς*. Mox *ὀνείρων* ex sententia Bothii uncis incluserunt Seidlerus et Matthiae. Rectius abest *ζωᾶς*, quod si per o Attico more scribatur, in hoc metro stare non potest. Denique *τοίαν* vel *τοιάνδ'* pro *οἵαν* reponendum esset, etiam si nullus esset hiatus. Nonnihil de hac re dixi ad Aeschyli Prom. 907. ubi recte *τοῖον* pro *οἷον* Robortellus.

V. 153. *ὠλόμαν, ὠλόμαν. | οὐκ εἴσ' οἶκοι πατρῷοι. | οἴμοι. φροῦδος γέννα. | φεῦ. φεῦ. τῶν Ἄργει μόχθων.*] Seidlerus, *ὀλόμαν, ὀλόμαν. οὐκ εἴσ' οἶκοι | πατρῷοί μοι. φροῦδος γέννα. | φεῦ φεῦ τ. Ἄ. μ.* Idem mediam in *πατρῷοι* corripi vult, ut versus sit catalecticus, cujus ultima syllaba salvo metro brevis esse potest. Rectius fecisset, si *γενεὰ* pro *γέννα* reposuisset. Noster Hec. 160. *τίς ἀμύνει μοι; ποία γέννα; | ποία δὲ πόλις;* Ad haec Porsonus: *Cum γέννα secundam alibi semper, ni fallor, corripiat, cur hic producat? Legendum igitur videtur γενεὰ, et γένν' infra* 189. [191.] *cum Kingio*. Recte etiam Matthiae *γενεὰν* pro *γένναν* Hel. 1345. [1])

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1) Hic locus ita legendus videtur: *βροτοῖσι δ' ἄχλοα πεδία γᾶς | οὐ καρπίζουσ' ἀρότοις, | λαῶν τε φθείρει γενεὰν, | ποίμναις τ' οὐχ ἵει θαλερὰς | βοσκὰς εὐφύλλων ἑλίκων.* Metrum cum stropha conveniet, si in illa legatur v. 1330. *θηρῶν ὅτε ζυγίους | ζεύξασ' ἦιν θεὰ σατίνας.*

V. 186. *οἴμοι τῶν Ἀτρειδᾶν οἴκων.* | *ἔῤῥει φύως σκήπτρων.* 281
| *οἴμοι πατρῴων οἴκων.* | *τίν' ἐκ τῶν εὐόλβων* | *Ἄργει βασιλέων,* | *ἀρχά. μόχθος δ' ἐκ μόχθων* | *αΐσσει δινευούσαις ἵπποισιν* | *πτανοῖς. ἀλλάξας* | *δ' ἐξέδρασ' ἱερὸν ὄμμ' αὐγᾶς ἅλιος.* | *ἄλλοις δ' ἄλλα προσέβα* | *χρυσέας ἀρνὸς μελάθροις ὀδύνα,* | *φόνος ἐπὶ φόνῳ,* | *ἄχεα ἄχεσιν.* Hanc difficillimam totius carminis partem merito appellat Seidlerus. Tres primos versus ita dubitanter corrigo: *οἴμοι, τῶν Ἀτρειδᾶν οἴκων* | *ἔῤῥει φῶς, ἔῤῥει σκῆπτρον* | (*οἴμοι*) *πατρῴων οἴκων.* Infra etiam v. 848. Orestes *δόμοις φάος* appellatur. Ad *ἔῤῥει σκῆπτρον* conferantur Pelei verba Andr. 1223. *Οὐκέτι μοι πόλις, πόλις.* | *σκῆπτρά τ' ἐῤῥέτω τάδ' ἐπὶ* (malim *ὑπὸ*) *γαῖαν.* Verba *πατρῴων οἴκων* non *meam* sed *tuam paternam domum* significare mihi videntur. Mea enim sententia hoc carmen in quatuor *ῥήσεις* dividendum est. Iphigeniae tribuo versus 143—177. iterumque 203—235. Reliqua chori esse arbitror. Sequuntur duo versus catalectici, *τίν' ἐκ τῶν* (liber Put. *τίν' ἐκ τῆς τῆς*) *εὐόλβων* | *Ἄργει βασιλέων ἀρχά*, qui meam emendandi facultatem longe superant. Deinde legendum, fere ut vulgo, *μόχθος δ' ἐκ μόχθων ᾄσσει* | *δινευούσαις* | *ἵπποισι πτανοῖς.* Quae verba de Pelopis equabus accipio, licet aliter sentiant Musgravius et Seidlerus. Dativum *δινευούσαις* illustrat Matthiae Gramm. Gr. §. 390. Sequitur, *ἀλλάξας δ'* | *ἐξ ἕδρας ἱερᾶς ὄμμ' αὐγᾶς* | *ἅλιος, ἄλλοις ἄλλα προσέβα* | *χρυσέας ἀρνὸς μελάθροις ὀδύνα,* | *πόνος ἐπὶ πόνῳ, ἄχεά τ' ἄχεσιν.* Jacobsio debetur *ἐξ ἕδρας*, Marklando *ἱερᾶς*, Barnesio *ἄχεά τ' ἄχεσιν.* *Ἀλλάξας* nominativus absolutus est, de quo vide ad v. 675. Frustra autem Seidlerus *ἄλλαις, ὀδύναις* scilicet, *προσέβη* pro *προσετέθη* accepto. Recte se habet vulgata *ἄλλοις—μελάθροις*, i. e. *ἄλλῃ γενεᾷ.*

V. 199. *ἔνθεν τῶν πρόσθεν δμαθέν|των Ταντᾳλιδᾶν ἐκβαίνει* | *ποινά γ' ἐς οἴκους. σπεύδει* | *δ' ἀσπούδαστ' ἐπὶ σοὶ δαίμων,*] Heathio auctore haec ita distribuit Matthiae, ut tres primi versus dimetri sint acatalecti, quartus monometer. Heathio etiam debetur *εἰς οἴκους.* Nemini autem scrupulum injecisse videtur istud *γε*, quod ab Euripide profectum esse aegre mihi persuaserim. Scripsit, ni fallor, *ἔνθεν τῶν πρόσθεν δμαθέντων* | *Ταντᾳλιδᾶν ἐκβαίνει ποινά τ'* | *εἰς οἴκους, σπεύδει τ' ἀσπούδαστ'* | *ἐπὶ σοὶ δαίμων.* Ordo est, *ἔνθεν ποινά τε εἰς οἴκους τῶν πρόσθεν δμαθέντων Ταντᾳλιδᾶν ἐκβαίνει.* Particula *τε* post plures voces in priore senten- 282
tiae membro posita multis exemplis confirmari potest. Sophocles Oed. T. 758. *Οὐ δῆτ'. ἀφ' οὗ γὰρ κεῖθεν ἦλθε, καὶ κράτη* | *σέ τ' εἶδ' ἔχοντα, Λάϊόν τ' ὀλωλότα*, etc. Ant. 120. *ἔβα, πρίν ποθ' ἁμετέρων* | *αἱμάτων γένυσιν* | *πλησθῆναί τε, καὶ στεφάνωμα πύργων* | *πευκάενθ' Ἥφαιστον ἑλεῖν.* Phil. 141. *φάσκειν δ' αὐδὴν τὴν Ἡρακλέους* | *ἀκοῇ τε κλύειν, λεύσσειν τ' ὄψιν.* Hoc scilicet tanquam numerosius maluit Sophocles, quam quod metri lex non

vetabat, φάσκειν δ' ἀκοῇ τε κλύειν αὐδὴν | τὴν Ἡρακλέους, λεύσσειν τ' ὄψιν. Euripides Hec. 846. Δεινόν γε, θνητοῖς ὡς ἅπαντα συμπίτνει. | καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν, | φίλους τιθέντες τούς τε (vulgo γε) πολεμιωτάτους, | ἐχθρούς τε τοὺς πρὶν εὐμενεῖς ποιούμενοι. Phoen. 338. ἀνῇξε μὲν ξίφους | ἐπ' αὐτόχειρά τε σφαγὰν, | ὑπὲρ τέρεμνά τ' ἀγχόνας. Heracl. 396. σκόπει (δόκησιν δὴ τάδ' ἂν λέγοιμί σοι) | ποίᾳ προσάξει στρατόπεδόν τ' ἄνευ δορὸς, | ἐν ἀσφαλεῖ τε τῆσδ' ἱδρύσεται χθονός. Ion. 569. Ὦ τέκνον, εἰς μὲν σὴν ἀνεύρεσιν θεὸς | ὀρθῶς ἔκρανε, καὶ ξυνῆψ' ἐμοί τε σε, | σύ τ' αὖ τὰ φίλταθ' ηὗρες, οὐκ εἰδὼς πάρος. Herc. 1004. κάῤῥιψε πέτρον στέρνον εἰς Ἡρακλέους, | ὅς νιν φόνου μαργῶντά τ' ἔσχε, κεἰς ὕπνον | καθῆκε. Minus recte vulgo φόνου μαργῶντος ἔσχε. In his omnibus sequitur in posteriore membro aut alterum τε aut καί. Hactenus haec. Quae sequuntur verba, σπεύδει τ' ἀσπούδαστ' ἐπὶ σοὶ δαίμων, Marklandus et Seidlerus de Oreste dicta putant, quem paullo ante v. 169. allocuta est Iphigenia, quemque paullo post v. 229. iterum allocutura est, si is locus secundum me constituendus est. Sed verba de quibus nunc agitur, majori intervallo a prima fratris compellatione distant, quam ut nude ἐπὶ σοὶ absque personae indicatione dicere potuerit. Si recte haec vulgo Iphigeniae tribuuntur, justo audacior non esset, qui ἐπ' ἐμοὶ reponeret. Vix ullus enim error ho-
283 rum pronominum confusione frequentior est[1]). Sed melior videtur Bothii sententia, hos quatuor versus choro tribuendos esse, cujus dicto, σπεύδει τ' ἀσπούδαστ' ἐπὶ σοὶ δαίμων, respondeat Iphigenia, Ἐξ ἀρχᾶς μοι δυσδαίμων δαίμων, etc. Meam sententiam de personarum distributione in hoc carmine supra declaravi.

V. 203. ἐξ ἀρχᾶς μοι δυσδαίμων | δαίμων τᾶς ματρὸς ζώνας, | καὶ νυκτὸς κείνας ἐξ ἀρχᾶς | λοχείαν, στεῤῥὰν παιδείαν, | μοῖραι συντείνουσι θεαί. | ἁ μναστευθεῖσ' ἐξ Ἑλλάνων, | ἂν πρωτόγονον θάλος ἐν θαλάμοις etc.] Legendum et distinguendum, Ἐξ ἀρχᾶς μοι δυσδαίμων | δαίμων, τᾶς ματρὸς ζώνας, | καὶ νυκτὸς κείνας, ἐξ ἇς | λοχίαν στεῤῥὰν παιδείαν | μοῖραι ξυντείνουσιν θεαὶ, | τᾷ μναστευθείσᾳ 'ξ Ἑλλάνων, | τὰν πρωτόγονον θάλος ἐν θαλάμοις etc. Dicit Iphigenia, monente Seidlero, malo se fato destinatam esse jam inde a matris nuptiis, illaque nocte qua concepta sit.

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1) Euripides Hec. 858. τὸν ἄνδρα τοῦτον φίλιον ἡγεῖται στρατὸς, | τὸν κατθανόντα δ' ἐχθρόν. εἰ δ' ἐμοὶ φίλος | ὅδ' ἐστὶ, χωρὶς τοῦτο, κοὐ κοινὸν στρατῷ. Iph. A. 1385. καὶ γὰρ οὐχ οὕτω τι λίαν ἐμὲ φιλοψυχεῖν χρεών. | πᾶσι γάρ μ' Ἕλλησι κοινὴν ἔτεκες, οὐκ ἐμοὶ μόνῃ. Cum sensus dispendio, ut mihi quidem videtur, vulgo utrobique legitur σοί. Contrarium vitium est in Hel. 1595. Ἔτ', ὦ ξέν', εἰς τὸ πρόσθεν (ἢ καλῶς ἔχει) | πλεύσωμεν; ἀρχαὶ γὰρ νεὼς μέλουσί μοι. Legendum σοι constat e v. 1568.

Quod bis in vulgatis legitur ἐξ ἀρχᾶς, librariorum oscitantiae tribuendum est, qui infra v. 707. προδοὺς pro ὁρῶν dederunt, propterea quod superiore versu legitur προδῷς. Mox λοχειῶν στεῤῥὰν παιδείαν Scaliger, metro repugnante. Metrum quidem admittit λοχιᾶν, quod reposuerunt Seidlerus et Matthiae, sed vereor ut λοχία pro λοχεία melioris notae sit substantivum quam παιδία aut ἀνδρία. Scribendum λοχίαν, quod non est genitivus pluralis substantivi, sed accusativus singularis adjectivi. Infra etiam v. 1097. vulgo legebatur λοχείαν pro λοχίαν. Λοχίαν στεῤῥὰν παιδείαν hic appellavit poeta, quod στεῤῥὰς ἐν τόκοις ἀλγηδόνας Med. 1031. Quod autem λοχίαν στεῤῥὰν παιδείαν potius quam σ. λ. π. dixit, id more suo fecit, qui infra v. 423. Φινεΐδας ἀύπνους ἀκτὰς dixerit, similemque ordinem passim exhibuerit. Verba ἃ μναστευθεῖσ' ἐξ Ἑλλάνων, quae a nullo verbo pendent, vix dici potest quantam interpretibus molestiam attulerint. Vanum omnem emendandi conatum pronuntiat Seidlerus, neque difficultatem aliter expediri posse, quam statuendo nonnulla hinc excidisse. Atqui Bothius jam recte legendum conjecerat μναστευθεῖσᾳ 'ξ Ἑλλάνων, qui tamen male articulum ἃ, qui in dativum τᾷ mutandus erat, prorsus delevit. Pendet hic dativus a superioribus verbis Ἐξ ἀρχᾶς μοι δυσδαίμων δαίμων.

V. 228. καὶ νῦν κείνων μέν μοι | λάθα, τὸν δ' Ἄργει δμαθέντα, | κλαίω σύγγονον, | ὃν ἔλιπον ἐπιμαστίδιον | ἔτι βρέφος, ἔτι νέον, | ἔτι θάλος ἐν χερσὶ | ματρὸς, πρὸς στέρνοισί | τ' Ἄργει σκηπτοῦχον Ὀρέσταν.] Vide an legendum, καὶ νῦν κείνων μὲν 284 μοι λάθα. | τὸν δ' Ἄργει δμαθέντα σὲ κλάω, | ξύγγον', ὃν ἔλιπον ἐπιμαστίδιον | ἔτι βρέφος, ἔτι νέον ἔτι θάλος | ἐν χερὶ ματρὸς, πρὸς στέρνοισίν τ', | Ἄργει σκηπτοῦχον Ὀρέσταν. Ἔτι νέον ἔτι θάλος dictum arbitratur Seidlerus pro ἔτ' ἔτι νέον θάλος, ut ἔτι μιν ἔτι βρέφος v. 1250. Deinde Matthiae, ἐν χερσὶν ματρὸς πρὸς στέρνοις τ'. Numerosius est quod dedi, eoque paullo melius, praesertim in penultimo carminis versu. Legitur tamen in fine carminis apud nostrum Ion. 182. Φοίβῳ δουλεύσω, κοὐ λήξω | τοὺς βόσκοντας θεραπεύων.

V. 250. Τοῦ ξυζύγου δὲ τοῦ ξένου τί (*Ald.* τὶ) τοὔνομ' ἦν;] Sensus est, opinor, ὁ δὲ σύζυγος τοῦ ξένου τί ὄνομα εἶχε. Nam ut uterque genitivus ξυζύγου et ξένου ad eandem personam referatur, vix patitur articulus ante ξένου positus. Secus esset, si τοῦ ξένου δὲ τοῦ ξυζύγου dixisset poëta. Ξυζύγου enim adjectivi quodammodo vim obtinet. Nemo autem nescit bene Graecum esse τὸν ἄνδρα τὸν ἀγαθὸν, licet nemo unquam dixerit τὸν ἀγαθὸν τὸν ἄνδρα [1]). Sed legendum arbitror, Τῷ ξυζύγῳ δὲ τοῦ ξένου

1) Legendum τὠμῷ γ' ἀνδρὶ pro τῷ 'μῷ τἀνδρὶ apud Sophoclem

τί τοὔνομ' ἦν; Rectius enim dicitur *τί σοι ὄνομά ἐστι*, quam *τί σου ὄνομά ἐστι*. Noster Iph. A. 827. *Λήδας μέν εἰμι παῖς· Κλυταιμνήστρα δέ μοι | ὄνομα· πόσις δέ μοὔστιν Ἀγαμέμνων ἄναξ.* Similiter Hel. 87. Aristophanes Eq. 1257. Pac. 185. 189. Av. 644.

V. 252. *ΙΦ. Πῶς δ' εἴδετ' αὐτοὺς, καὶ τυχόντες εἵλετε; | ΒΟΤ. Ἄκραις* (*Ald.* *ἀκταῖσιν*) *ἐπὶ ῥηγμῖσιν ἀξένου πόρου.*] Legendum videtur *Ποῦ* pro *Πῶς*, quod recte legitur v. 256. *Ἐκεῖσε δὴ 'πάνελθε, πῶς νιν εἵλετε, | τρόπῳ θ' ὁποίῳ.*

V. 260. *Ἐπεὶ τὸν εἰσρέοντα διὰ Συμπληγάδων | βοῦς ὑλοφορβοὺς* (*Ald.* *ὑλοφορβοὶ*) *πόντον εἰσεβάλλομεν,*] Imo, *τὸν ἐκρέοντα*. Contrarium errorem, *ἐκβησόμεσθα* pro *εἰσβησόμεσθα*, contra Marklandum defendere conatur Seidlerus ad v. 98. De confusione literarum *κ* et *ις* qui Bastium ad Greg. Cor. pp. 244. 720. consuluerit, plura non requiret.

V. 288. *ἡ δ',* (*Ald.* *ἥδ'*) *ἐκ χιτώνων πῦρ πνέουσα καὶ φόνον, | πτεροῖς ἐρέσσει, μητέρ' ἀγκάλαις ἐμὴν | ἔχουσα, πέτρινον ὄχθον ὡς ἐπεμβάλῃ.*] Frustra Marklandus *ἐξ ἐχιδνῶν*, Musgra-
285 vius *ἐκ χαλινῶν*, *ex labiis*. Frustra etiam vulgatam defendit Seidlerus. Distinguendum videtur, *ἡ δ' ἐκ χιτώνων, πῦρ πνέουσα καὶ φόνον, | πτεροῖς ἐρέσσει.* Sub *χιτώνων* latere arbitror nomen loci, unde Furia *πτεροῖς ἐρέσσει*.

V. 295. *ἡμεῖς δὲ συσταλέντες, ὡς θανούμενοι, | σιγῇ κα-*
μβ
θήμεθ'.] Coll. Victoriana *θανούμενοι*. *Egregiam hanc lectionem θαμβούμενοι*, inquit Seidlerus, *quae unice nexui convenit, doleo quod non licuit loco suo reponere.* Tali iuvento convenit *τὸ Δάτιδος μέλος* apud Aristophanem, *ὡς ἥδομαι καὶ τέρπομαι καὶ χαίρομαι.* Graece dicitur *θαμβοῦντες* ut *ταρβοῦντες*, non *θαμβούμενοι* nl *φυβούμενοι*.

V. 310. *ἅτερος δὲ τοῖν ξένοιν, | ἀφρόν τ' ἀπέψα, σώματός τ' ἐτημέλει,*] Hinc Hesychius, monente Seidlero: *Ἀπέψα. ἀπέμασσεν.* Attamen Euripidem scripsisse arbitror *ἀπέψη* ut *ἔζη*. Utrumque enim verbum in eorum numero fuit, quae per *η* flectebantur. Praesens *ψῇ* (sic cum litera subscripta recte Matthiae Gramm. Gr. §. 194. 1. [1])) ut *ζῇ* legitur apud Sophoclem Trach. 680. infinitivus *περιψῆν* ut *ζῆν* apud Aristophanem Eq. 909.

Trach. 445. auctore Schaefero. Vulgatam sine vitii suspicione citat Porsonus ad Hec. 1117.

1) Omnes edd. *χρῇ* apud Sophoclem El. 55. Recte *χρῇ* Brodaeus ad Euripidis Hel. 523. Apud Aeschylum Ag. 1584. *ἀποχρῇ* pro *ἀπόχρη* secundum veteres grammaticos proculdubio dabit Blomfieldius.

V. 333. *πρὸς δ' ἄνακτα τῆσδε γῆς | κομίζομέν νιν. ὁ δ'* (*Ald.* *ὅδ'*) *ἐσιδὼν, ὅσον τάχος | ἐς* (*Ald.* *ὡς*) *χέρνιβάς τε καὶ σφαγεῖ' ἔπεμπέ* (*Ald.* *σφάγι' ἐξέπεμπέ*) *σοι.*] Suspectum habeo *ἐσιδὼν* in hoc metro. Caussam suspicionis supra declaravi ad v. 65. *Εἰσιδὼν* in senario occurrit vv. 108. 269. (ubi coll. Victoriana *ἐσιδεῖν* metro repugnante) 1015. Nostro loco scribendum videtur aut *εἰσιδὼν δ'* pro *ὁ δ' ἐσιδὼν*, aut una literula mutata *ὅδε δ' ἰδὼν.* Infra v. 757. mss. et edd. veteres *ἐκδώσω* pro *ἐκσώσω.*

V. 340. *Θαυμάστ' ἔλεξας τὸν φανένθ', ὅστις ποτὲ* (*Ald.* *ὅστίς ποτε*) | *Ἕλληνος ἐκ γῆς πόντον ἦλθεν ἄξενον.*] Ita Aldus, et pleraeque editt. Male Barnesius Scaligerum secutus *Ἕλλην ὅς.* Vid. Markl. ad h. l. et Lobeck. ad Ajac. v. 323. p. 272. seq. Seidler. *Ἕλλην* femininum agnoscit grammaticus apud Bekkerum Anecd. Gr. p. 97. *Ἕλλην γυνή. Φιλήμων Παιδαρίῳ. Ἑλλὰς ὁ ἀνήρ. Σοφοκλῆς Αἴαντι Λοκρῷ.* Glossa posterior, quam in indicem 286 Sophocleum retulit Brunckius, vulgatam nostri loci scripturam non defendit. Multum enim interest inter masculinum *Ἑλλὰς* et femininum *Ἕλλην.* Altera magis ad rem esset, si pro Philemone infimae aetatis comico, tragici alicujus, vel etiam comici veteris et probati, testimonium attulisset grammaticus. Eustathius p. 1077, 31. *ἔστι γὰρ κοινὸν καὶ τὸ Ἕλλην, ὡς δηλοῖ τὸ, Ἕλλην ἀληθῶς οὖσα, ὅπερ ἐν τοῖς τοῦ Ἀθηναίου κεῖται περὶ τῆς τύχης.* Vide Athenaeum p. 280. E. Verba *Ἕλλην ἀληθῶς οὖσα* Apollodori Carystii sunt, cujus non multo major auctoritas est quam Philemonis. In tragicorum scriptis hodie manentibus quater legitur *Ἕλλην* femininum, semel apud Aeschylum, ter apud Euripidem. Aeschyli locus est Ag. 1263. *Καὶ μὴν ἄγαν γ' Ἕλλην' ἐπίσταμαι* (*ἐπίστασαι* Porsonus ex emendatione Marklandi; *φάτιν.* Verba sunt Casandrae ad chorum, qui respondet, *Καὶ γὰρ τὰ Πυθόκραντα. δυσμαθῆ δ' ὅμως.* Malim *ἐμὴν — φάτιν*, *meum vaticinium*, de cujus obscuritate queritur chorus. Vitium, modo vitium sit, ortum est ex similitudine literarum *λλ* et *μ.* Loci Euripidei sunt Iph. T. 341. 495. Heracl. 131. Primo loco mirari subit, si genuina est vulgata, poëtam *Ἕλληνος ἐκ γῆς* potius quam *ἐξ Ἑλλάδος γῆς* dixisse, qui *Ἑλλάδος ἐκ γᾶς* dixerit v. 448. *Ἑλλάδος στρατηγίας* v. 17. *Ἑλλάδος νεὼς* vv. 1292. 1345. 1386. Sed legendum videtur *Ἑλληνίδος γῆς.* Barnesius jam conjecerat *Ἑλληνίδος ἐκ γῆς.* De altero hujus fabulae loco infra suo ordine dicetur. Tertius est Heracl. 131. de quo nonnihil jam dixi ad v. 96.

V. 342. *Εἶεν. σὺ μὲν κόμιζε τοὺς ξένους μολών. | τὰ δ' ἐνθάδ' ἡμεῖς οἷα φροντιούμεθα.*] Pro *οἷα* Reiskius conjecerat *ὅσια* vel *οἵδε.* Seidler. Notandum etiam futurum *φροντιούμεθα*, quae forma nescio an nusquam alibi occurrat. Activa *φροντιεῖ* (vulgo

φροντίσει) legitur apud Euripidem Tro. 1234. φροντιῶ apud Aristophanem Nub. 125. Miror nemini adhuc in animum venisse indicem verborum conficere, quorum praesens desinit in ω, futurum in μαι. In hac re non semper sibi constant tragici. Ἐπαινέσεται v. c. dixit noster Bacch. 1193. ναυστολήσεται Tro. 1048. Idem tamen ἐπαινέσω Heracl. 301. ναυστολήσεις Suppl. 474. ναυστολήσων Hec. 634.

V. 358. τὴν ἐνθάδ' Αὐλιν ἀντιθεῖσα τῆς ἐκεῖ, | οἵ (*Ald.* οἵ) μ' ὥστε μόσχον Δαναΐδαι χειρούμενοι, | ἔσφαζον.] Recte οὗ μ' Piersonus, Marklandus, Zimmermannus. Loca quae οἵ μ' defen-
287 dere videntur, partim male intellecta sunt, partim corrupta scriptura laborant. Allegat Seidlerus Sophoclem El. 958. ποῖ γὰρ μενεῖς ῥᾴθυμος, εἰς τίν' ἐλπίδων | βλέψασ' ἔτ' ὀρθήν; Sed ibi ποῖ non cum μενεῖς sed cum βλέψασα construendum esse monuit vir doctus Mus. Crit. I. p. 205. Multis fraudi fuit similis constructio apud nostrum Herc. 1160. οἴμοι, τί δράσω; ποῖ κακῶν ἐρημίαν | εὕρω, πτερωτὸς, ἢ κατὰ χθονὸς, μολών; Ita distinguendum, sublata interrogationis nota, quae vulgo post εὕρω exhibetur. Frustra ποῦ reposuit Hermannus, quod rectius reposuisset ejusdem fabulae v. 74. ubi vulgo legitur, ποῖ πατὴρ ἄπεστι γῆς; Neque facile crediderim, Aeschylum scripsisse ποῖ Κλυταιμνήστρα Cho. 882.

V. 402. ἔβασαν, ἔβασαν ἄμικτον | αἶαν, ἔνθα κούρα | διατέγγει βωμοὺς | καὶ περὶ κίονας ναῶν αἷμα βρότειον.] Ἄμικτον recte per ἄξενον explicat Brodaeus. Seidler. Isocrates Evagora p. 315. ed. Auger. τὸν δὲ τόπον ἄμικτον ὅλον παραλαβὼν καὶ παντάπασιν ἐξηγριωμένον, ἡμερώτερον καὶ πραότερον κατέστησεν. Deinde legendum, ἔνθα κούρα | Δία τέγγει βωμοὺς | καὶ περικίονας ναοὺς αἷμα βρότειον. Ceterum versus 402. cum sequente asynartetum conficit, quales sunt Archilochi apud Hephaestionem, Ἐρασμονίδη Χαρίλαε, χρῆμά τοι γελοῖον | ἐρέω, πολὺ φίλταθ' ἑταίρων, τέρψεαι δ' ἀκούων. Ita Noster Med. 990. Σὺ δ', ὦ τάλαν, ὦ κακόνυμφε | κηδεμὼν τυράννων. Hoc exemplum attulit Gaisfordius p. 341.

V. 414. φίλα γὰρ ἐλπὶς ἐγένετ' ἐπὶ | πήμασι βροτῶν ἄπληστος ἀνθρώποις, | ὄλβου βάρος οἳ φέρονται | πλάνητες ἐπ' οἶδμα πόλεις τε | βαρβάρους περῶντες. | κενόδοξοι (*Ald.* κοιναὶ δόξαι)· γνώμα | δ' οἷς μὲν ἄκαιρος ὄλβου, | τοῖσδ' εἰς μέσον ἥκει.] Κενόδοξοι etiam Zimmermannus et Matthiae, ut legendum censuerant Heathius, Marklandus, et Musgravius, quos fefellit corrupta strophici versus scriptura διατέγγει pro Δία τέγγει. Cod. E. et edd. recentiores ante Zimmermannum κεναὶ δόξαι, quod suprascriptum exhibent liber Put. et coll. Victoriana. Legendum κεινᾷ δόξᾳ. Forma poëtica κεινὸς hoc uno loco, quod sciam, apud Euripidem legitur. Olim legebatur κεινὸν apud Sophoclem Trach.

495. ubi nunc rectius legitur *κενὸν*, metro scilicet utramque formam admittente. Sed *ἐξεκείνωσεν* in senario apud Aeschylum Pers. 763. communem formam prorsus excludit. Superiora alii aliter accipiunt. Post *βάρος* distinguunt omnes ante Musgravium, qui verba *ὄλβου βάρος οἳ φέρονται* reddit *qui divitiarum onus* 288
reportant. Hunc sequuntur Seidlerus et Matthiae. Rectius alii *οἳ φέρονται πλάνητες ἐπ' οἶδμα*, *qui feruntur errabundi per fluctus.* Malim autem, *φίλα γὰρ ἐλπὶς ἐγένετ' ἐπὶ | πήμασι βροτῶν, ἄπληστον* (vel potius *ἄπλατον*) *ἀνθρώποις ὄλβου βάρος.* *Βάρος ἄπλετον*, *pondus immensum*, dixit Sophocles Trach. 984. De his formis vid. Piersonus ad Moerin p. 24. Transeo ad verba *γνώμα δ' οἷς μὲν ἄκαιρος ὄλβου, τοῖσδ' εἰς μέσον ἥκει*, quae ab Hermanno ita explicari monet Seidlerus: *sententia aliis est non tenens modum in divitiis, aliis autem moderata.* Ita quoque locum accepisse videtur Matthiae, qui *τοῖς δ' εἰς μέσον ἥκει* exhibet. Sed haec interpretatio postulat ut in priore membro scribatur *γνώμα δὲ τοῖς μὲν ἄκαιρος ὄλβου.* Locus valde obscurus est, sed, ut mihi quidem videtur, non corruptus [1]). Magna difficultas est in verbis *εἰς μέσον ἥκει.* Dixit noster Ion. 1557. *ὃς εἰς μὲν ὄψιν σφῷν μολεῖν οὐκ ἠξίου, | μὴ τῶν πάροιθε μέμψις εἰς μέσον μόλῃ.* Idem loquendi modus, sed nihil inde lucis in nostrum locum.

V. 456. *Ἀλλ' οἵδε χέρας δεσμοῖς διδύμοις | συνερεισθέντες, χωροῦσι νέον | πρόσφαγμα θεᾶς. σιγάτε, φίλαι. | τὰ γὰρ Ἑλλήνων ἀκροθίνια δὴ | ναοῖσι* (*Ald.* *ἐν ναοῖσι*) *πέλας τάδε βαίνει. | οὐδ' ἀγγελίας ψευδεῖς ἔλακεν* (*Ald.* *λάκε*) *| βουφορβὸς ἀνήρ. | ὦ πότνι', εἴ σοι τάδ' ἀρεσκόντως* etc.] Haec omnia choro recte tribuunt Seidlerus et Matthiae. In cdd. superioribus Iphigeniae tribuuntur octo versus, choro quatuor, quorum primus est 463. *ὦ πότνι', εἴ σοι τάδ' ἀρεσκόντως.* Rectius autem locus procederet, si haec verba, quibus ad Dianam convertitur oratio, versum catalecticum sine intervallo exciperent. Fortasse legendum, *Ἀλλ' οἵδε χέρας δεσμοῖς διδύμας | ξυνερεισθέντες, χωροῦσι νέον | πρόσφαγμα θεᾶς. οὐδ' ἀγγελίας | ψευδεῖς ἔλακεν βουφορβὸς ἀνήρ. | σιγᾶτε, φίλαι. τὰ γὰρ Ἑλλήνων | ἀκροθίνια δὴ | ναοῖσι πέλας τάδε βαίνει. | ὦ πότνι'*, etc. Schaefero debetur *διδύμας*.

V. 480. *ὡς διὰ μακροῦ μὲν τήνδ' ἐπλεύσατε χθόνα, | μακρὸν δ' ἀπ' οἴκων χρόνον ἔσεσθ' ἀεὶ κάτω.* Frigidam hanc explicationem censet Marklandus, multo tamen frigidiora in ejus locum 289
substituit *ἔσεσθ' ἐοίκατε*, neque felicius Musgravius *αἰ αἰ κάτω.*

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1) Hoc *μὲν*, cui nullum respondet *δὲ*, admonet me ut Sophoclem corrigam Ant. 620. *σοφίᾳ γὰρ ἔκ του | κλεινὸν ἔπος πέφανται, | τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν | τῷδε μὲν, ὅτῳ φρένας | θεὸς ἄγει πρὸς ἄταν.* Vulgo *τῷδ' ἔμμεν.*

Seidler. Musgravium sequitur Zimmermannus. Legendum, ni fallor, *ἐκεῖ κάτω*. Ita noster Hec. 418. *Ἐκεῖ δ' ἐν Ἀΐδου κείσομαι χωρὶς σέθεν.*

V. 492. *Πότερος ἄρ' ὑμῶν ἐνθάδ' ὠνομασμένος | Πυλάδης κέκληται; τόδε μαθεῖν πρῶτον θέλω.*] Sensus est, *Πότερος ἄρ' ὑμῶν δεῦρο ἀγγέλλεται Πυλάδης ὠνομασμένος;* Respicit ad v. 249. *Πυλάδης ἐκλῄζεθ' ἅτερος πρὸς θατέρου.* Legendum autem, ni magnopere fallor, *λέλεκται* pro *κέκληται*. Recte *λέλεκται* cum participio conjungitur. Noster infra v. 1047. *Ταυτὸν χεροῖν σοι λέξεται μίασμ' ἔχων.*

V. 495. *Ποίας πολίτης πατρίδος Ἕλληνος γεγώς;*] Conjectura *Ἕλλην εἶ γεγὼς* numeris nocet. Cf. supra v. 340. Seidler. Si vitiosum est *Ἕλληνος*, proculdubio legendum *Ἑλλήνων*. Noster Bacch. 20. *εἰς τήνδε πρῶτον ἦλθον Ἑλλήνων πόλιν.* Ion. 8. *ἔστιν γὰρ οὐκ ἄσημος Ἑλλήνων πόλις.*

V. 554. *ΟΡ. Παῦσαί νυν ἤδη, μηδ' ἐρωτήσῃς πέρα. | ΙΦ. Τοσόνδε γ', εἰ ζῇ (Ald. ζῆ) τοῦ ταλαιπώρου δάμαρ. | ΟΡ. Οὐκ ἔστι. παῖς (Ald. πῶς) νιν, ὃν ἔτεχ', οὗτος ὤλεσεν. | ΙΦ. Ὦ συνταραχθεὶς οἶκος. ὡς τί δὴ θέλων; | ΟΡ. Πατρὸς θανόντος τήνδε τιμωρούμενος.*] Plures versiculos appono, ut videat lector hoc *τήνδε* prorsus supervacaneum esse. Postulat tragici sermonis indoles, ni fallor, ut in ejus locum substituatur *αἷμα* vel aliquid ejusmodi. Ita noster supra v. 78. *ἐπειδὴ πατρὸς αἷμ' ἐτισάμην, | μητέρα κατακτάς.* Alc. 736. *εἰ μή σ' ἀδελφῆς αἷμα τιμωρήσεται.* Oeneo III. *ἐγὼ δὲ πατρὸς αἷμ' ἐτιμωρησάμην.* Cycl. 691. *εἰ μή σ' ἑταίρων φόνον ἐτιμωρησάμην.*

V. 559. *ΙΦ. Φεῦ. | ὡς εὖ κακὸν δίκαιον εἰσεπράξατο. | ΟΡ. Ἀλλ' οὐ τὰ πρὸς θεῶν εὐτυχεῖ, δίκαιος ὤν.*] Etsi Clytaemnestrae caedes jure *κακὸν δίκαιον* appellari potest, vereor ut huic notioni conveniat media forma *εἰσεπράξατο*, quod cum *δίκαιον* conjunctum *poenas sumere* significare videtur. Id certe significat *δίκην πράσσεσθαι* apud nostrum Phoen. 1645. *Οὐκ ἔννομον γὰρ τὴν δίκην πράσσεσθέ νιν.* Legendum suspicor *κακὴν*, ut sensus sit, *ὡς εὖ κακὴν οὖσαν αὐτὴν ἐτιμωρήσατο.* Noster Or. 504. *κακὴν γὰρ αὐτὴν ἐνδίκως ἡγούμενος, | αὐτὸς κακίων μητέρ' ἐγένετο κτανών.* Malim etiam *ἐξεπράξατο*. *Ἐκπράσσειν* passim apud Euripidem legitur, *εἰσπράσσειν*, si Beckio fides habenda est, hoc solo
290 loco. Similem errorem, *εἰσεγραψάμην* pro *ἐξεγραψάμην*, apud Sophoclem Trach. 1169. nemo, quod sciam, adhuc correxit.

V. 566. *Κακῆς γυναικὸς χάριν ἄχαριν ἀπώλετο.*] Nequeo mihi persuadere ab Euripide profectum esse senarium tam scabrum atque auribus ingratum. Non eum defendunt ii quos attulit Seidlerus ad v. 1387. *λαβέσθε, κώπαις τε ῥόθια λευκαίνετε.* Nullus enim eorum est, quorum tertius pes dactylus sit aut tribrachys. Licet non valde numerosus sit hujusmodi senarius, *ἡ δ' ἀνεβόη-*

σιν, Ὦ δρομάδες ἐμαὶ κύνες, longe numerosior est quam, ἡ δ' ἀνεβόησεν, Ἴτε δρομάδες ἐμαὶ κύνες. Cujusmodi nullum praeter hunc nostrum in tragicorum scriptis offendi. Musgravio placet ἀχάριτ', neutrum plurale adverbii loco. Equidem malim, Κακῆς γυναικὸς χάριν ἀχάριτον ὤλετο. Utramque mutationem, ἀχάριτον scilicet pro ἄχαριν, et ὤλετο pro ἀπώλετο, exemplis confirmare possum. Apud Euripidem Phoen. 1745. in plerisque libris legitur χάριν ἀχάριστον, in paucioribus χάριν ἄχαριν. Neutra lectio recte se habet. Postulat enim metrum ἀχάριτον. Verba χάριν ἀχάριτον dipodiam conficiunt trochaicam. Apud Aeschylum Cho. 40. strophen inchoat senarius, Τοιάνδε χάριν ἄχαριν, ἀπότροπον κακῶν. cui respondet in antistropho, Σέβας δ' ἄμαχον, ἀδάματον (sic pro ἀδάμαντον recte Burneius), ἀπόλεμον τὸ πρίν. Repone in priore χάριν ἀχάριτον, et syllabam syllabae respondentem habebis. Praeter haec tria loca, legendum videtur φόνι' ἀχάριτά θ' pro φόνια χάριτας apud Euripidem Hel. 175. Diversae sunt ejusdem adjectivi formae ἀχάριτος et ἀχάριστος, ut ἄγνωτος et ἄγνωστος, ἀδάματος et ἀδάμαστος, ἀθέμιτος et ἀθέμιστος, ἀκόρετος et ἀκόρεστος. Quod ad ἀπώλετο attinet, ejusdem erroris exemplum praebet Sophocles Oed. C. 547. καὶ γὰρ ἄλλους ἐφόνευσα καὶ ἀπώλεσα, | νόμῳ δὲ καθαρὸς ἄϊδρις εἰς τόδ' ἦλθον. Ita Aldus. Turnebus aliique ante Bothium, κἀπώλεσα. Recte Bothius, καὶ ὤλεσα. Nostro loco caussa erroris manifesta est. Scripsit Euripides, ut supra dixi, Κακῆς γυναικὸς χάριν ἀχάριτον ὤλετο. Librariorum culpa primo factum est χάριν ἄχαριν ὤλετο, deinde, ut versus omnes suos pedes integros haberet, χάριν ἄχαριν ἀπώλετο. Ita fere v. 335. cum semel σφαγεῖ' ἔπεμπέ σοι in σφάγι' ἔπεμπέ σοι corruptum est, non defuit qui scribendo σφάγι' ἐξέπεμπέ σοι versum claudicantem sanasse sibi videretur.

V. 617. ΟΡ. Θύσει δὲ τίς με, καὶ τὰ δεινὰ τλήσεται; | ΙΦ. 291
Ἐγώ. θεᾶς γὰρ τῆσδε προστροπὴν ἔχω. | ΟΡ. Ἄζηλά γ', ὦ νεᾶνι, κοὐκ εὐδαίμονα.] Frustra olim conjeci προστρόπαι' propter neutra pluralia Ἄζηλα et εὐδαίμονα, quae pendent a subaudito ἔργα. Frustra etiam Bothius Ἄζηλον. Phrynichus apud Bekkerum Anecdot. Gr. p. 4. Ἀνόητά γ', εἰ τοῦτ' ἦλθες ἐπιτάξων ἐμοί. ἀντὶ τοῦ, ἀνόητος εἶ ἐπιτάττων τοῦτο. Ἀττικὸν γὰρ τὸ λέγειν, ἀνόητα εἰ τοῦτ' ἐπιτάξεις. Aristophanes Ran. 489. ΔΙ. Κατέκειτ' ἂν ὀσφραινόμενος εἴπερ δειλὸς ἦν. | ἐγὼ δ' ἀνέστην, καὶ προσέτ' ἀπεψησάμην. | ΞΑ. Ἀνδρεῖά γ', ὦ Πόσειδον.

V. 642. Κατολοφύρομαί σε τὸν χερνίβων | ῥανίσι μελόμενον ῥανίσιν αἱμακταῖς.] Alterum ῥανίσιν addidi ex conjectura, ut metra exaequarem. Seidler. Adoptavit hanc conjecturam Matthiae. Metro melius consultum erit, si legatur, ῥανίσι [βαρβάρων] μελόμενον αἱμακταῖς, ut obiter monui ad Sophoclis Aj. 699. Mus. Crit. I. p. 364. Χερνίβων βαρβάρων ut βάρβαρα φάσγανα

Hel. 870. Vel, si mavis, *ῥανίσι* [*δυσσεβῶν*] *μελόμενον αἱμακταῖς*. Idem metrum apud Sophoclem Oed. T. 1314. *ἄφατον, ἀδάματόν τε καὶ δυσούριστον*. Et apud Euripidem Phoen. 1302. *πότερον ἄρα νέκυν ὀλόμενον ἰαχήσω*. Herc. 1079. *φόνον ὁμοσπόρων ἐμέλλες ἐκπράξειν*. Prius hemistichium dochmiacum est, alterum ut Suppl. 781. *διπλάζεται τιμά*.

V. 646. *Σὲ δὲ τύχας μάκαρος, ἰὼ* (*Ald.* *ὦ*) *νεανία*, | *σεβόμεθ', εἰς πάτραν ὅτι* (*Ald.* *ὅτί*) *ποτ' ἐπεμβάσῃ*.] Pro *ὦ* dedi *ἰὼ*, metri causa. *Νεανία* trisyllabon est. Seidler. Matthiae etiam *ἰὼ νεανία*, vereor ut recte. Nam si *ἰὼ νεανία* scripsisset poëta, haec verba potius in initio sententiae quam *διὰ μέσου* collocaturus fuisse mihi videtur. Mox fortasse legendum, *εἰς πάτραν ὅτι πόδ' ἐπεμβάσει*. Malim etiam Tro. 455. *ποῦ σκάφος τὸ τοῦ στρατηγοῦ; ποῖ πόδ' ἐμβαίνειν με χρή;* Usitatissimus loquendi modus *βαίνειν πόδα*, de quo Porsonus ad Or. 1427. Ita noster Heracl. 169. *εἰς ἄντλον ἐμβήσει πόδα*. Ibid. 802. *ἐκβὰς τεθρίππων Ὕλλος ἁρμάτων πόδα*. Omnium consensu Euripidi repraesentatum est *πόδ'* pro *ποτ'* Hel. 75. 986. Priore loco legendum etiam *πτερῷ* pro *πέτρῳ*.

V. 650. *Ἄζηλα τοῖς φίλοισι, θνησκόντων φίλων*.] Legendum suspicor, *Ἄζηλα τάδε φίλοισι, θ. φ.*

V 658. *Πυλάδη, πέπονθας ταυτὸ, πρὸς θεῶν, ἐμοί;*] Veteres Attici, ut alibi monui, libentius *ταυτὸν* dicebant quam *ταυ-*
292 *τό*. Malim igitur *πέπονθας ταυτὰ*, ut in Bacch. 189. *Ταυτά μοι πάσχεις ἄρα*. Sic etiam Aristophanes Eccl. 339. *Νὴ τὸν Ποσειδῶ, ταυτὰ τοίνυν ἀντικρυς* | *ἐμοὶ πέπονθας*. Epicrates apud Athenaeum p. 570. B. *πεπονθέναι δὲ ταυτά μοι δοκεῖ* | *τοῖς ἀετοῖς*. Plato Euthyphrone p. 8. D. *Οὐκ οὖν ταυτά γε ταῦτα καὶ οἱ θεοὶ πεπόνθασιν*, etc. Polit. V. p. 468. D. *Πεισόμεθα ἄρα* (*ἦν δ' ἐγὼ*) *ταυτά γε Ὁμήρῳ*. Pro plurali accipiendum est *ταύτ'* apud nostrum Ion. 330. *πέπονθέ τις σῇ μητρὶ ταύτ' ἄλλη γυνή*.

V. 674. *Αἰσχρὸν, θανόντος σοῦ* (*Ald.* *σου*), *βλέπειν ἡμᾶς φάος*. | *κοινῇ τ' ἔπλευσα, δεῖ με καὶ κοινῇ θανεῖν*.] Reiskius *κοινῇ γ' ἔπλευσα*. Malim *κοινῇ δ' ἔπλευσα*. Ceterum nescio an scripserit Euripides, *κοινῇ δὲ πλεύσας, δεῖ με καὶ κοινῇ θανεῖν*. Ita certo scripsit Hipp. 22. *τὰ πολλὰ δὲ* | *πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ*. De hoc nominativi usu videantur scriptores quos allegat Matthiae Gramm. Gr. §§. 561. 562. In hac tragoedia occurrunt *ἀλλάξας* v. 193. *σωθεὶς* v. 695. *κτησάμενος* v. 696. *ἐλθὼν* v. 947. *εἰπὼν ἀκούσας θ'* v. 964.

V. 678. *δόξω δὲ τοῖς πολλοῖσι* (*πολλοὶ γὰρ κακοὶ*) | *προδούς σε, σώζεσθ' αὐτὸς εἰς οἴκους μόνος*. | *ἢ καὶ φονεύσας, ἐπὶ νοσοῦσι δώμασιν* | *ῥάψαι μόρον σοι σῆς τυραννίδος χάριν*, | *ἔγκληρον ὡς δὴ σὴν κασιγνήτην γαμῶν*.] Versum 679. propter elisam diphthongum merito suspectum habent viri docti. Vide an legendum,

προδοὺς σεσῶσθαί σ' αὐτὸς εἰς οἴκους μόνος. Ita fere noster Ion. 293. *Καὶ πῶς ξένος σ' ὢν ἔσχεν οὖσαν ἐγγενῆ;* Ibid. 614. *κἆτ' ἢ προδοὺς σύ μ', εἰς δάμαρτα σὴν βλέπῃς, | ἢ τἀμὰ τιμῶν, δῶμα συγχέας ἔχῃς.* Digna etiam quae memoretur mihi videtur Erfurdtii conjectura a Seidlero allata, *προδούς σε, σωθεὶς αὐτὸς εἰς οἴκους μόνος.* Verba hoc modo cohaerere censet Erfurdtius: *σωθεὶς μόνος εἰς οἴκους δόξω τοῖς πολλοῖς ῥάψαι μόρον σοι, προδούς σε, ἢ καὶ φονεύσας.* Malim *σωθείς τ'* ita accipiendum: *δόξω τοῖς πολλοῖς ῥάψαι μόρον σοι, [ἢ] προδούς σε, σωθείς τ' αὐτὸς εἰς οἴκους μόνος, ἢ καὶ φονεύσας.*

V. 691. *τὸ μὲν γὰρ εἰς ἔμ' οὐ κακῶς ἔχει, | πράσσονθ' ἃ πράσσω πρὸς θεῶν, λύσειν βίον.*] Scripti codices *λήσειν* et *λήγειν.* Bene Graecum esse *λύειν βίον* ostendit Marklandus, quem tamen fugit id nostro loco reponendum esse pro *λύσειν βίον.* Omnes ante Monkium *λύσειν* pro *λύειν* Hipp. 671. *λύσω* pro *λύω* ibid. 1060. 293
Membranae Brunckianae *λύσω* pro *λύω* etiam v. 1442.

V. 719. *ἀτὰρ τὸ τοῦ θεοῦ γ' οὐ διέφθορέν σε* (*Ald.* *διέφθειρέν μέ*) *πω | μάντευμα. καίτοι γ' ἐγγὺς ἕστηκας* (*Ald.* *ἕστηκα*) *φόνου.*] Erfurdtius propter Porsoni regulam, quam profert ad Med. 675. legendum putat *καίτοι κἀγγὺς.* Seidler. Malim, *καίπερ ἐγγὺς ἑστῶτος φόνου.* Ita v. 486. *οὐχ ὅστις Ἅιδην ἐγγὺς ὄντ' οἰκτίζεται, | σωτηρίας ἄνελπις.* Andr. 996. *τοία γὰρ αὐτῷ μηχανὴ πεπλεγμένη | βρόχοις ἀκινήτοισιν ἕστηκεν φόνου.*

V. 760. *τἀνόντα κἀγγεγραμμέν' ἐν δέλτου πτυχαῖς | λόγῳ φράσω σοι πάντ' ἀναγγεῖλαι φίλοις.*] Aeschylus Prom. 662. *ἧκον δ' ἀναγγέλλοντες αἰολοστόμους | χρησμοὺς, ἀσήμους, δυσκρίτως τ' εἰρημένους.* Malim *ἀπαγγεῖλαι* et *ἀπαγγέλλοντες.*

V. 766. *Καλῶς ἔλεξας τῶν θεῶν ἐμοῦ θ' ὕπερ. | σήμαινε δ' ᾧ χρὴ τάσδ' ἐπιστολὰς φέρειν | πρὸς Ἄργος, ὅτι τε χρὴ κλύοντά σου λέγειν.*] Pro *ᾧ* cod. B. *ὡς*: quod vult, opinor, *οἷς.* Markland. Cum his verbis contineatur interrogatio, vitiosum est *σήμαινε δ' ᾧ χρὴ,* nec minus vitiosum *οἷς,* quod Marklando in mentem venit. Reponerem *σήμαινε δ' ὅτῳ χρὴ,* si per metrum liceret. Ita Aeschylus Prom. 619. *Σήμηνον ὅστις ἐν φάραγγί σ' ὤχμασε.* Ubi soloecum esset *ὃς* pro *ὅστις.* Vulgo quidem legitur in eadem fabula v. 946. *πατὴρ ἄνωγέ σ' οὕστινας κομπεῖς γάμους | αὐδᾶν, πρὸς ὧν τ' ἐκεῖνος ἐκπίπτει κράτους.* Sed proculdubio legendum aut *πρὸς ὧν γ' ἐκεῖνος,* quod in uno codice reperitur, aut *πρὸς ὧν ἐκεῖνος* utraque particula deleta. Sensus est, ut alibi monui, *quaenam sint hae nuptiae, quae eum regno pulsurae sint.* Nostro loco si recte bis legitur *χρὴ,* aut *σήμαινε τῷ* aut *σήμαιν' ὅτῳ* scribendum.

V. 777. *Πυλάδη, τί λέξω; ποῦ ποτ' ὄνθ' εὑρήμεθα;*] Mavult Marklandus *εὑρήμεθον* ob praecedens *ὄντε.* Non opus. Vid.

Matthiae Gramm. Gr. §. 300. p. 417. SEIDLER. Marklando obsecutus est Zimmermannus. Primam personam dualem veteribus ignotam fuisse monui ad Aristophanis Ach. 733. p. 127. Utar hujus opportunitate loci ad eam quaestionem paullo accuratius tractandam. Apud veteres et probatos scriptores [1]) primam perso-
294 nam dualem ter offendi, semel apud Homerum, bis apud Sophoclem. Homerus Il. Ψ. 485. δεῦρό νυν ἢ τρίποδος περιδώμεθον, ἠὲ λέβητος. *Cum metri injuria*, inquit Heynius, *legerunt nonnulli* περιδώμεθα ἠὲ λ. *Sic Barocc. Harl. Townl. un. Vindob. et Schol. Aristoph. Acharn.* 771. *Eq.* 788. *Nub.* 644. Sic etiam Hesychius vv. Δεῦρο et Περιδώμεθα, aliique. Metro cautum erit, si scribatur cum elisione περιδώμεσθ'. Loci Sophoclei sunt Phil. 1079. νὼ μὲν οὖν ὁρμώμεθον. | ὑμεῖς δ', ὅταν καλῶμεν, ὁρμᾶσθαι ταχεῖς. El. 948. παρουσίαν μὲν οἶσθα καὶ σύ που φίλων | ὥς οὔτις ἡμῖν ἔστιν, ἀλλ' Ἀΐδης λαβὼν | ἀπεστέρηκε, καὶ μόνα λελείμμεθον. Utrobique id ipsum fecisse videntur librarii, quod nostro loco factum voluit Marklandus. Propter nominativos duales νὼ et μόνα verba pluralia in dualia mutarunt. Primam personam pluralem nominativo duali conjungit Sophocles Ant. 58. νῦν δ' αὖ μόνα δὴ νὼ λελειμμένα, σκόπει | ὅσῳ κάκιστ' ὀλούμεθ', εἰ νόμου βίᾳ | ψῆφον τυράννων ἢ κράτη παρέξιμεν. Sic etiam Euripides Or. 1060. ἀλλ' εἶ' ὅπως γενναῖα κἀγαμέμνονος | δράσαντε κατθανούμεθ' ἀξιώτατα. Hel. 1065. εἶτα πῶς ἄνευ νεὼς | σωθησόμεσθα κενοταφοῦντ' ἐμὸν δέμας; Ibid. 1101. αἰτούμεθ', ὀρθὰς ὠλένας πρὸς οὐρανὸν | ῥίπτονθ', ἵν' οἰκεῖς ἀστέρων ποικίλματα. El. 1241. δεινὸν δὲ ναὸς ἀρτίως πόντου σάλον | παύσαντ', ἀφίγμεθ' Ἄργος. Aristophanes Av. 4. ἀπολούμεθ', ἄλλως τὴν ὁδὸν προφορουμένω. Ibid. 43. κανοῦν δ' ἔχοντε καὶ χύτραν καὶ μυῤῥίνας, | πλανώμεθα, ζητοῦντε τόπον ἀπράγμονα, | ὅπου καθιδρυθέντε διαγενοίμεθ' ἄν. Ibid. 120. ταῦτ' οὖν ἱκέται (malim ἱκέτα) νὼ πρὸς σὲ δεῦρ' ἀφίγμεθα. Ibid. 650. ξυνεσόμεθ' ὑμῖν πετομένοις οὐ πετομένω. Ibid. 664. καὶ νὼ θεασώμεσθα τὴν ἀηδόνα. Plut. 445. Καὶ μὴν λέγω. δεινότατον ἔργον παραπολὺ | ἔργων ἁπάντων ἐργασόμεθ', εἰ τὸν θεὸν | ἔρημον ἀπολιπόντε ποι φευξούμεθα, | τήνδε δεδιότε, μηδὲ διαμαχούμεθα. Propter nominativum dualem ἀπολιπόντε in ed. Flor. a. 1525. φευξούμεθον reposuit Ant. Fracinus, relicto tamen διαμαχούμεθα v. seq.

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1) In horum numero non est habendus Athenaeus, qui Pompeianum quendam Philadelphensem ita loquentem inducit p. 98. A. Στρομβιχίδη, κόμιζέ μοι ἐπὶ τὸ γυμνάσιον τὰς βλαύτας τὰς ἀφορήτους, καὶ τὴν ἐφεστρίδα τὴν ἄχρηστον. ἐγὼ γὰρ ὑποδησάμενος τὸν πώγωνα, προσαγορεύσω τοὺς ἑταίρους. ὀπτὸς γάρ ἐστί μοι τάριχος. κόμιζε δὲ τοῦ ἐλαίου τὴν λήκυθον. πρότερον γὰρ συντριβησόμεθον, ἔπειθ' οὕτως ἀπολούμεθον.

V. 806. *ΙΦ. Ἀλλ' ἡ Λάκαινα Τυνδαρίς σ' ἐγείνατο;* | *ΟΡ.* 295
Πέλοπός γε (*Ald. τε*) *παιδὶ παιδὸς ἐκπέφυκ' ἐγώ.*] Graece non dicitur *ἐκπέφυκα παιδί.* Legendum conjeceram aut *Πέλοπός γε παιδὶ παιδὸς ἐξέφυσέ με*, aut *Πέλοπός γε παιδὶ παιδὸς, οὗ πέφυκ' ἐγώ.* In hanc conjecturam incidit etiam Seidlerus. Fortasse scripsit Euripides *οὗ 'κπέφυκ' ἐγώ.*

V. 824. *ἣν χερσὶ πάλλων, παρθένον Πισάτιδα* (*Ald. πισσάτιδα*) | *ἐκτήσαθ' Ἱπποδάμειαν, Οἰνόμαον κτανὼν,*] Noster Med. 884. *κράτιστα τὴν εὐθεῖαν, ᾗ πεφύκαμεν* | *σοφαὶ μάλιστα, φαρμάκοις αὐτοὺς κτανεῖν.* Sic Aldus et omnes deinceps ante Brunckium, qui e Lascari revocavit *ἑλεῖν* pro *κτανεῖν*, genuinam lectionem pro interpretatione. Nostro loco legendum videtur *Οἰνόμαον ἑλὼν*, tum propter Pindari verba Olymp. I. 142. *Ἕλεν δ' Οἰνομάου βίαν, παρθένον τε σύνευνον*, quae fortasse respexit Euripides; tum propter anapaestum, cui paucissimi similes apud tragicos occurrunt. De hac re audiendus Porsonus Praefat. ad Hec. p. xxv. *Euripides etiam in Νεοπτόλεμος, Ἱππόλυτος, Ταυροπόλος, tres ultimas syllabas anapaestum fecit, quod tamen in genitivis et dativis meliori jure fecisse videtur, quam in nominativis et accusativis.* Nominativus *Ἱππόλυτος* sexies, accusativus *Ἱππόλυτον* quater in cognomine fabula occurrit, uterque semper ante vocalem, ut vitetur scilicet anapaestus. Sic etiam *Ταλθύβιος* Hec. 503. 727. Or. 886. Iph. A. 1563. Tro. 238. 621. *Ταλθύβιον* Iph. A. 95. et similia passim. *Νεοπτόλεμος* ante consonam bis legitur. Or. 1654. *γῆμαι πέπρωταί σ' Ἑρμιόνην. ὃς δ' οἴεται* | *Νεοπτόλεμος γαμεῖν νιν, οὐ γαμεῖ ποτε.* Tro. 1126. *αὐτὸς δ' ἀνῆκται Νεοπτόλεμος, καινάς τινας* | *Πηλέως ἀκούσας ξυμφορὰς,* etc. Prior locus tum propter anapaestum suspiciosus est, tum quia *Νεοπτόλεμος* sine crasi duarum primarum syllabarum alibi apud tragicos non occurrit. Altero reponendum videtur *δεσπότης*, quemadmodum in Med. 58. *δεσποίνης* pro *Μηδείας* e Lascari revocavit Porsonus. Loquitur enim Neoptolemi famulus, cujus *ῥῆσις* male vulgo Talthybio tribuitur. De *Ταυροπόλον* vide suo loco ad v. 1457. Addere poterat Porsonus *Ἐριχθόνιος*. Ion. 267. *ΙΩ. Ἐκ γῆς πατρὸς σοῦ πρόγονος ἔβλαστεν πατήρ; ΚΡ. Ἐριχθόνιός γε. τὸ δὲ γένος μ' οὐκ ὠφελεῖ.* Conjecturam meam de hoc loco in Censura Edinburgensi XIX. p. 70. propositam, *Ἐριχθονίου γε* subaudito *ἔκγονός εἰμι*, non magni facio. Postea in mentem venit *Ἐρεχθέως γε.* Sed ne hoc quidem magnopere 296
placet. Huc refer etiam *Ἰλιάδι* El. 4. ubi sine dubio legendum, *κτείνας δὲ τὸν κρατοῦντ' ἐν Ἰδαίᾳ χθονὶ* etc. Ita Sophocles Aj. 434. *ὅτου πατὴρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς*, etc. [1]) Plura hujus li-

1) Euripides Hel. 27. *τοὐμὸν δὲ κάλλος, εἰ καλὸν τὸ δυστυχὲς,* | *Κύπρις προτείνασ' ὡς Ἀλέξανδρος γαμεῖ,* | *νικᾷ. λιπὼν δὲ βούσταθμ*

centiae exempla apud Euripidem non occurrunt, quem solum e tragicis eam usurpare innuunt Porsoni verba supra allata. Legitur quidem apud Aeschylum Prom. 838. *χρόνον δὲ τὸν μέλλοντα πόντιος μυχὸς, | σαφῶς ἐπίστασ', Ἰόνιος κεκλήσεται.* Sed *Ἰόνιος* primam syllabam in hoc metro corripere videtur. Producit quidem in metro dactylico, sed ex necessitate, propterea quod hoc metrum tres breves syllabas deinceps positas non admittit. Idem obtinere in *ἰσόθεος*, *Ἰταλία*, *Διογενὴς*, aliisque multis hujus formae vocibus, nemo nescit.

V. 828. *ἔχω σ' Ὀρέσταν* (*Ald.* *Ὀρέστα*) *τηλύγετον χθονὸς ἀπὸ πατρίδος, | Ἀργόθεν, ὦ φίλος.*] Malim, *ἔχω σ', Ὀρέστα, τηλόθεν | χ. ἀ. π.* Animo scribae obversabantur Agamemnonis verba Il. *I.* 142. *τίσω δέ ἑ ἶσον Ὀρέστῃ, | ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.* Adjectivum *τηλύγετος* hoc uno loco, si bene memini, apud Atticos poetas occurrit.

V. 837. *ΟΡ. Ὦ κρεῖσσον ἢ λόγοισιν εὐτυχῶν ἐμοῦ. | ΙΦ. Ψυχὰ, τί φῶ; θαυμάτων πέρα καὶ λόγου | πρόσω τάδ' ἀπέβα* (*Ald.* *ἐπέβα*).] Haec omnia vulgo Iphigeniae tribuuntur. Plerique etiam distinctionem post *ἐμοῦ*, quam exhibet Aldina, non agnoscunt. Si verbis *ἐμοῦ ψυχὰ* Orestem compellat Iphigenia, quae quidem omnium fere interpretum sententia est, masculinum *εὐτυχῶν* defendi potest ex Aeschylo Cho. 893. *Οἴ 'γὼ, τέθνηκας, φίλτατ' Αἰγίσθου βία.* Non opus igitur Bothii conjectura *εὐτυχοῦσ' ἐμὰ*
297 *ψυχὰ*, quam adoptavit Zimmermannus. Sed locus corruptus est, itaque, ni fallor, sanandus: *Ὦ κρεῖσσον ἢ λόγοισιν εὐτυχῶν τύχαι. | τί φῶ;* etc. Plurale *τύχαι* potius quam singulare *τύχα* repraesentandum arbitror, quia coll. Victor. et Musgravii liber Put. *ψυχᾶ* exhibent. *Εὐτυχῶν* non est nominativus singularis, sed genitivus pluralis, cujus interpretatio *ἐμοῦ*, ut fieri solet, in textum irrepsit. Ex hac interpretatione colligo vulgatam scripturam *ψυχὰ* etiam in exemplari fuisse quo usus est interpres. Alioqui *ἡμῶν* potius quam *ἐμοῦ* super *εὐτυχῶν* scripsisset. Saepissime permutantur *ψυχὴ* et *τύχη*, monente praeter alios Schaefero Meletem. Crit. p. 117. Alterum exemplum apud Euripidem occurrit Suppl.

Ἰδαῖος Πάρις, | Σπάρτην ἀφίκεθ', ὡς ἐμὸν σχήσων λέχος. Quis non reponeret *Ἰδαῖα*, si per metrum liceret? Scripsit poëta, ni fallor, *βούσταθμ' Ἰδαίας χθονός.* Nomen proprium *Πάρις* e margine in textum irrepsit, ut *Ἰφιγένειαν* apud Aeschylum Ag. 1535. *Ὀρέστου* apud Euripidem Or. 1016. *Καπανεὺς* Phoen. 186. *Φοῖβον* Iph. T. 1237. *Τροία* Tro. 825. *τοῦ Πενθέως* Bacch. 1153. *Ἥρα* Hel. 247. 681. et alia. Cum versus jam septem pedibus incederet, *Ἰδαῖος Πάρις* pro *Ἰδαίας χθονὸς Πάρις* non male reposuit aliquis rei metricae peritus. *Ἰδαῖος* appellatur Paris apud Euripidem Or. 1364. Andr. 707. Iph. A. 1289.

622. Quod in eadem fabula v. 844. legitur, *κρεῖσσον' ἢ λέξαι λόγῳ*, cum verbis *κρεῖσσον ἢ λόγοισιν* comparant Musgravius aliique.

V. 852. *'Εγὼ δ' ἁ μέλεος* (*Ald. ἐγὼ μέλεος*) *οἶδ' ὅτε φάσγανον | δέρᾳ* (*Ald. δέρα*) *θῆκέ μοι μελεόφρων πατήρ.*] Jacobsio placet *δέρᾳ θῆγέ μοι*. Equidem malim *δέρᾳ 'φῆκέ μοι*. Noster Hec. 1128. *μέθες μ' ἐφεῖναι τῇδε μαργῶσαν χέρα*. Med. 633. *μήποτ', ὦ δέσποιν', ἐπ' ἐμοὶ χρυσέων | τόξων ἐφείης, | ἱμέρῳ χρίσασ', ἄφυκτον οἰστόν.*

V. 866. *Εἰ σόν γ' ἀδελφὸν, ὦ τάλαιν', ἀπώλεσας.*] *'Απώλεσας* verte *occidisses*. Seidler. Recte. Subauditur enim *δι' ὀδύνας ἂν ἔβας*, aut tale quid. Noster Ion. 961. *Εἰ παῖδά γ' εἶδες χεῖρας ἐκτείνοντά μοι.* Phoen. 1356. *Εἰ καὶ τὰ πρὸς τούτοισιν εἰδείης κακά.* Ubi supplet schol. *τί ἐρεῖς; ἢ τριτάλας γένοιο, δηλονότι.*

V. 884. *πότερον κατὰ χέρσον, οὐχὶ ναΐ, | ἀλλὰ ποδῶν ῥιπᾷ | θανάτῳ πελάσεις ἄρα, βάρβαρα φῦλα | καὶ δι' ὁδοὺς* (*Ald. διόδους*) *ἀνόδους στείχων·*] Marklandus conjicit *ἀνὰ* [*βάρβαρα φῦλα*], quod olim mihi placebat. Sed in vulgata nulla est offensio. Seidler. Zimmermannus *παρὰ βάρβαρα φῦλα*. Equidem Marklando assentior. Ceterum metrum hujus versus et sequentis iterum occurrit apud nostrum Herc. 1016. *'Ο φόνος ἦν, ὃν 'Αργολὶς ἔχει πέτρα, | τότε μὲν περισαμότατος καὶ ἄριστος | 'Ελλάδι, τῶν Δαναὸυ* (ita Hermannus pro *τῶν τοῦ Δ.*) *παίδων.* Sic etiam, modo duae syllabae suppleantur, Hel. 697. *'Ω πᾶν κατ' ἄκρας δῶμ' ἐμὸν πέρσας Πάρις, | τάδε καὶ σὲ διώλεσε, μυριάδας τε | χαλκεόπλων Δαναῶν* [*πολλάς*] [1]).

V. 912. *Οὐδέν μ' ἐπίσχει γ', οὐδ' ἀποστήσει* (*Ald. ἀπιστή-* 298
σει) *λόγου, | πρῶτον πυθέσθαι, τίνα* (*Ald. τιθέσθαι τινά*) *ποτ' 'Ηλέκτρα πότμον | εἴληχε βιότου. φίλα γὰρ ἔσται πάντ' ἐμοί.*] Codd. Pariss. omnes *ἐπίσχῃ* et *ἀποστήσῃ*, quod satis inconsiderate Marklandus recepit. Seidler. Coll. Victoriana *ἐπίσχῃ* et *ἀποστήσει*. Latet hic aliquid, quod indagare nondum potui. Non male legeretur, *Οὐ μή μ' ἐπίσχῃ γ', οὐδ' ἀποστήσει λόγου.* In priore membro haud raro legitur *οὐ μὴ* cum subjunctivo, in posteriore *οὐ* cum futuro. Ita Sophocles Oed. C. 450. *ἀλλ' οὔτε μὴ λάχωσι τοῦδε συμμάχου; | οὔτε σφιν ἀρχῆς τῆσδε Καδμείας* [2]) *ποτὲ | ὄνησις*

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1) Paullo ante v. 676. legendum, *'Ο Διὸς, ὁ Διὸς, ὦ πόσι. Μαίας τε παῖς | ἐπέλασεν Νείλῳ.* Vulgo desunt duo verba *Μαίας τε*, quae non minus sententiae quam metro necessaria sunt. Altero loco non male legeretur, *μυριάδας τε | χαλκεόπλων Δαναῶν ψυχάς. Μυριάδας ψυχάς*, ut *μυριάδας πόλεις* apud incertum Rhes 915. Vide an scripserit Euripides Bacch. 741. *μυριάσι χερσὶν* (vulgo *χειρῶν*) *ἀγόμενοι ταυρίδων.*

2) Malim *ἀρχῆς τῆσδε Καδμείοις*, *imperii hujusce in Thebanos.* Homerus Od. *Α.* 70. *ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον | πᾶσι Κυκλώπεσσι.*

ἥξει. El. 42. *οὐ γάρ σε μὴ γήρᾳ τε καὶ χρόνῳ μακρῷ | γνῶσ', οὐδ' ὑποπτεύσουσιν ὧδ' ἠνθισμένον.* Ubi Turnebi scriptura *οὐδ' ὑποπτεύσωσιν* non minus soloecam reddit orationem, quam si metro permittente *μηδ' ὑποπτεύσουσιν* reposuisset. *Οὐ μὴ* cum *οὐδὲν* confusum alibi non reperi. Cum *οὐκ ἂν* apud nostrum Suppl. 1069. *Ὅμοιον. οὐ γὰρ ἂν κίχῃς μ' ἑλὼν χερί.* Ita soloece Aldus. Facillima emendatio est *κίχοις*. Sed codices Parisienses *οὐ γὰρ μὴ* praebent, quod in contextum recepit Marklandus. Idem non male conjecit nostro loco *φίλα γάρ ἐστι ταῦτ' ἐμοί, cupio enim hoc scire.*

V. 916. *ΙΦ. Οὗτος δὲ ποδαπὸς, καὶ τίνος πέφυκε παῖς; | ΟΡ. Στρόφιος ὁ Φωκεὺς τοῦδε κλῄζεται πατήρ. | ΙΦ. Ὅδ' ἐστί γ' Ἀτρέως θυγατρὸς, ὁμογενὴς ἐμός (Ald. ἐμοί); | ΟΡ. Ἀνεψιός γε, μόνος ἐμοὶ σαφὴς φίλος.*] Lego, *Εἰ δ' ἐστί γ' Ἀτρέως θυγατρὸς* (vel *παιδὸς*), *ὁμογενὴς ἐμός* (vel *ἐμοί*). *Imo vero, si ex Atrei filia natus est, consanguineus meus est.* Mox dicit v. 920. *Οὐκ ἦν τόθ' οὗτος, ὅτε πατήρ ἔκτεινέ με.* Idem supra dixerat v. 60. *Στροφίῳ γὰρ οὐκ ἦν παῖς, ὅτ' ὠλλύμην ἐγώ.* Fieri igitur potuit, ut post ejus e Graecia discessum, non ex Agamemnonis sorore, sed ea mortua aut repudiata, ex alia uxore Pyladem genuerit Strophius. Recte igitur illum ea conditione consanguineum appellat, si ex amita sua natus est.

299 V. 930. *Ἦ που νοσοῦντας θεῖος ὕβρισεν δόμους;*] *Νοσοῦντας δόμους*, ni fallor, accusativus absolutus est, de quo Hermannus ad Vigerum n. 328. Matthiae Gramm. Gr. §. 562. 3. aliique, praeter mea ad Heracl. 693. Allegat Matthiae Sophoclem Oed. C. 1119. *Ὦ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς | τέκν' εἰ φανέντ' ἄελπτα μηκυνῶ λόγον.* Addo Euripidem Or. 694. *ὅταν γὰρ ἡβᾷ δῆμος εἰς ὀργὴν πεσὼν, | ὅμοιον, ὥστε πῦρ κατασβέσαι λάβρον. | εἰ δ' ἡσύχως τις αὐτὸν ἐντείνοντα μὲν | χαλῶν ὑπείκοι, καιρὸν εὐλαβούμενος, | ἴσως ἂν ἐκπνεύσει'. ὅταν δ' ἀνῇ πνοὰς, | τύχοις ἂν αὐτοῦ ῥᾳδίως, ὅσον θέλοις.* Aldus *αὐτῷ ἐντείνοντι* habet, nonnulli mss. *αὐτὸς ἐντείνοντι*, Stobaeus *αὐτὸν ἐντείνοντι*. Hanc scripturam una litera mutata adoptare debebat Porsonus, potius quam Brunckii conjecturam *αὐτῷ τις* pro *τις αὐτῷ*. Alterum ejusdem constructionis exemplum praebet eadem tragoedia paullo post v. 800. *ποῦ γὰρ ὢν δείξω φίλος, | εἴ σε μὴ 'ν δειναῖσιν ὄντα συμφοραῖς ἐπαρκέσω;* Sic etiam noster Suppl. 327. *ὡς οὔτε ταρβῶ ξὺν δίκῃ σ' ὁρμώμενον.* Aristophanes Eq. 783. *ἐπὶ ταῖσι πέτραις οὐ φροντίζει σκληρῶς σε καθήμενον οὕτως.* Ita passim Attici, quibus praeivit Homerus Il. Ψ. 144. *Σπερχεῖ', ἄλλως σοί γε πατὴρ ἠρήσατο Πηλεὺς, | κεῖσέ με νοστήσαντα φίλην ἐς πατρίδα γαῖαν, | σοί τε κόμην κερέειν, ῥέξειν θ' ἱερὴν ἑκατόμβην.* Quae verba ita Latine reddita video: *Sperchie, frustra tibi utique pater vovit Peleus, illuc me reversum dilectam in patriam terram, tibique co-*

mam abscissurum, mactaturumque sacram hecatomben. Imo, *illuc me reservo* etc. *tibique* meam *comam* se *abscissurum*, etc. Hanc enim interpretationem postulat futurum activum κερέειν. Accusativus με νοστήσαντα pendet a subaudito ὁρῶν. Idem nostro loco obtinet, et in ceteris hujus constructionis exemplis. Ita etiam Sophocleum locum σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω Aj. 136. similesque explicant viri docti, quos laudat Matthiae Gramm. Gr. §. 551. p. 799.

V. 931. *OP.* Οὐκ, ἀλλ' Ἐριννύων δεῖμά μ' ἐκβάλλει χθονός. | *IΦ.* Ταῦτ' ἄρ' ἐπ' ἀκταῖς κἀνθάδ' ἠγγέλης μανείς. (*Ald.* μανείς;)] Legendum ἠγγέλθης auctore Porsono ad Hec. 666. ubi libri nonnulli ἀπηγγέλη pro ἀπηγγέλθη. Frustra autem Bothius ἐνθάδ' sine καὶ, quod etiam si nihil significaret, post ταῦτα pro διὰ ταῦτα usurpatum retineri posset. Noster Ion. 346. Οὐκ οἶδεν οὐδείς. ταῦτα καὶ μαντεύομαι. Sed ἐπ' ἀκταῖς κἀνθάδ' valet *hic* 300
etiam in littore. Copula ad superiorem versum respicit.

V. 934. *IΦ.* Ἔγνωκα. μητρός σ' (*Ald.* μητρὸς) οὕνεκ' ἠλάστρουν θεαί. | *OP.* Ὥσθ' αἱματηρὰ στόμι' ἐπεμβαλεῖν ἐμοί.] Si scripti codices στόμι' ἐμβαλεῖν praeberent, libentius στόμιά γ' ἐμβαλεῖν reponerem quam στόμι' ἐπεμβαλεῖν. Nam convenientius videtur ἐμβαλεῖν quam ἐπεμβαλεῖν. Noster infra v. 1423. οὐκ εἶα, πώλοις ἐμβαλόντες ἡνίας, | παράκτιοι δραμεῖσθε; Alc. 495. Οὐκ εὐμαρὲς χαλινὸν ἐμβαλεῖν γνάθοις. Deinde particula γε minime otiosa est. Aeschylus Ag. 550. Ὥστ' ἐνδακρύειν γ' ὄμμασιν χαρᾶς ὕπο. Euripides Hec. 246. Ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν. Or. 1122. Ὥστ' ἐκδακρῦσαί γ' ἔνδοθεν κεχαρμένην. Phoen. 1353. Ὥστ' ἐκδακρῦσαί γ', εἰ φρονοῦντ' ἐτύγχανεν. Cycl. 216. Ὥστ' ἐκπιεῖν γέ σ', ἣν θέλῃς, ὅλον πίθον. Hel. 107. Ὥστ' οὐδ' ἴχνος γε τειχέων εἶναι σαφές. El. 278. Ὥστε στέγειν γε ταμὰ καὶ σ' ἔπη καλῶς. Ibid. 667. Ὥστ' αὐτά γ' (vulgo Ὡς ταῦτά γ') ἐκ σοῦ στόματος εἰρῆσθαι δοκεῖν. Nec tamen desunt exempla in quibus omittatur γε. Sophocles Trach. 629. Ὥστ' ἐκπλαγῆναι τοὐμὸν ἡδονῇ κέαρ. Euripides Alc. 1087. Ὥστ' ἄνδρα τονδε μηκέθ' ἥδεσθαι βίῳ. Non addo Aeschylum Pers. 244. Euripidem Heracl. 675. Hel. 1285. Abest quidem ab his γε, sed recte abest, propter particulas quibus respondetur πῶς et πόσον.

V. 937. *OP.* Φοίβου κελευσθεὶς θεσφάτοις ἀφικόμην. | *IΦ.* Τί χρῆμα δράσειν; ῥητὸν, ἢ σιγώμενον;] Graece non dicitur κελευσθεὶς δράσειν. Stare posset δράσων, ἀφικόμην scilicet. Sed proculdubio legendum δρᾶσαι. Noster Ion. 1347. *ΠΥ.* Ἐνθύμιόν μοι τόδε τίθησι Λοξίας. | *IΩ.* Τί χρῆμα δράσειν; λέγε, πέραινε σοὺς λόγους. *Malim* δρᾶσαι, inquit Musgravius, *ut mox* εὖσαι.

V. 940. ἐπεὶ τὰ μητρὸς ταῦθ', ἃ σιγῶμεν, κακὰ | εἰς χεῖρας ἦλθε, μεταδρομαῖς Ἐριννύων | ἠλαυνόμεσθα φυγάδες, ἔνθεν μοι

πόδα | εἰς τὰς Ἀθήνας δή γ' ἔπεμψε Λοξίας, | δίκην παρασχεῖν ταῖς ἀνωνύμοις θεαῖς.] Aut mediam aut plenam distinctionem post φυγάδες habent pleraeque editiones. Recte minimam Barnesiana. Ἔνθεν hic valet ἐκεῖσε (εἰς Δελφοὺς scilicet) ἔνθεν. Ita noster Herc. 260. ἀπέῤῥων δ', ἔνθεν ἦλθες ἐνθάδε, | ὕβριζ'. El.
80 1635. Στείχων, ὅθεν σε βουθυτῶν ἐσόψεται. Legendum autem ἔνθεν μου πόδα. Sic enim loquuntur tragici. Noster Med. 144. διά μου κεφαλᾶς φλὸξ οὐρανία | βαίη. Hipp. 1030. καὶ μήτε πόντος μήτε γῆ δέξαιτό μου | σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνήρ. Ibid. 1352. διά μου κεφαλᾶς ἄσσουσ' ὀδύναι. Ibid. 1458. κρύψον δέ μου πρόσωπον ὡς τάχος πέπλοις. Alc. 881. Ἔμνησας ὅ μου φρένας ἥλκωσεν. Heracl. 736. Οὐκ οὖν ὁρᾷς μου κῶλον ὡς ἐπείγεται; Herc. 1231. Τί δῆτά μου κρᾶτ' ἀνεκάλυψας ἡλίῳ; El. 184. σκέψαι μου πιναρὰν κόμαν. Deinde δῆτ' pro δή γ' Scaliger, improbante Seidlero. Recte quidem δῆτα pro δή γε repositum est apud Euripidem Iph. A. 1207. Herc. 1146. Sed nostro loco neutrum horum magnopere mihi arridet. Multo minus placet Reiskii conjectura, εἰς τὰν Ἀθηνᾶς πόλιν ἔπεμψε Λυξίας. Legendum videtur aut δὴ 'ξέπεμψε, aut ἐξέπεμψε omisso δὴ, quod saepe librariorum culpa in tragicorum scriptis apparet. Ἐξέπεμψε pro simplici ἔπεμψε usurpat noster El. 1282. Ζεὺς δ', ὡς ἔρις γένοιτο καὶ φόνος βροτῶν, | εἴδωλον Ἑλένης ἐξέπεμψ' εἰς Ἴλιον. Sed nostro loco significat ἔπεμψεν ἐκ τοῦ ναοῦ, ut apud Sophoclem Oed. T. 787. λάθρᾳ δὲ μητρὸς καὶ πατρὸς πορεύομαι | Πυθώδε. καί μ' ὁ Φοῖβος ὧν μὲν ἱκόμην | ἄτιμον ἐξέπεμψεν, etc.

V. 991. θέλω δ' ἅπερ σύ· σέ (*Ald.* σοί) τε μεταστῆσαι πόνων (*Ald.* πόνον), | νοσοῦντά τ' οἶκον, οὐχὶ τῷ κτανόντι (*Ald.* κτανοῦντί) με | θυμουμένη, πατρῷον ὀρθῶσαι θέλω.] Heathio et Marklando debetur κτανόντι. Rectius esset κτείνοντι, ut ἐκαινόμην v. 27. ἔσφαζον v. 360. Legitur quidem ἔσφαξεν v. 8. sed quod sequitur, ὡς δοκεῖ, efficit ut aoristus imperfecti significationem accipiat. Veruntamen nescio an recte se habeat futuri participium. Verba τῷ κτενοῦντί με *illi qui me interfecturus erat* reddi possunt. Mox Marklandi conjectura ὀρθῶσαι πάλιν valde speciosa est.

V. 1010. ἄξω (*Ald.* ἥξω) δέ γ', ἥνπερ καὐτὸς ἐνταυθοῖ πέσω, | πρὸς οἶκον, ἢ σοῦ (*Ald.* εἴ σου) κατθανὼν μενῶ μέτα.] Locum a multis sollicitatum ita in notis refingit Seidlerus: ἄξω δέ σ', ἥνπερ (supplet ἂν ὁδὸν) καὐτὸς ἐντεῦθεν περῶ | πρὸς οἶκον, ἢ σοῦ κ. μ. μ. Matthiae ex emendatione Marklandi, ἄξω δέ σ', ἥνπερ μὴ ὑτὸς ἐνταυθοῖ πέσω, | πρὸς οἶκον, ἢ σοῦ κ. μ. μ. Olim emendabam ἥνπερ μὴ αὐτὸς ἔμπροσθεν πέσω. Sed ἔμπροσθεν apud Euripidem non legitur. Recte ἐντεῦθεν Seidlerus, cujus verba
302 sunt: *Ἐντεῦθεν et ἐνταῦθα quam facile confundantur, discere licet ex Gregor. Corinth. p. 807. Schaef. Nostro loco pro ἐνταῦθα*

metrum invexerat ἐνταυθοῖ [1]). Addere poterat, Attice non dici ἐνταυθοῖ, sed ἐνταυθὶ, ut ἐνθαδὶ, ἐντευθενὶ, δευρὶ, et similia. Quae omnia a tragico sermone aliena esse satis notum est. Vide an legendum, ἄξω δέ σ', ἥνπερ καὐτὸς ἐντεῦθεν φύγω, | πρὸς οἶκον, ἢ σοῦ κ. μ. μ.

V. 1042. *ΟΡ.* Ποῖ δῆτα πόντου; νοτερὸν εἶπας (*Ald.* πόντου νοτερὸν εἶπεν) ἔκβολον; | *ΙΦ.* Οὐ ναῦς χαλινοῖς λινοδέτοις ὁρμεῖ σέθεν;] Ποῖ dixit pro ποῦ, quod haec res motum continet ad locum. Seidler. Legendum, Ποῦ δῆτα πόντου νοτερὸν εἶπας ἔκβολον;

V. 1044. *ΟΡ.* Σὺ δ' ἤ τις ἄλλος ἐν χεροῖν οἴσει βρέτας; | *ΙΦ.* Ἐγώ. θιγεῖν γὰρ ὅσιον ἔστ' ἐμοὶ μόνῃ (*Ald.* μόνη).] Optime Jacobsius Exercitt. in Eur. p. 84. σὺ δ' ἤ τις ἄλλος. Vulgo σοὶ δὴ τίς ἄλλος. Seidler. Haec conjectura si falsa est, nihil in his literis certum est. Vulgatam, quod miror, retinuit Matthiae.

V. 1055. τὰ δ' ἄλλ' ἴσως ἅπαντα συμβαίη καλῶς.] Marklandus corrigendum suspicatur ἂν πάντα. At ipsum ἴσως locum tenet particulae ἄν. Sic Aeschyl. Agam. 1057. ἐκτὸς δ' ἂν οὖσα μορσίμων ἀγρευμάτων, | πείθοι' ἄν, εἰ πείθοι'. ἀπειθοίης δ' ἴσως. Seidler. Idem Suppl. 735. ἴσως γὰρ ἢ κήρυξ τις ἢ πρέσβυς μόλοι, | ἄγειν θέλοντες, ῥυσίων ἐφάπτορες.

V. 1068. ἀλλὰ πρὸς σὲ δεξιᾶς, | σὲ, καὶ σ' (*Ald.* καί σ') ἱκνοῦμαι, σὲ δὲ φίλης παρηΐδος, | γονάτων τε, καὶ τῶν ἐν δόμοισι φιλτάτων, | μητρὸς, πατρός τε, καὶ τέκνων, ὅτῳ κυρεῖ.] Bothius, ἀλλὰ πρὸς σὲ δεξιᾶς | σῆς, καί σ' ἱκνοῦμαι. Non male legeretur, ἀλλὰ πρός σε δεξιᾶς | τῆς σῆς ἱκνοῦμαι. Euripides Hipp. 605. Ναὶ πρός σε τῆς σῆς δεξιᾶς γ' εὐωλένου. Sed longe melius, mea quidem sententia, ἀλλὰ πρός σε δεξιᾶς | ἱκέτις ἱκνοῦμαι, literis *ΣΕΚΑΙΣ* in *ΙΚΕΤΙΣ* mutatis. Sophocles Phil. 468. Πρός νυν σε πατρὸς, πρός τε μητρὸς, ὦ τέκνον, | πρός τ' εἴ τι σοι κατ' οἶκόν 305 ἐστι προσφιλὲς, | ἱκέτης ἱκνοῦμαι, μὴ λίπῃς μ' οὕτω μόνον, etc. Plane gemelli sunt hi loci.

V. 1080. ὡς αὐτίχ' ἥξει τῆσδε κοίρανος (*Ald.* τύραννος) χθονὸς, | θυσίαν ἐλέγχων, εἰ κατείργασται (*Ald.* κατείργασθαι), ξένων.] Male fecit Seidlerus, quod Marklandi conjecturam ἐλέγξων silentio praeteriit. Vitium est ἐλέγχων ejusdem generis ac

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1) Antiphani tribuuntur sex senarii apud Stobaeum LXXIV. p. 437=317. qui Euripidis esse videntur: Τίσασθε τήνδε. καὶ γὰρ ἐντεῦθεν νοσεῖ | τὰ τῶν γυναικῶν. οἱ μὲν ἢ παίδων πέρι, | ἢ ξυγγενείας οὕνεκ' οὐκ ἀπώλεσαν | κακὴν λαβόντες. εἶτα δ' ὧδε τἄδικον | πολλαῖς ὑπερβέβηκε, καὶ χωρεῖ πρόσω, | ὥστ' ἐξίτηλος ἀρετὴ καθίσταται. Hic etiam vulgo legitur ἐνταυθοῖ, et mox, εἶτα δ' οὐ τότ' ἄδικον—ὡς ἐξίτηλος ἡ ἀρετὴ καθίσταται.

ἥκειν apud Aeschylum Eum. 895. ἐπεύχωνται apud Sophoclem Oed. C. 1024.

V. 1082. ὦ πότνι', ἥπερ μ' Αὐλίδος κατὰ πτύχας | δεινῆς ἔσωσας ἐκ πατροκτόνου χερὸς,] Latinus interpres: *a patris interfectrice manu.* Nota hunc adjectivi illius usum. Seidler. Quemadmodum hic παιδοκτόνον πατρὸς χεῖρα per abusionem πατροκτόνον χεῖρα appellavit poëta, ita in Hipp. 68. εὐπατέρειαν αὐλάν dixit pro εὐδαίμονα πατρὸς αὐλάν. Hoc moneo, ut vulgatam ejus loci scripturam haud prorsus absurdam esse ostendam.

V. 1108. ἀνίκα πύργων | οὐλομένων ἐνὶ ναυσὶν ἔβαν,] Malim ἐπὶ ναυσὶν, ut Hel. 1147. τέρας, οὐ τέρας ἀλλ' ἔριν | Δαναῶν, νεφέλας ἐπὶ ναυσὶν ἄγων. Legitur ἐνὶ etiam apud nostrum Heracl. 893. ubi malim ἐπὶ δαιτὶ, ut suo loco monui.

V. 1128. ὁ Φοῖβός θ' ὁ μάντις, ἔχων | κέλαδον ἑπτατόνου λύρας, | ἀείδων ἄξει λιπαρὰν | εὖ σ' (*Ald.* εἰς) Ἀθηναίων ἐπὶ γᾶν.] Male εὖ σ' pro εἰς Bothius, Zimmermannus, Seidlerus, Matthiae. Legendum ὡς, auctore Marklando, cujus verba sunt: *Dubito an Graeci scribant* εἰς ἐπὶ. *Frequenter occurrit* ὡς ἐπὶ. Exempla collegerunt Wetstenius ad Lucae verba ὡς ἐπὶ τὴν θάλασσαν Act. Apost. 17, 14. Hoogeveenius et Zeunius ad Vigerum p. 567. Sturzius Lexico Xenophonteo v. Ὡς pp. 607. 616. aliique. Ceterum paullo ante v. 1125. pro συρίζων δ' repone συρίζων θ'.

V. 1153. Ποῦ 'σθ' ἡ πυλωρὸς τῶνδε δωμάτων γυνὴ | Ἑλληνίς; ἤδη (*Ald.* ἑλληνὶς, ἢ δὴ) τῶν ξένων κατήρξατο; | ἀδύτοις ἐν ἁγνοῖς σῶμα λάμπονται πυρί;] Aliae edd. ἢ δὴ et ἡ δή. Reiskio et Valckenario ad Phoen. 576. debetur ἤδη. Legendum, ἆρα τῶν ξένων (vel τοῖν ξένοιν ut vv. 1178. 1188.) κατήρξατο, | ἀδύτοις τ' ἐν ἁγνοῖς σῶμα λάμπονται πυρί; Aristophanea Ach. 393. Ὥρα 'στὶν ἤδη καρτέραν ψυχὴν λαβεῖν. Cod. Rav. ἄρα μοι pro ἤδη.
804 Fortasse legendum Ὥρα 'στὶν ἆρα κ. ψ. λ. Idem liber recte ἀεὶ pro ἤδη v. 608. [1]) Mox recte Bothius ἀδύτοις τ' ἐν ἁγνοῖς. Idem pessime σώματ' ἀναλάμπει πυρί. Vulgatam non improbo. Mallem tamen, si consentirent libri, σῶμα δαίονται πυρὶ, ut in Heracl. 913. πυρὸς δεινᾷ φλογὶ σῶμα δαισθείς. Tro. 825. ἁ δέ σε γειναμένα πυρὶ δαίεται. Jacobsio placet σῶμα δάπτονται πυρί.

V. 1173. ΙΦ. Μητέρα κατειργάσαντο κοινωνῷ ξίφει. | ΘΟ. Ἄπολλον, οὐδ' ἐν βαρβάροις ἔτλη τις ἄν.] Vulgo τόδ' ἔτλη τις ἄν. Explicationem τόδ', quae metrum corrumpit, ejecimus. Facile enim ex praegressis intelligitur μητέρα κατεργάσασθαι. Seidler. Vereor ut abesse possit τόδ', quod ante Seidlerum ejecerat

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1) In Ion. 151. legendum, εἴθ' οὕτως ἀεὶ (*Ald.* ἀρὰ, *alii* ἄρα) Φοίβῳ | λατρεύων μὴ παυσαίμαν. Ἀεὶ cum λατρεύων conjungendum est.

Gaisfordius. Noster Med. 1339. *οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνὶς γυνὴ | ἔτλη πόθ'.* Hel. 95. *Οἰκεῖον αὐτὸν ὤλεσ' ἅλμ' ἐπὶ ξίφος. ΕΛ. Μανέντ'; ἐπεὶ τίς σωφρονῶν τλαίη τάδ' ἄν;* Frustra hunc locum tentavi in Censura Trimestri. Hodie placet, *Ἄπολλον, οὐδ' ἐν βαρβάροις τόδ' ἤλπισ' ἄν.* Subauditur *γενήσεσθαι.* Ita noster Hipp. 97. *Ἦ κἀν θεοῖσι ταυτὸν ἐλπίζεις τόδε;* Ubi *εἶναι* supplent interpretes. Hel. 662. *Τί φῶ; τίς ἂν τάδ' ἤλπισεν βροτῶν ποτε;* Emendationi meae optime convenit Iphigeniae responsum, *Πάσης διωγμοῖς ἠλάθησαν Ἑλλάδος.*

V. 1181. *Καὶ νῦν καθεῖσαν δέλεαρ ἡδύ μοι φρενῶν.*] Malim *μου φρενῶν.* De qua varietate vide ad v. 942.

V. 1202. *Δίκαιος ηὐσέβεια καὶ προμηθία.*] Noster Heracl. 901. *Ἔχεις ὁδόν τιν', ὦ πόλις, | δίκαιον. οὐ χρὴ ποτε δ'* (sic cod. E.) *ἀφελέσθαι | τιμᾶν θεούς* [1]). Suspiciosum est femininum *δίκαιος*, sed haec duo loca mutuo se defendere videntur.

V. 1206. *ΙΦ. Κἀκκομιζόντων δὲ δεῦρο τοὺς ξένους. ΘΟ. Ἔσται τάδε.*] Legendum *Κἀκκομιζόντων γε*, si verum est quod statuit Porsonus ad Or. 614. conjunctiones *καὶ* et *δὲ* in eodem sententiae membro haud occurrere apud istius aevi scriptores, nisi per librariorum errores, quales ipse indicat ad Hec. 1261. Phoen. 305
428. Simili errore paullo post v. 1213. *καὶ φίλων δ'* ex Hervagiana prima in omnes deinceps editiones manavit, donec tandem *καὶ φίλαν γ'* ex Aldina revocavit Seidlerus.

V. 1209. *ΙΦ. Καὶ πόλει πέμψον τίν', ὅστις σημανεῖ. ΘΟ. Ποίας τύχας; | ΙΦ. Ἐν δόμοις μίμνειν ἅπαντας. ΘΟ. Μὴ συναντῷεν* (*Ald. συναντῷεν*) *φόνῳ;*] Non video quid hic significet *τύχας*, quod recte legitur v. 1410. *σοὶ τὰς ἐκεῖθεν σημανῶν, ἄναξ, τύχας.* Nec magis placet *δίκας*, quod cum eo permutare solent librarii [2]). Postulat sententia *Ποίους λόγους* aut tale quid. Deinde legendum *Μὴ ξυναντῶσιν φόνῳ;* Frustra vulgata utitur Seidlerus ad defendum *μόλοις* v. 1216. ubi recte Schaeferus *μόλῃς.*

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1) Deinde recte Matthiae, *ὁ δὲ μή σε φάσκων, | ἐγγὺς μανιῶν ἐλαύνει. Σε*, quod vulgo deest, legitur etiam in cod. G.

2) Vide ad Heracl. 461. ubi uterque cod. Par. *καὶ δίκης.* Solum G. indicavit Musgravius. Vide etiam ad v. 933. ubi quod conjeceram, *μείζω τῆς δίκης φρονῶν πολὺ*, postea in cod. E. scriptum reperi. Loquendi modum illustrat Aeschylus Ag. 384. *πνεόντων μεῖζον ἢ δικαίως.* Sed vulgatam *μείζω τῆς τύχης* confirmat comicus senarius, *ὀφρύν τε μείζω τῆς τύχης ἐπηρκότα*, quem Euripidi (Fragm. Inc. XXVI.) tribuit Musgravius. Sapientis officium esse *ταῖς τύχαις ἐπακολουθεῖν, καὶ μὴ μείζονα φρονεῖν τῆς δυνάμεως*, monet Isocrates Archidamo p. 32. ed. Auger. Apud nostrum Suppl. 328. *τύχῃ* pro *δίκῃ* inconsulto, ut videtur, dedit Hermannus.

V. 1213. *ΙΦ. Καὶ φίλων γ' οὐδεὶς μάλιστα. ΘΟ. τοῦτ' ἔλεξας εἰς ἐμέ.*] Marklandus et Heathius ad *οὐδεὶς* supplent *πελαζέτω*. Non meminerant viri docti, ita dicendum fuisse *μηδεὶς*, non *οὐδείς*. Supplendum potius est verbum, quod significet *admittendus est*. Seidler. Bothius, *Καὶ φίλην γ' οὐ δεῖ*. Malim, *Καὶ φίλων γ' οὐ δεῖ μάλιστα*, i. e. *ἐρημίας δεῖ*, ut paullo ante dictum est v. 1197.

V. 1285. *Θόας, ἄναξ γῆς τῆσδε, ποῦ κυρεῖ βεβώς;*] Malim *ποῖ κυρεῖ βεβώς*, i. e. *ποῖ βέβηκε;* Legebatur apud Sophoclem Trach. 40. *κεῖνος δ' ὅπου* | *βέβηκεν, οὐδεὶς οἶδε*. Brunckius *ὅποι* reposuit, collato tragico Rhes. 689. *Οἶσθ' ὅποι βεβᾶσιν ἄνδρες;*

V. 1309. *Ψευδῶς ἔλεγον αἵδε, καί μ' ἀπήλαυνον δόμων,* | *ὡς ἐκτὸς εἴης* (*Ald.* *ἦς*). *σὺ δὲ κατ' οἶκον ἦσθ' ἄρα.*] Reliqui vitiosum versum, ut libri exhibent, quoniam ex multis, quae exstant, emendationibus apud me quidem nulla satis habet fidei.
306 Seidler. Zimmermannus et Matthiae ex conjectura Piersoni, *Ψευδῶς λέγουσαί μ' αἵδ' ἀπήλαυνον δόμων*. *Ψευδῶς* ex interpretatione natum mihi videtur. Fortasse legendum, *'Αλλ' ἔλεγον αἵδε* (*καί μ' ἀπήλαυνον δόμων*) | *ὡς ἐκτὸς εἴης;* Post literas *ἄγγ*. quae personam designant, facile excidere poterat *ἀλλ'*.

V. 1435. *Ποῖ ποῖ διωγμὸν τόνδε πορθμεύεις, ἄναξ* | *Θόας;*] Inutilis est mea conjectura *Ποῖ δὴ* pro *Ποῖ ποῖ*. Noster Or. 278. *ποῖ ποῖ ποθ' ἡλάμεσθα δεμνίων ἄπο;* Ibid. 470. *Ποῦ ποῦ θυγατρὸς τῆς ἐμῆς ἴδω πόσιν* | *Μενέλαον;* Vulgo legitur apud Aeschylum Ag. 1096. *ἆ ποῖ ποτ' ἤγαγές με; πρὸς ποίαν στέγην;* Vide an hic etiam geminandum *ποῖ*, nisi magis placet *ποῖ δὴ* ut v. 1147. *ποῖ δή με δεῦρο τὴν τάλαιναν ἤγαγες;*

V. 1456. *"Αρτεμιν δέ νιν βροτοὶ* | *τολοιπὸν ὑμνήσουσι Ταυροπόλον θεάν.*] Anapaestum vitaremus, si pro *θεὰν* vocem a vocali incipientem reponeremus, quemadmodum v. 825. *ἑλὼν* pro *κτανὼν* reposui. Talis emendatio cum non succurrat, vide an legi possit *Ταυροπόλην θεὰν*, ut hujus Musei tom. I. p. 352. monui ad Sophoclis Aj. 172. *"Η ῥά σε Ταυροπόλα Διὸς "Αρτεμις*.

V. 1473. *ἀλλ' ἐκκομίζου σὴν κασίγνητον χθονὸς,* | *'Αγαμέμνονος παῖ. καὶ σὺ μὴ θυμοῦ, Θόας.*] Imo, *σὴν κασιγνήτην*. Supra v. 374. *κασιγνήτῳ* pro *κασιγνήτῃ* coll. Victoriana. Mavult Reiskius, *ἀλλ' ἐκκομίζου σὺν κασιγνήτῳ*, ut *ἐκκομίζου* passivam significationem habeat. Sed unice verum est quod dedi. Confer v. 1362. *τήνδ' ἐμὴν κομίζομαι* | *λαβὼν ἀδελφὴν*, etc.

V. 1480. *ἴτωσαν εἰς σὴν σὺν θεᾶς ἀγάλματι* | *γαῖαν, καθιδρύσαιντό τ' εὐτυχῶς βρέτας.*] Noster Ion. 1130. *θύσας δὲ γενέταις θεοῖσιν, ἣν μακρὸν χρόνον* | *μένω, παροῦσι δαῖτες ἔστωσαν φίλοις*. Uterque locus suspiciosus est, propter tertiam pluralem imperativi in *ωσαν* terminatam. *"Ιτων* dixit Aeschylus Eum. 30.

καὶ νῦν τυχεῖν με τῶν πρὶν εἰσόδων μακρῷ | ἄριστα δοῖεν. κεἰ παρ' Ἑλλήνων τινὲς, | ἴτων πάλῳ λαχόντες, ὡς νομίζεται. *Ἰόντων* in vulgatis saltem exemplaribus exhibent Thucydides IV. 118. Plato Legg. XII. p. 956. C. Haec forma si legitima est, facile nostro loco reponitur *εἰς σὴν ἰόντων*. Altero loco legendum suspicabar *ἑστᾶσιν*. Antiquissima hujus formae exempla, quae quidem hodie supersint, quaeque indubiae sunt fidei, in Archestrati versibus ab Athenaeo allegatis occurrunt. P. 4. E. *Ἔστωσαν δ' ἢ τρεῖς* 307
ἢ τέσσαρες οἱ ξυνάπαντες. P. 56. C. *Ῥυσαὶ καὶ δρυπεπεῖς παρακείσθωσάν σοι ἐλαῖαι.* Hic Aristotelis aequalis fuit. Occurrunt *περιμαξάτωσαν* et *περιθέτωσαν* apud Menandrum *Μητραγύρτῃ* p. 120. ed. Cler. Sed Menandri aetate Attice loqui jam desierant Athenienses.

122. *Λέγ', ἐκκαλύψας κρᾶτα, καὶ πάρες γόον.*
Dubio procul est legendum καὶ παρεὶς γόον.

160. *Ὁ δ' Οἰδίπου παῖς, τίνι τρόπῳ Θήβας λιπών;*
Α. Ἀραῖς πατρῴαις, μὴ κασίγνητον κτάνῃ.

Corrige κτάνοι. *ne occideret.* Androm. 723. *Ἡ μὴ, ξίφος λαβοῦσ', ἀμυνάθοιτό σε Ἔδεισας;* Electr. 30. *Ἔδεισε μὴ φθονηθείη.* Iph. Aul. 709. *Ἔθρεψε—Χείρων, ἵν' ἤθη μὴ μάθοι κακῶν βροτῶν.* Sic recte Musgravius pro μάθῃ. Contra in Alcest. 145. ubi editur, *Οὔπω τόδ' εἶδε δεσπότης, πρὶν ἂν πάθοι*, legendum πάθῃ. Vid. quae dixi ad Aesch. Theb. 29. In v. 160. παῖς, quod ab omnibus exemplaribus aberat, inseruit Gaisfordius. Eandem medelam adhibuit Erfurdtius, teste Seidlero.

165. *Ταυτὶ δικάζων ἦλθον, εἶτ' ἀπωλόμην.*
ταυτὶ comicum esse, atque a Tragicorum consuetudine abhorrere notavit Gaisfordius. Forsan legendum *Ἦλθον δικάζων ταῦτα, κᾆτ' ἀπωλόμην.* Infra 750. *οὐκ ἐχρῄζομεν λαβεῖν, Κᾆπειτ' ἀπωλόμεσθα.*

172. *ΘΗ. Εὐψυχίαν ἔσπευσας ἀντ' εὐβουλίας.*
ΑΔ. Ὃ δή γε πολλοὺς ὤλεσε στρατηλάτας.

Porsonus ὃ δῆτα πολλούς. Elmsleius vulgatum tuetur. Sed particulae δή γε, sic conjunctae, vix alibi reperiuntur, nisi in locis corruptis. Herc. F. 1146. *Οἴμοι· τί δή γε φείδομαι ψυχῆς ἐμῆς;* Nemo dubitabit reponendum esse τί δῆτα. (Et sic Elmsl. ad Heracl. 805.) Iph. T. 942. *ἔνθεν μοι πόδα Εἰς τὰς Ἀθήνας δή γ' ἔπεμψε Λοξίας.* Hic recte Scaliger δῆτ'. Heraclid. 632. *Πάρεσμεν, οἷα δή γ' ἐμοῦ παρουσία.* Probabiliter rescribo οἷα γ' ἡ 'π' ἐμοῦ παρουσία. Bis δή γε expulit Hermannus ex Aristoph. Nub. 677. 783. Vide eum ad Viger. p. 790.

217. πρὸς δὲ τοῖσι. Melius videtur τοῖσδε, etiamsi duriuscule sonet particula δὲ intra tantillum spatium repetita. Infra 314. *Πρὸς τοῖσδε δ', εἰ μὲν—* Iph. A. 1373. *ὅδε δὲ συμφορᾶς τύχη.*

225. Virgula post τρυφῶμεν inserenda.

242. *Νέοις παραχθείς.* Ita quidem vulgatur, optime, quo- 183
ad sensum: sed vereor ut Tragici hoc participio usi sint. Quare lego ταραχθείς.

269. *Ἄγ', ὦ γεραιαὶ, στείχετε.* Elmsleii lectio, *Ἀλλ' ὦ γεραιαὶ*, in Marklandi notis commemoratur.

294. Pro ἐπὶ leviter corrigendum ἔπι.

318. *Ἄνδρας βιαίους, καὶ κατείργοντας νεκροὺς*
Τάφου τε μοίρας, καὶ κτερισμάτων λαχεῖν,
Εἰς τήνδ' ἀνάγκην σῇ καταστῆσαι χερί.

Omnino legendum, εἰς τῶνδ' ἀνάγκην.

321. *Νόμιμά τε πάσης ξυγχέοντας Ἑλλάδος.*

Comparari meretur Herodot. VII. 136. *κείνους μὲν γὰρ συγχέαι τὰ πάντων ἀνθρώπων νόμιμα, ἀποκτείναντας κήρυκας.*

350. *Ἔθος τόδ' εἰς Ἕλληνας ἐξελεξάμην.* Forsan *ἐξηνεγκάμην.* Infra 570. *Οὐ γάρ ποτ' εἰς Ἕλληνας ἐξοισθήσεται.*

357. Beckio, punctum post *δορὸς* delenti, minus recte obsequitur Editor Oxoniensis.

425. *εἰσαῦτις.* Scribendum *εἰσαῦθις.*

430. *γήπονος δ' ἀνὴρ πένης.* Aldus *γᾶ πόνος.* Lege *γάπονος.*

462. *Ἢ παρθενεύειν παῖδας ἐν δόμοις καλῶς,*
Τερπνὰς τυράννοις ἡδονὰς, ὅταν θέλῃ,
Δάκρυα δ' ἑτοιμάζουσι.

Lego *καλὰς* cum Reiskio, et mox *δάκρυα δὲ τοῖς σώζουσι.*

506. *Οὔτ' ἄν γ' ἔτ' ὀρθῶς Καπανέως κεραύνιον*
Δέμας καπνοῦται.

Lego post alios *Οὐ τἄρ' ἔτ' ὀρθῶς*, i. e. *οὔτοι ἄρα.*

579. *Κἀμοῦ νῦν ἀντάκουσον* perperam excuditur pro *κἀμοῦ νυν*, et in v. 590. *νῦν δέ τ' εἶ*, quod male Graecum est, pro *νῦν δ' ἔτ' εἶ.*

606. *ἡ 'ρετὴ δ' οὐδὲν φέρει.* Rectius scriberetur *ἀρετή.*

652. Miror Elmsleio displicere voces, *εἰ δὲ καὶ στρατὸς Σῶς ἔστ' Ἀθηνῶν.* quippe Choro de Thesei salute satis constabat ex v. 648. ut jam recte atque ex ordine nuncium de exercitus salute interroget.

184 709. *Καὶ ξυμπατάξαντες μέσον πάντα στρατὸν*
Ἔκτεινον, ἐκτείνοντο.

Leg. *ξυμπατάξαντ' εἰς μέσον.* Creon sc. ac Theseus. Est nominativus, quod aiunt, pendens.

727. *Κυνέας θερίζων, κἀποδαυλίζων ξύλῳ.*

Canteri conjecturam *κἀποκαυλίζων* admiserunt recentiores. Quae tamen vox minus poetica est. Mallem equidem *κἀπολωτίζων.* Supra 458. *Ὅταν τις, ὡς λειμῶνος ἠρινοῦ στάχυν, Τόλμας ἀφαιρῇ, κἀπολωτίζῃ νέους.* Iph. A. 793. *τίς κόμας—ἀπολωτιεῖ;*

744. 5. 6. Hos versus, a Diogene Laertio citatos, inter fragmenta retulit Barnesius, cum sedem eorum indicasset Theod. Canter. V. L. I. 6.

767. *Τάφῳ δέδονται.* Imo *δίδονται.*

770. *Οὓς δ' οὐκ ἔθαψε, πῆ νεκροὺς ἥκεις λιπών;*

Manifesto corrigendum *ποῦ*, quod non cum *ἥκεις*, sed cum *λιπὼν* construendum. Vid. Porson. ad Hecub. 1070. Hoc etiam evincit Homeri locus apud Markland. *Ποῦ νῦν δεῦρο κιὼν λίπες Ἕκτορα;*

803. *τέκνων φιλτάτων στερεῖσθαι.* Lege *στέρεσθαι.*

807. *Κοινὸν ἐς Ἀΐδου καταβᾶσα.*

Elmsleius corrigit *Κοίν' εἰς Ἀΐδου.* Sed revocanda erat antiqua lectio *Κοινὸν ἐς Ἀΐδην.* Vid. Spanhem. in Callim. H. Jov. 59.

894. *Ἀγροὺς δὲ ναίων, σκληρὰ τῇ φύσει διδοὺς*
Ἔχαιρε πρὸς τἀνδρεῖον, εἴς τ' ἄγρας ἰών.

Interpunge *ἔχαιρε, πρὸς τἀνδρεῖον εἴς τ' ἄγρας ἰών.* *ἰὼν πρὸς τἀνδρεῖον* ut in Androm. 678. *Ἔβησαν εἰς τἀνδρεῖον.* Med. 394. *τόλμης εἶμι πρὸς τὸ κάρτερον.* Heracl. 562. *πρὸς τὸ δεινὸν εἶμι.* Porro *ναίων ἔχαιρε* ut supra 233. *τιμώμενοι χαίρουσι.*

901. *Λόχοις δ' ἐνεστὼς, ὥσπερ Ἀργεῖος γεγώς.*

Legendum *ἐφεστὼς.* Supra 765. ex correctione Reiskii, *Ὅσοι γε κλεινοῖς ἔπτ' ἐφέστασαν λόχοις.*

957. *Νικᾷς· μένειν χρὴ τλημόνως.*

Rescribe *τλήμονας.* *μένειν τλημόνως* pro *patienter exspectare* 185
nescio an satis Graece dicatur.

990. *Καὶ μὴν θαλάμας τάσδ' ἐσορῶ δὴ*
Καπανέως ἤδη.

Non memini me alibi in eodem sententiae membro conjunctas vidisse particulas *δὴ* et *ἤδη.* Quare hic legerim *τάσδ' ἐσορῶμεν.*

1124. *Τάδε δὴ παίδων καὶ δὴ φθιμένων*
Ὀστᾶ φέρεται.

Jure Musgravium offendit duplicatum *δὴ*, et legendum conjicit, *Τάδ', ἰδοὺ, παίδων ἤδη φθιμένων.* Mihi quidem potius videtur *Ἀλλὰ τάδ' ἤδη παίδων φθιμένων.* Supra 804. *Ἀλλὰ τάδ' ἤδη σώματα λεύσσω Παίδων φθιμένων.* Frequentissima haec formula. Hippol. 170. *Ἀλλ' ἥδε τροφὸς γεραιὰ πρὸ θυρῶν.* Iph. T. 456. *Ἀλλ' οἵδε χέρας δεσμοῖς δίδυμοι Ξυνερεισθέντες χωροῦσι.* (vulgo *διδύμοις.*) Aesch. Theb. 861. *Ἀλλὰ γὰρ ἥκουσ' αἵδ' ἐπὶ πρᾶγος Πικρὸν Ἀντιγόνη τ' ἠδ' Ἰσμήνη.* Pers. 150. *Ἀλλ' ἥδε θεοῖς ἴσον ὀφθαλμοῖς Φάος ὁρμᾶται.* Soph. Antig. 155. *Ἀλλ' ὅδε γὰρ δὴ βασιλεὺς — χωρεῖ.* Cf. etiam Ion. 393. Herc. F. 138. 442. Electr. 107. 1172. 1233. Forsan tamen praetulerit aliquis *Τάδε δὴ παίδων τῶν κατφθιμένων.*

1188. *Χάριν τ' ἀγήρων γ' ἕξομεν.*
Delenda est particula *γε.*

1194. *Ἃ χρή σε δρᾶσαι, δρῶντα δ' ὠφελεῖν τάδε.*

Haerent in ultima voce VV. DD. Interpunge, *Ἃ χρή σε δρᾶσαι, δρῶντα δ' ὠφελεῖν, τάδε.*

IPHIGENIA IN AULIDE.

4. *Μάλα τὸ γῆρας τοὐμὸν ἄϋπνον,*
Καὶ ἐπ' ὀφθαλμοῖς ὀξὺ πάρεστιν.

Suspicor *τό τ' ἐπ' ὀφθαλμοῖς*. In priore versu *γὰρ* pro *τὸ* reponendum videtur.

9. *Οὔκουν φθόγγος γ' οὔτ' ὀρνίθων,*
Οὔτε θαλάσσης· σιγαὶ δ' ἀνέμων
Τόνδε κατ' Εὔριπον ἔχουσιν.

186 Locus non uno nomine mendosus. Si in plurali *σιγὴ* usquam usurpatum esset, forsan dici potuisset *σιγαὶ Εὔριπον κατέχουσιν*, ut apud Apollonium *σιγὴ δὲ μελαινομένην ἔχεν ὄρφνην*. Sed totum locum hunc in modum refinge,

Οὐ μὴν φθόγγος γ', οὔτ' ὀρνίθων
Οὔτε θαλάσσης· σιγὴν δ' ἄνεμοι
Τόνδε κατ' Εὔριπον ἔχουσιν.

Notissima est formula *σιγὴν ἔχειν*. Hoc est quod dicit Theocriti saga, *σιγᾷ μὲν πόντος, σιγῶντι δ' ἀῆται.*

14. *Ἔτι δ' ἡσυχία τῇδε κατ' Αὖλιν.*

Imo *τήνδε*, ut supra *τόνδε κατ' Εὔριπον*. Infra 813. *ταῖσι δ' Εὐρίπου ῥοαῖς*.

42. *Μὴ οὐ μαίνεσθαι, τί πονεῖς; τί πονεῖς;*
Τί νέον, τί νέον περί σοι, βασιλεῦ;

Versus aliter constituendos puto,

Μὴ οὐ μαίνεσθαι.
Τί πονεῖς; τί νέον περί σοι, βασιλεῦ;

«Ultimum *τί πονεῖς* in multis edd. deest.» *Markl.*

49. *Ἐγένοντο Λήδα Θεστιάδι τρεῖς παρθένοι,*
Φοίβη, Κλυταιμνήστρα τ' κ. τ. λ.

Quicunque rem attentius inspexerit, mecum, ut opinor, sentiet, fabulam ex hoc versu revera incipere debere; omnia vero quae praeiverunt, pariter cum istis, quae ex Iphigenia in Aulide citata hodie non ibi comparent, ex alia hujus fabula *διασκευῇ* desumta fuisse. Simile est Prologi initium in altera Iphigenia, *Πέλοψ ὁ Ταντάλειος εἰς Πῖσαν μολὼν Θοαῖσιν ἵπποις, Οἰνομάου γαμεῖ κόρην, Ἐξ ἧς Ἀτρεὺς ἔβλαστεν· Ἀτρέως δὲ παῖς Μενέλαος, Ἀγαμέμνων τε.* Cf. etiam Ionis initium, et Herculis Furentis; item Archelai, Meleagri, Phryxi, Telephi.

152. *Πάλιν ἐξορμάσεις τοὺς χαλινούς.*

Lego, *Πάλιν ἐξόρμα, σεῖε χαλινούς.* Sophocl. Electr. 712. *ἡνίας χεροῖν Ἔσεισαν.*

335. *Βούλομαι δέ σ' ἐξελέγξαι· καὶ σὺ μήτ' ὀργῆς ὕπο*
Ἀποτρέπου τἀληθές. οὔτοι καταινῶ λίαν σ' ἐγώ.

Conjicio, *οὔτ' αὖ σ' ἐκτενῶ λίαν ἐγώ.*

355. Musgravii correctionem amplector, nisi quod *Πριάμου* 187
τὸ πεδίον et *ἐμπλήσοις* legendum putem.

363. *Κᾆθ' ὑποστρέψας λέληραι μεταβαλὼν ἄλλας γραφάς.*

Lege, *λέληθας*. Obiter corrigo Alcest. 196. *οὔ πότ' ἐκλελήσεται;* cum interrogatione. Vulgo *οὔποτ' ἐκλελήσεται.*

407. *Ξυνσωφρονεῖν σοὶ βούλομ', ἀλλ' οὐ συννοσεῖν.* Cum hunc versum tentarem ad Aeschyli Theb. 469. verba mortuo faciebam. Nescio qua oscitantia Porsoni notam praetervideram. Plutarchi locum indicat etiam Erfurdtius ad Sophocl. Ajac. p. 514. qui plura loca ubi diphthongus eliditur sanare tentat. In Aeschyli versu legi jubet, *Καὶ δὴ πέπεμπται, κόμπον ἐν χεροῖν ἔχων.* In hujus fabulae v. 1142. legit *Πάντ' οἶδα, καὶ πεπύσμεθ', ἃ σὺ μέλλεις με δρᾶν*, uti corrigit etiam Elmsleius. Equidem nescio annon diphthongus *αι* cum sequente *α* crasin efficere possit, et recte legerentur *βούλομαι ἀλλ' — γίγνεται ἀσφαλῆ, βούλεται ἀνθρώπων*, pronuncianda quasi scripta essent *βούλομαιλλ', γιγνεταισφαλῆ.* Aristoph. Ran. 509. *Περιόψομαι ἀπελθόντ'.*

410. *Οὐκ ἆρα δοκεῖ σοι τάδε πονεῖν ξὺν Ἑλλάδι;*
Lege *Ἀρ' οὐ δοκεῖ σοι.*

411. *Ἑλλὰς δὲ σὺν σοὶ κατὰ θεὸν νοσεῖ τινα.*

Porsonus *θεῶν*, conferens vv. 702. 1615. Troad. 55. 986. Dan. 9. Hec. 58. 162. 837. Med. 1181. Phoen. 1008. Androm. 905. Soph. Electr. 696. Adjice Orest. 265. Androm. 270. Troad. 776. Soph. Oed. Col. 371.

579. *Εὔθηλοι δὲ τρέφοντο βόες·*
Quare non *δ' ἐτρέφοντο?*

585. *Ἔρωτα δέδωκας, Ἔρωτι δ' αὐτὸς ἐπτοάθης.*

Miror Porsono h. v. citanti ad Med. 629. non displicuisse *δέδωκας* in praeterito. Legendum, *Ἔρωτά τ' ἔδωκας, Ἔρωτί τ' αὐτὸς ἐπτοάθης.* In Theognide, pro *Εἰ δ' Ἀσκληπιάδαις τοῦτο δέδωκε θεός*, Porsonus Advers. p. 313. corrigit *τοῦτό γ' ἔδωκε.*

589. *Ἐς Τροίας πέργαμα.* Lege, *Εἰς πέργαμα Τροίας.* Ejusmodi versus supra 572. *Μείζω πόλιν αὔξει.* 570. *Ἐσθλὸν σαφὲς ἀεί.*

596. *Θεοί γ' οἱ κρείσσους, οἵ τ' ὀλβοφόροι*
Τοῖς οὐκ εὐδαίμοσι τῶν θνατῶν. 188

Legendum *Τοῖς οὐκ εὐδαίμοσι θνητῶν*, ejecto articulo. Herc. F. 634. *οἱ ἀμείνονες βροτῶν.* Andromed. fr. 20. *ὅστις εὐτυχὴς ἔφυ βροτῶν.* Phryxi fr. 15. *βροτῶν οἱ βλέποντες.*

599. *Τὴν βασίλειαν δεξώμεθ' ὄχων*
ἄπο, μὴ σφαλερῶς ἐπὶ τὴν γαῖαν,
ἀγανῶς δὲ χεροῖν, μαλακῇ γνώμῃ,
μὴ ταρβήσῃ μοι νεωστὶ μολὸν

τὸ κλεινὸν τέκνον Ἀγαμεμνόνιον.
μηδὲ θόρυβον, μηδ' ἔκπληξιν
ταῖς Ἀργείαις
ξεῖναι ξείναις παρέχωμεν.

Locus mendis inquinatissimus. In v. 600. male inseritur articulus, quem in hujusmodi locutionibus Tragici non usurpant. Vid. Iph. T. 332. Bacch. 188. ut male conjecerit Marklandus *ἐπὶ τὴν γῆν*. Legendum potius cum Heathio, *ἐπὶ γαῖαν*. Dein corrigendum existimo *Ἀγαναῖς χερσὶν, μαλακῇ γνώμῃ*. Quoties *χεροῖν* et *χερσὶν* confusa sint nemo est qui nesciat. Vid. ad Aeschyli Prometh. 50. Mox emendandum censeo *Μὴ ταρβήσωμεν νεωστὶ μολὼν Τόδε κλ. τ.* et cum Gaisfordio *Μηδ' αὖ θόρυβον*. Vide Aeschyli fragmentum a me prolatum ad Theb. 55. ubi hodie lego *μηδ' αὖ κρωσσούς*.

607. *Ὄρνιθα μὲν τόδ' αἴσιον ποιούμεθα,*
Τὸ σόν τε χρηστὸν, καὶ λόγων εὐφημίαν.

Mallem *Τὸ σόν γε χρηστόν*.

671. *Ἔα γέ τ'· οὐ χρή τοι τάδ' εἰδέναι κόρας.*

Edidit Gaisfordius, partim ex Marklandi emendatione, *Ἔα τάδ'· οὐ χρὴ τοιάδ' εἰδέναι κόρας*. Sed legendum puto, *Ἔασον· οὐ χρ.* Orest. 627. *Ἔασον.* Hippol. 521. *Ἔασον, ὦ παῖ, ταῦτ' ἐγὼ θήσω καλῶς.* Aesch. Prometh. 340. *Καὶ νῦν ἔασον· μηδέ σοι μελησάτω.*

677. *Ζηλῶ σε μᾶλλον, ἤ με, τοῦ μηδὲν φρονεῖν.*

Leviter corrigendum, *Ζηλῶ σὲ μᾶλλον ἢ 'μὲ, τοῦ μ. φ.*

813. *Μένω 'πὶ λεπταῖς ταῖσδέ γ' Εὐρίπου πνοαῖς.*

Lege *ταῖσιδ' Εὐρ.*

189 885. *Ἴν' ἀγάγῃς. Ut duceres.* Scribe *ἀγάγοις*, ut supra 709. *ἵν' ἤθη μὴ μάθοι κακῶν βροτῶν.*

904. *Τῇ τε λεχθείσῃ δάμαρτι σῇ· μάτην μὲν, ἀλλ' ὅμως*
Σοὶ καταστέψασ' ἐγώ νιν ἦγον.

Plene interpungendum est post *ὅμως*. Electr. 753. *Ἤκουσα κἀγὼ, τηλόθεν μὲν, ἀλλ' ὅμως.*

961. *Ἐν εὐμαρεῖ τε δρᾶν τε καὶ μὴ δρᾶν καλῶς.*

Lege *Ἐν εὐμαρεῖ δέ.* Ceterum hinc confirmatur Canteri lectio in Aeschyli Theb. 1074. *Δράτω τε πόλις καὶ μὴ δράτω Τοὺς κλάοντας Πολυνείκην.*

1009. *Ἄκουε δὴ νῦν.* Scribendum *δή νυν*, ut in Orest. 231. 1179. Aristoph. Ran. 372. Eadem correctio fiat infra 1145. Suppl. 857. Iph. T. 753. Cycl. 440. Hel. 1041. Ion. 1539. Herc. Fur. 1255. Soph. Electr. 947.

1016. *Ἂν δ' ἀντιβαίνῃ.* Leviter corrigendum ad normam dialecti Tragicae *ἢν* hic et in Iph. T. 980.

1017. *Εἰ γὰρ τὸ χρῆζον ἐπίθετ', οὐ τοὐμὸν χρεὼν χωρεῖν.*

Quid hoc τὸ χρῆζον? Lege, *Εἰ γὰρ τὸ χρηστὸν πείσετ'.*

1177. *'Απώλεσέν σ', ὦ τέκνον, ὁ φυτεύσας πατήρ.*

Versus paullo numerosior evadet, si legamus *ὁ φιτύσας πατήρ.* vid. Porson. Appendic. ad Toup. p. 443.

1207. *Εἰ δ' εὖ λέλεκται νῷϊ, μὴ δή γε κτάνῃς τὴν σήν τε κἀμὴν παῖδα.*

Piersonus conjecit, edidit Gaisfordius, *Εἰ δ' εὖ λέλεκται ταῦτα νῶν, μὴ δὴ κτάνῃς.* Sed mendosum est *νῶν.* Lego, *Εἰ δ' εὖ λέλεκται τἀμὰ, μὴ δῆτα κτάνῃς.* Elmsleio debetur *τἀμά.*

1242. *"Ομως δὲ συνδάκρυσον, ἱκέτευσον πατρός.*

Marklandus conjecit *πάρος.* Gaisfordius *ἱκέτευσον τάδε.* Lege *ἱκέτευσόν τε πρός.* Cf. Phoeniss. 619. Aesch. Prom. 73. *πρὸς* autem et *πρσ̄ς* (i. e. *πατρὸς*) facillime confundi potuerant.

1334–5. Hi versus Iphigeniae continuandi.

1349. *Εἰς θόρυβον ἐγώ τοι καὐτὸς ἦλθον. ΚΛ. εἰς τίν', ὦ ξένε;* Musgravii correctionem *ἐγώ τι καὐτὸς,* quam recepit Cl. Editor, vix bene Graecam judico. Forsan legendum *Εἰς θόρυβον* 190 *ἐγώ τιν' αὐτὸς ἦλθον.*

1488. *ὡς δάκρυά γε σοι Δώσομεν ἀμέτερα, Παρ' ἱεροῖς γὰρ οὐ πρέπει.*

Lege *Πῶς δάκρυά σοι Δώσομεν ἀμέτερα;* Aesch. Theb. 1066. *Πῶς τολμήσω μήτε σε κλάειν, Μήτε προπέμπειν ἐπὶ τύμβον;*

1210. *οὐδεὶς πρὸς τάδ' ἀντείποι βροτῶν.* Recte et acute Elmsleius *ἀντερεῖ.* Vulgatum frustra tuetur Hermann. ad Viger. p. 784. collatis Sophocl. Antig. 604. *τεὰν, Ζεῦ, τίς ἀνδρῶν ὑπερβασία κατάσχοι,* ubi linguae ratio postulat *κατάσχῃ,* quod habet MS. E. Electr. 800. *ἐπείπερ οὐκ ἐμοῦ καταξίως Πράξειας.* Erfurdtius ex Cod. Jenens. *κατ' ἀξίαν.* Sed lege cum Botheo *κατάξι' ἄν.* Aesch. Choeph. 314. *τί ῥέξας τύχοιμ', ἄγκαθεν οὐρίσας.* atqui haec est ipsius Hermanni correctio dixerim, an corruptio? Ibid. 590. *'Αλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι;* ubi legendum *λέγῃ.* Diversi modi ubique confunduntur. Sophocl. Ajac. 921. dudum emendavit Wakefieldius.

IPHIGENIA IN TAURIS.

78. *ἐπειδὴ πατρὸς αἷμ' ἐτισάμην, Μητέρα κατακτὰς, διαδοχαῖς δ' 'Ερινύων 'Ηλαυνόμεσθα φυγάδες.*

Omnino legendum puto *ἐπεὶ δὲ—διαδοχαῖς 'Ερινύων.* Infra 940. *'Επεὶ τὰ μητρὸς ταῦθ', ἃ σιγῶμεν, κακὰ Εἰς χεῖρας ἦλθε, μεταδρομαῖς 'Ερινύων 'Ηλαυνόμεσθα φυγάδες.* Sed legendum insuper in utroque loco *'Ελαυνόμεσθα.* Aesch. Prom. 237. *"Οπως*

τάχιστα τὸν πατρῷον εἰς θρόνον Καθέζετ', εὐθὺς δαίμοσιν νέμει γέρα. Pers. 500. *'Επεὶ δὲ πολλὰ θεοκλυτῶν ἐπαύσατο, Κρυσταλλοπῆγα διὰ πόρον στρατὸς περᾷ.*

97. *πότερα δωμάτων προσαμβάσεις 'Εκβησόμεσθα.* Markl. corrigit *'Εσβησ.* Cf. 100. Malim *'Εμβησόμεσθα.* Heracl. 169. *εἰς ἀντλὸν ἐμβήσει πόδα.*

100. *ἢν δ' ἀνοίγοντες πύλας Ληφθῶμεν, εἰσβάσεις τε μηχανώμενοι, Θανούμεθ'.*
191 Similia fere secum reputat Medea, *εἰ ληφθήσομαι Δόμους ὑπερβαίνουσα καὶ τεχνωμένη, Θανοῦσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων.*

113. *"Ορα δέ γ' εἴσω τριγλύφων, ὅποι κενὸν, Δέμας καθεῖναι.* Correxi dudum in censura quadam a me scripta, *"Ορα δὲ γεῖσα τριγλύφων,* collatis Orest. 1586. 1635. Phoeniss. 1196. Et vere quidem correxi.

121. *Πεσεῖν ἄχρηστον θέσφατον.* Legendum puto *ἄκραντον.* Alexandrae fragm. *"Ακραντα γάρ μ' ἔθηκε θεσπίζειν θεός.*

144. *ὡς θρήνοις ἔγκειμαι.* Lego, *'Ως ἔγκειμαι θρήνοισιν,* ut versus sit paroemiacus e spondeis constans; et in v. 155. pro *οἴμοι φροῦδος γέννα,* lege *"Ω μοι μοι φ. γ.*

252. *Πῶς δ' εἶδετ' αὐτοὺς, καὶ τυχόντες εἵλετε;* Legerim potius, *Πῶς δ' εἵλετ' αὐτούς; ποῦ τυχόντες εἴδετε;* Quod firmatur a v. 256. *'Εκεῖσε δὴ 'πάνελθε, ΠΩΣ νιν ΕΙΛΕΤΕ;*

265. *κἀπεχώρησεν πάλιν.* Imo *κἀνεχώρησεν,* ut in Incerti Rhes. 775. *κἀνεχωρείτην πάλιν.*

311. *'Αφρόν τ' ἀπέψα.* Recte accuratissimus Elmsleius *ἀπέψη.* Corrigendus est Sophocl. Trachin. 680. *Κἄψη κατ' ἄκρας σπιλάδος,* pro *Καὶ ψῆ.*

331. *Κύκλῳ δὲ περιβάλλοντες, ἐξεκλέψαμεν—*
Quis non videt legendum *περιβαλόντες?*

358. *Τὴν ἐνθάδ' Αὖλιν ἀντιθεῖσα τῆς ἐκεῖ.*
Recte se habet constructio, *θεῖσα ἀντὶ τῆς.* Herc. F. 646. *Τᾶς ἥβας ἀντιλαβεῖν.*

456. *'Αλλ' οἵδε χέρας δεσμοῖς διδύμοις*
Ξυνερεισθέντες χωροῦσι, νέον
Πρόσσφαγμα θεᾷ.

Lege *'Αλλ' οἵδε χέρας δεσμοῖς δίδυμοι Ξυνερεισθέντες χωροῦσι νέοι.* 264. *δισσοὺς νεανίας.* 264. *δίπτυχοι νεανίαι.* 242. *δίπτυχοι νεανίαι, Θεᾷ φίλον πρόσσφαγμα.*

493. *ΙΦ. Πότερος ἄρ' ὑμῶν—Πυλάδης;*
ΟΡ. "Οδ', εἴ τι δή σοι τοῦτ' ἐν ἡδονῇ μαθεῖν.

Responsum Pyladi adsigno. *ὅδε, δεικτικῶς,* ut aiunt, ponitur, ut in Sophocl. Oed. C. 138. *"Οδ' ἐκεῖνος ἐγώ.*

558. *Πατρὸς θανόντος τήνδε τιμωρούμενος.* 192
Elmsleius ait se, nisi a vulgatis nimis longe distaret, conjecturum esse αἷμα τιμωρούμενος. Mihi quidem probabiliter corrigere videor ἀντιτιμωρούμενος. Supra 357. ἵν' αὐτοὺς ἀντετιμωρησάμην. Electr. 849. Φονέα δὲ πατρὸς ἀντετιμωρησάμην. Subaudiendum autem τήνδε, quod ex glossemate in textum irrepsit.

810. λέγειν μὲν χρή σε, μανθάνειν δ' ἐμέ.
Scribendum χρή σε—

844. *Δέδοικα δ', ἐκ χερῶν με μὴ πρὸς αἰθέρα*
'Αμπτάμενος φύγῃ.
Totus locus sic constituendus videtur:

> *Δέδια δ', ἐκ χερῶν μή με πρὸς αἰθέρα*
> *ἀμπτάμενος φύγῃ.*
> *ὦ Κυκλωπίδες ἑστίαι, ὦ πατρὶς*
> *Μυκήνα φίλα,*
> *χάριν ἔχω ζόας, χάριν ἔχω τροφᾶς,*
> *ὅτι δόμοισι τόνδε ξυνομαίμον' ἐξ-*
> *εθρέψω φάος.*

885. *Πότερον κατὰ χέρσον*— Frequentior est in hujusmodi interrogationibus numerus pluralis πότερα. Supra 97. πότερα δωμάτων προσαμβάσεις' Εμβησόμεσθα;

896. *πόρον ἄπορον ἐξανύσας.*
An legendum *πόρον ἐξ ἀπόρων?* Vide ad Aesch. Prometh. 59.

974. *'Επώμοσ' αὐτοῦ βίον ἀποῤῥήξειν θανὼν,*
Εἰ μή με σώσει Φοῖβος, ὅς μ' ἀπώλεσεν.
Lege σώσοι, *unless Phoebus* should *save me.* Hippol. 1178. ed. Monk. ἦλθε γάρ τις ἄγγελος λέγων, 'Ως οὐκ ἔτ' ἐν γῇ τῇδ' ἀναστρέφοι πόδα Ἱππόλυτος. Aesch. Pers. 369. εἰ μόρον φεύξοιαθ' Ἕλληνες κακόν.

1010. *Ἄξω δέ σ', ἤνπερ μὴ αὐτὸς ἐνταυθοῖ πέσω.*
Pro ἐνταυθοῖ Elmsleius ad Aristoph. Acharn. 152. conjicit ἔμπροσθεν. Posset etiam legi ἐν τούτῳ. Ceterum cum Aldus exhibeat ἤνπερ καὐτὸς, corrige, ἢν μὴ καὐτός.

1025. *'Ως δὴ σκότος λαβόντες ἐκσωθεῖμεν ἄν;*
Lege ἐκσωθῆμεν. Particulae ὡς ἂν conjunctivum postulant, quod 193
alibi notavit Elmsleius. Vid. infra 1067. Alc. 740. Ion. 77. Aesch. Prom. 675. Choeph. 554. Sed totum versum jure, ut opinor, ἀθετεῖ Marklandus. Particulae ὡς δὴ, sic positae, haud raro inveniuntur, ὡς δὴ—ἂν, nusquam, si bene memini.

1049. *Πείσασα μύθοις· οὐ γὰρ ἂν λάθοιμί σφε.*
Pro σφε, Marklandus γε, Aldus σε. Sed lege νιν.

1055. *Τὰ δ' ἄλλ' ἴσως ἅπαντα συμβαίη καλῶς.*
Marklandi correctio, ἴσως ἂν πάντα, sensui officit. Verte, *May every thing else turn out equally well.*

1211. *I. Μηδέν' εἰς ὄψιν πελάζειν. ΘΟ. εὖ γε κηδεύεις πόλιν.*
I. Καὶ φίλων δ' οὐδεὶς μάλιστα.
Elmsleius conjicit *καὶ φίλων δ' οὐ δεῖ μάλιστα.* Mihi quidem probabilius videtur *καὶ φίλων μηδεὶς μάλιστα.*

1218. *μηθὲν* Editores stare passi sunt pro *μηδὲν*, et in v. 1239. *γάννυται* pro *γάνυται*. In Cycl. 502. *—νου γάνυμαι δὲ δαιτὸς ἡ—* versus choriambicus est.

1302. *Οὐ πρίν γ' ἂν εἴποι τοὔπος ἑρμηνεὺς τόδε.*
εἴπῃ olim correxi ad Aesch. Prometh. 795.

1352. *ἦγον διὰ χερῶν πρυμνήσια· Πόντῳ δὲ δόντες τὴν ξένην καθίεσαν.* Fortasse legendum, *Πόντῳ δὲ, δόντες τῇ ξένῃ, καθίεσαν.*

P. ELMSLEY'S

REVIEW OF PORSON'S HECUBA.

(Edinburgh Review 1811. N. XXXVII. p. 64—95.)

The present edition of the Hecuba of Euripides, with the pre- 64 face and notes of the late Mr. Porson, which is said, in the title-page, to have been printed in the year 1808, contains an advertisement, addressed by the booksellers to the reader, which is dated on the ides of January in the current year. That part of the volume which contains the text of the poet, and the annotations of the illustrious editor, was actually given to the world in the year specified in the title-page. Instead of the preface, Mr. Porson prefixed to this imperfect edition the following brief declaration of his future intentions.

»Monitum: Quatuor fabulis, postquam typis repetitae erunt, »accedet Praefatio auctior aliquanto et emendatior, cum Indici»bus locupletissimis.«

Mr. Porson having been prevented by death from proceeding further in his design, his friends have completed the new edition of the Hecuba, by reprinting the preface, with such additions as Mr. Porson's papers enabled them to make to it. We are sorry to perceive, that these additions are so far from being considerable, that, if they were printed separately, they would scarcely occupy a couple of pages. Every scholar, however, will be grateful for the smallest fragments of Mr. Porson's critical writings. The Edinburgh Reviewers, in particular, willingly embrace the opportunity which is thus afforded to them, of delivering their sentiments on some of the principal doctrines propounded in the preface to the Hecuba. They take for granted, that every reader of this article is too well acquainted with that classical and original production, to require a regular analysis of its contents, or a formal demonstration of its merit.

Our readers will recollect, that the preface to the Hecuba originally appeared in the year 1797; and that the supplement, the length of which is four times that of the original preface, was

added in the edition of 1802. The principal hero of the piece, although, after the example of the heroes of many tragedies, he is not produced upon the stage until the second act, is the learned Gottfried Hermann; whom, for some reason or other, Mr. Porson appears to have considered rather as a personal enemy, than as a literary antagonist. Almost every line of Mr. Porson's
65 supplement contains an allusion to some blunder committed by the above mentioned learned person, in one or other of two works, the titles of which may be seen in the note *). Whoever wishes thoroughly to understand the preface to Mr. Porson's edition of the Hecuba, ought »to devote his days and nights« to the study of Mr. Hermann's edition of the same tragedy. Those persons who possess both editions, will do well in binding them in one volume; adding, if they think proper, the *Diatribe Extemporalis* of the vehement and injudicious Wakefield, and the excellent strictures on Mr. Porson's Hecuba and Mr. Wakefield's *Diatribe*, which appeared in the Monthly Review for 1799, and which are well known to be written by a gentleman, to whom Greek literature is more indebted than to any other living scholar.

The greater part of the original preface relates to the use of anapests in tragic *senarii*. Should any scholar of the nineteenth century venture to maintain the admissibility of an anapest, not included in a proper name, into any place of a Greek tragic *senarius* except the first foot, he would assuredly be ranked with those persons, if any such persons remain, who deny the motion of the earth, or the circulation of the blood. Before the appearance of the preface to the Hecuba, critics were divided into two sects upon this subject; the more rigid of which excluded anapests from all the even places; whereas the other admitted them promiscuously into any place except the last. Mr. Porson (p. 6.) with his usual strictness in attributing the merit of discoveries and improvements to the right owners, mentions an obscure hint of the true doctrine, which is contained in the preface to Morell's *Thesaurus Graecae Poëseos*. By how little effect that hint was followed, may be judged from the following words of the learned Hermann (M. p. 150.), which have been published about fifteen years.

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*) *Godofredi Hermanni de Metris Poëtarum Graecorum et Romanorum Libri III. Lipsiae.* 1796. *Euripidis Hecuba. Godofredi Hermanni ad eam et ad R. Porsoni notas Animadversiones. Lipsiae.* 1800. In our citations, we distinguish these two works by the letters M and H. In justice to Mr. Hermann, we are bound to declare our belief, that he has long been sensible of the numerous errors of these early productions.

»A trisyllabis pedibus tragici Graeci maxime abstinuerunt, »quamquam etiam in pari sede, sed admodum raro, anapaestus »invenitur. Idque et Hephaestio notavit, et nuper Brunckius de»fendit ad Soph. Oed. Col. 371. 1169. Philoct. 491. Vide Ae»schyli Prom. 353. 354.«

The lines of Aeschylus quoted in this antediluvian passage, are commonly read as follows: *Ἑκατοντακάρηνον πρὸς βίαν χει-* 66 *ρούμενον, Τυφῶνα θοῦρον, πᾶσιν ὃς ἀντέστη θεοῖς.* According to Brunck, in his note on v. 265. *In priori scribere potuisset poëta ἑκατονκάρηνον vel ἑκατοντάκρανον: in altero πᾶσ' pro πᾶσιν.* The reading *ἑκατοντάκρανον* receives some support from a similar variation in Eurip. Herc. 611. *Καὶ θῆρά γ' εἰς φῶς τὸν τρίκρανον ἤγαγον.* The editions from Aldus to Barnes inclusive read *τρικάρηνον*. But the Attics always wrote *ἑκατοντάλαντος, ἑκατόμνως, ἑκατόζυγος, ἑκατόστομος*, etc., without the additional syllable. The Glasgow edition of Aeschylus reads *ἑκατογκάρηνον*, which Mr. Blomfield has properly altered to *ἑκατογκάρανον*. In Mr. Blomfield's edition, the following verse is thus represented: *Τυφῶνα θοῦρον, ὅστις ἀντέστη θεοῖς.*

As our limits will not allow us to produce all the instances of unlawful anapests which are to be found in the common editions of the tragedies, we shall content ourselves with laying before our readers those which occur in Brunck's edition of Sophocles, being thirteen in number *). It must be remembered, that Brunck is a strenuous defender of anapests, which he seems to have regarded with compassion, as innocent and persecuted beings.

Oed. Tyr. 248. *Κακὸν κακῶς νιν ἄμοιρον ἐκτρῖψαι βίον.* Mr. Porson (p. 11.) reads *ἄμορον*. Oed. Col. 371. *Νῦν δ' ἐκ θεῶν του, κἀξ ἀλιτηρίου (κἀξ ἀλιτηροῦ Ald.) φρενός.* The true reading, *κἀλιτηρίου*, had been proposed by Toup, and is mentioned in Brunck's note. *Ibid.* 808. *Χωρὶς τό τ' εἰπεῖν πολλὰ, καὶ τὸ τὰ (καὶ τὰ Ald.) καίρια.* Here also the true reading, *καὶ τὸ καίρια*, which is furnished by Suidas, was known to Brunck, but did not meet with his approbation. *Ibid.* 1169. *Ὦ φίλτατ', ἐπίσχες οὗπερ εἶ. τί δ' ἔστι σοι.* Read with Heath, *Ὦ φίλτατε, σχές.* Ant. 263. *Κοὐδεὶς ἐναργὴς, ἀλλ' ἔφευγε τὸ μὴ εἰδέναι.* Mr. Por-

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*) Once for all, we beg leave to mention, that in this and other enumerations of the same nature, we by no means wish the reader to rely on the accuracy of our examination. This article would have been still more imperfect, if an accidental delay in the publication of it had not enabled us to supply several omissions, and to correct many errors.

son (*ad Med.* 139. 140. *p.* 17.) reads ἔφυγε. *Ibid.* 467. *Μητρὸς θανόντ' ἄθαπτον ἠνεχόμην* (*ἠνσχόμην Ald.*) *νέκυν.* Eustathius reads ἐσχόμην, as Mr. Porson observes (p. 19.). *Ibid.* 515. *Οὐ μαρτυρήσει ταῦθ' ὁ κατὰ χθονὸς* (*ὁ κατθανὼν Ald.*) *νέκυς.* The manuscripts do not agree. Trach. 292. *Τῶν μὲν παρόντων, τῶν δὲ πεπυσμένη λόγῳ.* Read with Toup τὰ δὲ πεπυσμένη. Mr. Wakefield proposed τῶνδ' ἐπυσμένη, which reading Mr. Erfurdt justly denominates *horribile et inauditum.* *Ibid.* 717. *Χείρωνα πημήναντα, χὤσά περ* (*χὤσπερ Ald.*) *ἂν θίγῃ.* Mr. Erfurdt reads χώσ-
67 περ ἂν θίγῃ. Aj. 524. *Οὐκ ἂν γένοιτό ποθ' οὗτος εὐγενὴς ἀνήρ.* Several readings of this verse are mentioned by Mr. Porson (p. 10, 11, 63.), who appears to hesitate between οὔποτε γένοιτ' ἂν and οὐκ ἂν γένοιτ' ἔθ'. Perhaps the poet wrote, *Οὐκ ἂν γένοιτ' ἂν οὗτος εὐγενὴς ἀνήρ* *). *Ibid.* 706. The convertibility of δὲ and γὰρ, of which we shall have occasion to give more than one instance in the course of this article, is mentioned by Mr. Porson in his note on Med. 1083, and elsewhere. We do not object to Heath's emendation, *Ἔλυσεν αἰνὸν ἄχος.* Phil. 491. *Τραχινίαν τε δειράδα, καὶ τὸν εὔροον.* Mr. Porson, as we are informed, read δειράδ', ἢ. *Ibid.* 1288. *Πῶς εἶπας; οὐκ ἄρα δεύτερον δολούμεθα.* Mr. Porson (p. 12.) proposes ἆρ' οὐ, or ἆρα without the negative particle. The latter emendation appears to us to be preferable.

A tragic *senarius*, according to Mr. Porson (p. 20.), admits an iambus into any place; a tribrach into any place except the sixth; a spondee into the first, third and fifth; a dactyl into the first and third; and an anapest into the first alone. So that the first foot of the *senarius* is capable of five different forms; the third of four; the fifth of three; the second and fourth of two; and the sixth of only one. Two hundred and forty different varieties of the *senarius* may be produced, without employing any combination of feet unauthorised by Mr. Porson's rule. The tragic poets, however, do not often admit more than two trisyllabic feet into the same verse; and never, if our observation be accurate, more than three. The admission of anapests into the second, third, fourth and fifth places, and of dactyls into the fifth place,

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*). This mode of exhibiting the double ἂν is one of the most frequent. The following corrections are submitted to the judgment of our readers. Aeschyl. Choëph. 854. *Οὔτοι φρέν' ἂν κλέψειε' ἂν ὠμματωμένην.* Soph. El. 913. *Ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὔθ' ὁ νοῦς φιλεῖ Τοιαῦτα πράσσειν, οὔτε δρῶσ' ἂν ἔλαθεν ἄν.* Eurip. Tro. 397. *Εἰ δ' ἦσαν οἶκοι, χρηστὸς ὢν ἂν ἔλαθεν ἄν.* Bacch. 1309. *τὸν γέροντα δὲ Οὐδεὶς ὑβρίζειν ἤθελ', εἰσορῶν τὸ σὸν Κάρα· δίκην γὰρ ἀξίαν ἂν ἔλαβεν ἄν. Ἔλυσε γὰρ αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης.* Read, *Ἔλυσε δ' αἰνὸν ἄχος.* Herc. 185. *Ἐροῦ, τίν' ἄνδρ' ἄριστον ἂν κρίνειαν ἄν.*

increases the varieties of the comic *senarius* to seven hundred and ten. The number would be eleven hundred and twenty-five, if four hundred and fifteen combinations were not rejected, because they exhibit a tribrach or a dactyl immediately before an anapest *).

No regular tragic *senarius*, of whatsoever feet it is compo- 68
sed, can possibly exhibit two short syllables enclosed between two long ones, or more than three long syllables, without the intervention of a short one. A moment's consideration will satisfy the reader, that all such combinations of syllables are absolutely incompatible with the structure of the verse. The inability to employ four or more long syllables together, is productive of so little practical inconvenience, that the tragedians appear to have acquiesced in it without difficulty. The inadmissibility of two short syllables enclosed between two long ones, is a much more serious grievance. Many persons of great eminence have had the misfortune to bear names constituted in that unaccommodating form. Such were Aegialeus, Andromache, Andromeda, Antigone, Antiope, Bellerophontes, Hermione, Hippodamia, Hypsipyle, Iphigenia, Laodamia, Laomedon, Penelope, Protesilaus, Tiresias, and a great many more of equal fame. Although all these persons were admirably qualified by their names, as well as by their actions, to shine in epic poetry, unhappily not one of them is capable of being mentioned by name in a tragic *senarius* composed in the regular manner. There is also another class of persons not altogether so unfortunate, whose names

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*) That all such combinations are to be rejected, was first distinctly taught by Dawes in the year 1745. In the year 1715, the great father of this department of criticism proposed the following verses as legitimate *senarii*, in the second edition of his Emendations of Menander and Philemon: P. 30. *Ἐξ ἱσταρίου γὰρ ἐκρέματο φιλοπόνως πάνυ.* P. 33. *Ἀχρειότερος· διπλάσια γὰρ ἐσθίει μάτην.* We have just noticed the continual confusion which subsists between *γὰρ* and *δέ* In the year 1796, the use of a tribrach, although not of a dactyl, before an anapest, was defended by the learned Hermann. Three only of the thirteen instances which he produces (M. p. 158.), appear to be capable of creating any difficulty. Aristoph. Ach. 927. *Δός μοι φορυτὸν, ἵν' αὐτὸν ἐνδήσας φέρω, Ὥσπερ κέραμον, ἵνα μὴ καταγῇ φερόμενος.* For *ἵνα μὴ καταγῇ* read *καὶ μὴ καταγῇ*. Nub. 662. *Ὁρᾷς ἃ πάσχεις; τήν τε θήλειαν καλεῖς Ἀλεκτρυόνα κατὰ ταυτὸ, καὶ τὸν ἄῤῥενα.* A satisfactory correction does not occur to us. P. 546. *Ἰὼ Μέγαρα, Μέγαρ', ὡς ἐπιτρίψεσθ' αὐτίκα, Ἀπαξάπαντα καταμεμυττωτευμένα.* In addition to the tribrach before the anapest, we suspect that the passive sense of *ἐπιτρίψεσθε* is destitute of authority. We read: *Ἰὼ Μεγαρῆς, ὡς ἐπιτετρίψεσθ' αὐτίκα, Ἀπαξάπαντες καταμεμυττωτευμένοι.*

are excluded only in some of the oblique cases: as Hippolytus, Neoptolemus, Oenomaus, Talthybius, etc. In favour of all such persons, and perhaps of the names of places which are formed in the same manner, the tragic poets occasionally transgress the ordinary rules of their versification. Proper names which cannot enter the *senarius* in the regular way, are admitted into it in two different manners. The first, of which Mr. Porson has not spoken, consists in substituting a choriambus in the place of the
69 first *dipodia* of the verse. This practice has been adopted by Aeschylus in two well known instances. Theb. 494. *Ἱππομέδοντος σχῆμα καὶ μέγας τύπος.* *Ibid.* 553. *Παρθενοπαῖος Ἀρκάς· ὁ δὲ τοιόσδ' ἀνήρ.* The only other instance of this license, with which we are acquainted, is produced from a play of Sophocles by Priscian (p. 1328.): *Ἀλφεσίβοιαν, ἣν ὁ γεννήσας πατήρ.* The second and more usual mode of introducing proper names of this form into the verse, consists in admitting the two short syllables, and the following long syllable of the proper name, as one foot, into the second, third, fourth or fifth place of the verse. We have not observed more than one instance of this practice in the surviving plays of Aeschylus. Theb. 575. *Ἀλκὴν τ' ἄριστον, μάντιν, Ἀμφιάρεω* (pronounced *Ἀμφιάρω*) *βίαν.* Sophocles and Euripides, however, will furnish examples in great abundance. In the Orestes of Euripides, the name of Hermione occurs in a *senarius* ten times. In nine of these instances, the anapest occupies the fourth place in the verse. This last circumstance is in a great measure the natural consequence of the predilection of the tragic poets for the penthemimeral *caesura*.

We have some doubts whether the tragedians ever extended this license to patronymics. We are not at present able to recollect any authority for the following emendation proposed by Mr. Porson (p. 38.): Soph. Phil. 1333. *Ἀσκληπιάδαιν δὲ τοῖν παρ' ἡμῖν ἐντυχών.* We read: *Καὶ τοῖν παρ' ἡμῖν ἐντυχὼν Ἀσκληπιοῖν.*

A few *senarii* may be found, which contain anapests in some of the four middle places, composed of the three first syllables of a proper name. Most of the following instances are borrowed from Mr. Porson (p. 24, 25.); and their number is so small, that we do not hesitate to consider them as corrupt, although we do not pretend to correct them. Soph. Aj. 1008. *Ἦ που Τελάμων, ὁ σὸς πατὴρ, ἐμός θ' ἅμα.* The reading of this verse, as Mr. Porson observes, is uncertain. The different readings, with the authorities on which they depend, may be seen in Brunck's note. The anapest may be avoided, by adopting the emendation of Toup: *Ἦ πού με Τελάμων, σὸς πατήρ.* Phil. 793. *ὦ διπλοῖ στρατηλάται, Ἀγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ.* Mr. Her-

mann reads (H. p. lxii.), *Πῶς ἂν, Ἀγάμεμνον καὶ Μενέλεως,
ἀντ' ἐμοῦ.* In all probability, Mr. Hermann has long been con-
vinced, that the first and fifth feet of this verse are such as So-
phocles never exhibited. The poet might have written, if he had
thought proper to do so, *Μενέλαος, Ἀγαμέμνων τε, πῶς ἂν ἀντ'
ἐμοῦ.* Eurip. Or. 459. *Ἀπωλόμην, Μενέλαε. Τυνδάρεως ὅδε
Στείχει πρὸς ἡμᾶς.* If the fault is not in the word *Μενέλαε*, per-
haps we ought to read, *Μενέλα', ἀπωλόμεσθα.* Iph. Aul. 1168.
Ἑλένην Μενέλαος ἵνα λάβῃ. καλὸν γένος. *Μενέλεως* is an obvious
correction; but we suspect that Euripides wrote: *Μενέλαος Ἑλέ- 70
νην ἵνα λάβῃ. καλόν γ' ἔθος Κακῆς γυναικὸς μισθὸν ἀποτῖσαι τέ-
κνα.* The intermediate step between *γ' ἔθος* and *γένος* is *γ' ἔθνος.*
Γένους for *ἔθους* occurs in Athenaeus (p. 297, D.). The modern
editions of Euripides read, *καλόν γε, νῷ*, etc.; which reading we
do not presume lightly to abrogate. Hel. 86. *Ὄνομα μὲν ἡμῖν
Τεῦκρος· ὁ δὲ φύσας πατὴρ Τελάμων· Σαλαμὶς δὲ πατρὶς ἡ θρέ-
ψασά με.* Herc. 220. *Ὅς εἷς Μινύαισι πᾶσι διὰ μάχης μολών.*
Read, *Μινύαισιν εἷς ὃς πᾶσι.* El. 314. *Μήτηρ δ' ἐμὴ Φρυγίοισιν
ἐν σκυλεύμασι Θρόνῳ κάθηται, πρὸς δ' ἕδρας Ἀσιήτιδες Δμωαὶ
στατίζουσ', ἃς ἔπερσ' ἐμὸς πατήρ.* Mr. Hermann reads: *Μήτηρ
δὲ Φρυγίοις ἐν σκυλεύμασιν θρόνῳ Ἐμὴ κάθηται, πρὸς δ' ἕδραι-
σιν Ἀσίδες.* Unfortunately, the first syllable of *σκύλευμα* is long.
The following arrangement is at least exempt from any violation
of the metre: *Μήτηρ δ' ἐμὴ Φρυγῶν μὲν ἐν σκυλεύμασι Θρόνῳ
κάθηται, πρός θ' ἕδραισιν Ἀσιάδες.* The words *σκῦλα τε Φρυγῶν*
occur in the Troades, v. 573. The particle *μὲν* is used as in Iph.
Aul. 73. *ἀνθηρὸς μὲν εἱμάτων στολῇ, Χρυσῷ τε λαμπρὸς, βαρβάρῳ
χλιδήματι.*

We form the same judgment of those verses, in which the
three last syllables of a proper name of four or five syllables are
used as an anapest without necessity. Aesch. Prom. 839. *Σαφῶς
ἐπίστασ', Ἰόνιος κεκλήσεται.* This is not a real instance, as we
believe the first syllable of *Ἰόνιος* to be short. It is, indeed, so-
metimes made long for the convenience of the metre, like the first
syllable of *Ἰταλία* or *ἰσόθεος*. It is short, however, in the Phoe-
nissae of Euripides, v. 216, where the words *Ἰόνιον κατὰ* corre-
spond with *ἴσα δ' ἀγάλμασι* in the antistrophe. In most of the
editions, the first syllable of *ἴσα* is improperly circumflexed.
Eurip. Or. 1654. *ὃς δ' οἴεται Νεοπτόλεμος γαμεῖν νιν, οὐ γαμεῖ
ποτε.* The word *Νεοπτόλεμος* is commonly read in the tragedies
as if it were written *Νουπτόλεμος*. In the present verse, howe-
ver, if the common reading be correct, the contraction of the
two first syllables does not take place. We suspect that one long
syllable or two short syllables have been omitted after *Νεοπτόλε-
μος.* Iph. Taur. 825. *Ἐκτήσαθ' Ἱπποδάμειαν, Οἰνόμαον κτανών.*

Read *Οἰνόμαον ἑλὼν*, from Pindar, Olymp. I. 142. The same variety occurs Med. 885. *Ibid.* 1456. *Ἄρτεμιν δέ νιν βροτοὶ Τὸ λοιπὸν ὑμνήσουσι Ταυροπόλον θεάν.* We should prefer *Ταυροπόλον ἀεί.* Tro. 1126. *Αὐτὸς δ' ἀνῆκται Νεοπτόλεμος, καινάς τινας Πηλέως ἀκούσας ξυμφοράς.* Ion. 267. *Ἐκ γῆς πατρός σου πρόγονος ἔβλαστεν πατήρ; Ἐριχθόνιός γε. τὸ δὲ γένος μ' οὐκ ὠφελεῖ.* Perhaps we ought to read *Ἐριχθονίου γε, ἔκγονός εἰμι* being understood. El. 4. *Κτείνας δὲ τὸν κρατοῦντ' ἐν Ἰλιάδι χθονί.* For *ΙΛΙΑΔΙ* read *ΙΔΑΙΑΙ.*

The following verses may also be considered as in some degree licentious. Eurip. Herc. 2. *Ἀργεῖον Ἀμφιτρύων', ὃν Ἀλκαῖός ποτε.* *Ibid.* 701. *Εἰς καιρὸν οἴκων Ἀμφιτρύων ἔξω περᾷ.*
71 The second syllable of *Ἀμφιτρύων* is not necessarily short, and is lengthened more than once in the same play.

As the tragic trimeter iambic admits anapests when they are contained in proper names, so, it is not unreasonable to suppose, that the tragic tetrameter trochaic admits dactyls in similar circumstances, and for the same reason. The thirty-two tragedies, however, afford only two examples of this practice, both of which are probably corrupt: Eurip. Iph. Aul. 882. *Εἰς ἄρ' Ἰφιγένειαν Ἑλένης νόστος ἦν πεπρωμένος.* *Ibid.* 1352. *Πάντες Ἕλληνες. στρατὸς δὲ Μυρμιδόνων οὔ σοι παρῆν.* Read *στρατὸς δὲ Μυρμιδών.* With regard to unnecessary dactyls in this metre, it may be observed, that they are liable to the same objections as unnecessary anapests in iambic verses, together with the additional objection, that they are divided between two words. Mr. Porson (p. 25.) produces three examples of this kind, of which the first alone deserves much consideration. Eurip. Or. 1533. *Εἰ γὰρ Ἀργείους ἐπάξει τοῖσδε δώμασιν λαβών, Τὸν Ἑλένης φόνον διώκων, κἀμὲ μὴ σώζειν θέλει, Ξύγγονόν τ' ἐμὴν, Πυλάδην τε, τὸν τάδε ξυνδρῶντά μοι, Παρθένον τε καὶ δάμαρτα δύο νεκρὼ κατόψεται.* The obnoxious verse is thus corrected by the learned Hermann (H. p. lxiv.): *Ξύγγονόν τ' ἐμὴν τάδε Πυλάδην τε τὸν ξυνδρῶντά μοι.* In this verse, the rhythm is violated by the tribrach, which begins on the last syllable of a word of more than one syllable. We suspect that the word *Πυλάδην* has crept into the text from an interlinear gloss, and that the poet wrote, *Ξύγγονόν τ' ἐμὴν, τρίτον τε τὸν τάδε ξυνδρῶντά μοι.* This use of *τρίτος* is not rare. So Eurip. Hippol. 1404. *Πατέρα τε, καὶ σὲ, καὶ τρίτην ξυνάορον.* Every person conversant with Greek MSS. is aware how often proper names supplant the words which are intended to represent them. See, for instance, Eurip. Med. 58. where Mr. Porson has restored *δεσποίνης* instead of *Μηδείας*, and Aristoph. Plut. 1173, where all the editions read *Πλοῦτος* instead of *θεός*. Mr. Porson's

second instance of a divided dactyl is Iph. Aul. 324. *Οὔ, πρὶν ἂν δείξω Δαναοῖσι πᾶσι* (*Δαναοῖς ἅπασι Ald.*) *τἀγγεγραμμένα.* The true reading, *δείξω γε Δαναοῖς πᾶσι*, which is exhibited in one MS., and is mentioned with approbation by Mr. Porson, has lately been admitted into the text by Mr. Gaisford. The suppression of the verb after *οὐ* renders the introduction of *γε* almost indispensably necessary. The third instance is from the same play, v. 354. *Ὡς δ' ἄνολβον εἶχες ὄμμα, σύγχυσίν τε, μὴ νεῶν Χιλίων ἄρχων, Πριάμου τε πεδίον ἐμπλήσας δορός.* The meaning of these lines appears to be: *Do you remember how unhappy you were, because you were not able to land your army at Troy, although you had a thousand ships under your command?* If this interpretation be correct, the conjunction in the second verse must necessarily 72 be expunged. If we read *τὸ Πριάμου πεδίον*, the dactyl will disappear.

According to Mr. Porson (p. 26.), the poets of the sock agree with their brethren of the buskin, in excluding dactyls from trochaic verses, except in the case of proper names. In the eleven comedies of Aristophanes, we have not discovered any genuine instance of a dactyl in a verse of this measure. We have obseved, however, three versea, which appear to deserve greater attention than they have received. Ach. 220. *Καὶ παλαιῷ Λακρατίδῃ τὸ σκέλος βαρύνεται.* Eq. 327. *Πρῶτος ὤν; ὁ δ' Ἱπποδάμου λείβεται θεώμενος.* Pac. 1154. *Μυῤῥίνας αἴτησον ἐξ Αἰσχινάδου τῶν καρπίμων.* It is almost superfluous to observe, that the two middle syllables of these three proper names are necessarily short. *Ἱππόδαμος*, in particular, cannot reasonably be supposed to be a Doric compound of *ἵππος* and *δῆμος*. We perceive, therefore, that in order to introduce these refractory names into tetrameter trochaics, Aristophanes has twice used a choriambus, and once an ionic *a minore*, in the place of the regular trochaic *dipodia*. The following instances of the use of dactyls, to which we are unable to make any additions, are given by Mr. Porson (p. 25.): Hermippus *apud Athen. p.* 486. *A.* *Ἢν ἐγὼ πάθω τι τήνδε τὴν λεπαστὴν ἐκπιὼν, Τῷ Διονύσῳ πάντα τἀμαυτοῦ δίδωμι χρήματα.* We should be very happy, if we were able to rid ourselves of this dactyl as easily as of that which follows: *Comicus incertus apud Plutarch. Polit. Praecept. p.* 811. *F.* *Μητίοχος μὲν γὰρ στρατηγεῖ, Μητίοχος δὲ τὰς ὁδοὺς, Μητίοχος δ' ἄρτους ἐποπτᾷ* (*l. ἐποπτεῖ*), *Μητίοχος δὲ τἄλφιτα, Μητιόχῳ δὲ πάντα κεῖται, Μητίοχος δ' οἰμώξεται.* We vehemently suspect, that this important personage, who appears, from Plutarch, to have been a creature of Pericles, was not called Metiochus, but Metichus. If the reader will consult Alberti's note on the words *Μητίχου τέμενος* in Hesychius, he will be convinced that our conjecture is not destitute of foun-

dation. Names of a similar form are by no means uncommon: as *Φρύνιχος*, *'Ολύμπιχος*, *Οἰώνιχος*, *'Ισμήνιχος*.

We now return to the tragic *senarius*, respecting which we find two very important canons in the preface to the Hecuba, besides those which relate to the use of anapests. The first of these canons is, that the third and fourth feet must not be included in the same word, as in the following verse of Castorio the Solian, produced by Mr. Porson from Athenaeus (p. 454. F.): *Σὲ τὸν βόλοις νιφοκτύποις δυσχείμερον.* *Hoc si fieri posset*, says Mr. Porson (p. 28.), *omnis rhythmus, omnes numeri funditus everterentur.* This expression has in some instances been construed rather too strictly, as if it were necessary that a tragic *senarius*, which has
73 neither the penthemimeral nor the hephthemimeral *caesura*, should at least have a pause after the third foot, like the following verses of Sophocles: Phil. 101. *Λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν.* *Ibid.* 276. *Σὺ δή, τέκνον, ποίαν μ' ἀνάστασιν δοκεῖς.* *Ibid.* 1369. *"Εα κακῶς αὐτοὺς ἀπόλλυσθαι κακούς.* Such verses are, indeed, sufficiently common; but a certain number may also be produced, which have no regular pause at all in the two middle feet. Soph. Oed. Tyr. 615. *Κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μιᾷ.* *Ibid.* 809. *Κάρα διπλοῖς κέντροισί μου καθίκετο.* Ant. 95. *'Αλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν.* Aj. 71. *Οὗτος, σὲ τὸν τὰς αἰχμαλωτίδας χέρας.* *Ibid.* 1228. *Σέ τοι τὸν ἐκ τῆς αἰχμαλωτίδος λέγω.* El. 282. *'Εγὼ δ' ὁρῶσ' ἡ δύσμορος κατὰ στέγας.* To our ears, most of the preceding verses appear to be as destitute of *caesura*, as if the third and fourth feet of each were comprehended in the same word. Mr. Porson, however, has proved that the ancients, who must be allowed to have been better judges of these matters than the Edinburgh Reviewers, were of a different opinion. Mr. Porson has collected three apparent instances of the violation of his canon from Aeschylus, two from Sophocles, two from Euripides, and one from Neophro. Soph. Oed. Col. 372. *Εἰσῆλθε τοῖν τρισαθλίοιν ἔρις κακή.* Mr. Porson reads *τοῖς ἀθλίοιν*, *divisim.* Aj. 969. *Πῶς δῆτα τοῦδ' ἐπεγγελῷεν ἂν κάτα.* As the tragedians do not say *ἐπεγγελᾶν κατά τινος*, Mr. Porson reads *τοῦδέ γ' ἐγγελῷεν ἂν κάτα.* Perhaps, however, the true reading is *τοῦδ' ἂν ἐγγελῷεν ἂν κάτα.* Eurip. Androm. 397. *'Ατὰρ τί ταῦτ' ὀδύρομαι, τὰ δ' ἐν ποσίν.* Neophro *apud Stob. xx. p.* 107. *ed. Grot.* *Καὶ πρὸς τί ταῦτ' ὀδύρομαι, ψυχὴν ἐμήν.* Mr. Porson reads *ταῦτα δύρομαι* in both passages. The only tragic verse of any metre, to the best of our knowledge, in which *ὀδύρομαι* cannot be changed into *δύρομαι* by a similar alteration, occurs in a suspicious passage of Euripides: Phoen. 1750. *'Αλλὰ γὰρ τί ταῦτα θρηνῶ καὶ μάτην ὀδύρομαι.* Mr. Porson's second instance from Euripides is Iph. Aul. 1586, which we omit, as he has taught us that the

whole conclusion of that play, after the last song of the Chorus, was fabricated many centuries after the death of the poet. The three examples from Aeschylus cause a little more hesitation. Pers. 501. *Στρατὸς περᾷ κρυστάλλοπῆγα διὰ πόρον.* Mr. Porson reads, *Κρυσταλλοπῆγα διὰ πόρον στρατὸς περᾷ.* Agam. 1261. *Ἦ κάρτ' ἄρ' ἂν* (*ἦ κάρτ' ἄγαν Hermannus H. p.* 142.) *παρεσκόπεις χρησμῶν ἐμῶν.* Mr. Porson reads, *Ἦ κάρτα χρησμῶν ἄρ' ἐμῶν παρεσκόπεις.* Suppl. 252. *Καὶ τἄλλα πόλλ' ἐπεικάσαι δίκαιον ἦν, Εἰ μὴ παρόντι φθόγγος ἦν ὁ σημανῶν.* Mr. Porson reads, *Καὶ πολλά γ' ἦν δίκαιον ἀλλ' ἐπεικάσαι.* The following emendation adheres more closely to the common reading: *Καὶ πολλά γ' ἄλλα μ'* (*vel ἄλλ' ἂν*) *εἰκάσαι δίκαιον ἦν.* Upon the whole, when we consider how frequently the first and second, the second and third, the fourth and fifth, and the fifth and sixth feet of the *senarius* are included in the same word, we cannot agree with the learned 74
Hermann (H. p. 141.), in attributing to chance the non-occurrence, or at least the extreme rarity, of verses which exhibit the two middle feet similarly conjoined.

Mr. Porson's second canon may be conveniently expressed in the following words: *The first syllable of the fifth foot of a tragic trimeter iambic must be short, if it ends a word of two or more syllables, unless the second syllable of the same foot is a monosyllable which is incapable of beginning a verse.* The monosyllables of most frequent occurrence which are incapable of beginning a verse, are *ἂν, αὖ, γὰρ, δὲ, δὴ, μὲν, μὴν, οὖν*, together with all enclitics. Dissyllables, in which the vowel of the second syllable is elided, are considered as monosyllables. This canon was originally promulgated rather obscurely in a note on v. 343. of the tragedy; which verse in most editions is thus represented: *Κρύπτοντα χεῖρα καὶ πρόσωπον τοὔμπαλιν.* The true reading, *ἔμπαλιν*, had already been received by King on the authority of manuscripts: but it remained for Mr. Porson to show that the common reading violates a very important law of tragic versification. His words in the note in question are as follows:

»Quid velim melius fortasse intelligetur, si dicam, paucissimos apud Tragicos versus occurrere similes Ionis initio, *Ἄτλας ὁ χαλκέοισι νώτοις οὐρανόν.*«

In his note on v. 1464. of the Phoenissae, Mr. Porson remarks, that the following verse, forged in the name of Euripides by Teles, is inartificially constructed: *Καὶ γῆς φίλης ὄχθοισι κρυφθῶ καὶ τάφῳ.* If Teles had written *κρυφθῶ δὴ τάφῳ*, he would not have offended against Mr. Porson's canon, as the particle *δὴ* cannot begin a verse, and therefore may be considered as in some degree adhering to the preceding word. Such verses,

however, as we shall hereafter show, are not of very frequent occurrence. The following verse, quoted in the same note, is of a better and more usual form: *'Εν γῆς φίλης μυχοῖσι κρυφθῆναι καλόν.*

Perhaps our readers will not be displeased at seeing a somewhat larger collection of real or apparent violations of Mr. Porson's canou, than is exhibited in the preface to the Hecuba. Our collection might be considerably increased by the examination of the fragments of the lost tragedies. But every thing relating to the fragments is so uncertain, that they are hardly legitimate objects of minute criticism. As an instance of the small reliance which can be placed on the accuracy of quotations made from memory, Mr. Porson (p. 42.) produces a verse of some tragic poet, which is twice cited by Plutarch: *Οὐ παῖς 'Αχιλλέως, ἀλλ' ἐκεῖνος αὐτὸς εἶ.* Muretus (*Var. Lect.* xv, 1.) destroys the me-
75tre, by changing *ἐκεῖνος* into *'Αχιλλεύς.* In Bentley's Epistle to Mill (p. 14.), v. 27. of the Bacchae of Euripides, is thus exhibited: *Διόνυσον οὐκ ἔφασκον εἶναι τοῦ Διός.* If Bentley had been an old scholiast, and the Bacchae had been lost, we hardly believe that the true reading, *ἐκφῦναι Διὸς,* would have occurred to the most sagacious critic. Mr. Porson (p. 43.) observes, that the following verse of the Perithus of Euripides deserves consideration: *'Εμῇ γὰρ ἦλθε μητρὶ κεδνῇ πρὸς λέχος.* Although Mr. Porson's caution with regard to this verse is perfectly justified by the preceding examples, we are inclined to believe that the poet wrote *πρὸς κεδνὸν λέχος.* The words *κεδνὸν λέχος* occur in v. 835. of the Hippolytus. In the surviving plays, we confine ourselves to those instances which are to be found in the Aldine editions of Sophocles and Euripides, and in Stanley's edition of Aeschylus. We quote the versea of Euripides throughout the whole of this article, according to tho numeration of Barnes.

Aesch. Suppl. 206. *Τὸ μὴ μάταιον δ' ἐκ μετώπων σωφρόνων* (*μετόπω σωφρονῶν Ald.*) *"Ιτω πρόσωπον* (*προσώπων Ald.*) *ὄμματος παρ' ἡσύχου.* From the reading of Aldus Mr. Porson (p. 39.) deduces *ἐκ μετωποσωφρόνων.* *Ibid.* 212. *Πάτερ, φρονούντως πρὸς φρονούσας ἐννέπεις.* Read with the MSS. and Aldus, *πρὸς φρονοῦντας.* *Ibid.* 274. *Χρανθεῖσ' ἀνῆκε γαῖα μήνη καὶ δάκη* (*μηνεῖται ἄκη Ald.*). We are not aware of any satisfactory emendation of this verse. *Ibid.* 995. *Λάθοιμι, χώρᾳ δ' ἄχθος αἰεὶ ζῶν πέλοι.* Read *ἀείζων* in one word, from *ἀείζως,* which is contracted from *ἀείζωος.* In the same manner, the *σκῶρ ἀείνων* of Aristophanes (Ran. 146.) must be considered as a contraction of *ἀέναον.* Pers. 321. *Νωμῶν, ὅ τ' ἐσθλὸς 'Αριόμαρδος Σάρδεσι Πένθος παρασχών.* Mr. Porson remarks (p. 38.), that the death

of Ariomardus, who, at the beginning of the play, is called the governor of Thebes in Egypt, could not occasion much affliction at Sardea. Mr. Porson conjectures that several words are lost, which ought to intervene between *Ἀριόμαρδος* and *Σάρδεσι*. Soph. Oed. Tyr. 1113. *Γήρᾳ ξυνᾴδει τῷδε τἀνδρὶ ξύμμετρος*. So also Soph. Oed. Col. 1014. 1368. Ant. 740. Trach. 1177. Eurip. Phoen. 540. The recent editions are free from these errors. *Ibid.* 1482. *Αἳ τοῦ φυτουργοῦ πατρὸς ὑμὶν ὧδ' ὁρᾶν*. In this and nine other similar verses of the same poet, Mr. Porson (p. 37.) observes, that the second syllable of the pronoun must be considered as short, according to the well known practice of Sophocles. Oed. Col. 664. *Θαρσεῖν μὲν οὖν ἔγωγε κἄνευ τῆς ἐμῆς Γνώμης ἐπαινῶ, Φοῖβος εἰ προὔπεμψέ σε*. No emendation is proposed by Mr. Porson. *Ibid.* 1022. *Εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν*. So also Eurip. Phoen. 754. Alc. 674. Herc. 1338. Menalip. fr. 7. In these five verses, Mr. Porson (p. 37.) reads οὐδ' ἓν and οὐδ' εἷς. That this trifling alteration is of great consequence to the metre, may be demonstrated by the following pas- 76
sages in Aristophanes. In v. 1039. of the Acharnians, the words *οὐδενὶ μεταδώσειν* terminate a catalectic iambic, in which the three syllables *-ενὶ με-* must of course be considered as a tribrach. In iambic verses of every kind, according to Dawes's well known canon, the middle syllable of a tribrach or dactyl must not terminate a word of more than two syllables. We must therefore read *οὐδ' ἑνὶ* as two words, by which alteration the rhythm is restored. In the Ecclesiazusae we find the two following tetrameter anapestics: V. 516. *Οὐδεμιᾷ γὰρ δεινοτέρᾳ σου ξυμμίξασ' οἶδα γυναικί*. *Ibid.* 624. *Μηδεμιᾶς ἡ τρύπημα κενόν. τὸ δὲ τῶν ἀνδρῶν τί ποιήσει*. Unless we are much mistaken, no tetrameter anapestic can begin with a dactyl contained in a word of four syllables. Before the conclusion of this article, we shall have an opportunity of enlarging on this point. At present it will be sufficient to mention, that in the verses in question we must read *οὐδὲ μιᾷ* and *μηδὲ μιᾶς*, or more properly *μὴ δὲ μιᾶς* *). We

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*) *Attici etiam*, says Mr. Porson (p. 37.), *circa posteriora Aristophanis tempora οὐδὲ εἷς et μηδὲ εἷς plene scripta usurpare coeperunt, Epicharmi exemplum fortasse secuti.* We have observed three instances of the hiatus in question, which in all probability are considerably more ancient than the later plays of Aristophanes. Crates *apud Athen. p. 267, E. Ἔπειτα δοῦλον οὐδὲ εἷς κεκτήσετ', οὐδὲ δούλην.* It appears by the *Parabasis* of the Knights, that Crates preceded Aristophanes in point of time. Cratinus *apud Etymol.* v. *Βλιμάζειν. Ὡς [δὲ] μαλακὸν καὶ τέρεν τὸ χρωτίδιον [ἦν], ὦ θεοί· Καὶ γὰρ ἐβλίμαζον αὐτήν· ἡ δ' ἐφρόντιζ' οὐδὲ ἕν.* Eupolis *apud Stobaeum* iv. p. 51. *Ἣν δέ τις τῶν ἐνθάδ' ἀστῶν, μηδὲ ἓν χεῖρον φρονῶν, Ἐπι-*

77 proceed in our enumeration. Soph. Trach. 1138. *Ἅπαν τὸ χρῆμ' ἥμαρτε, χρηστὰ μνωμένη.* The true reading, *μωμένη*, was first proposed by Heath, who was unconscious of any defect in the metre. Aj. 1100. *ποῦ δέ σοι λεῶν Ἔξεστ' ἀνάσσειν, ὧν ὅδ' ἡγεῖτ' οἴκοθεν;* *Ἡγεῖτ'* is proposed by a learned writer in the Quarterly Review (III. p. 396.); and we believe that the same emendation has occurred to others. *Ἄγομαι* signifies, *I bring with me.* So Eurip. Or. 245. *Ἥκει, τὸ πιστὸν τόδε λόγων ἐμῶν δέχου, Ἑλένην ἀγόμενος Τρωϊκῶν ἐκ τειχέων. Εἰ μόνος ἐσώθη, μᾶλλον ἂν ζηλωτὸς ἦν, Εἰ δ' ἄλοχον ἄγεται, κακὸν ἔχων ἥκει μέγα.* The Atticism of *ὧν* for *οὓς* requires no explanation. Phil. 22. *Ἅ μοι προσελθὼν σῖγα, σήμαιν', εἴτ' ἔχει Χῶρον πρὸς αὐτὸν τόνδ' ἔτ'* (*τόνδε γ' Ald.*), *εἴτ' ἄλλῃ κυρεῖ.* We have seen no probable emendation of this passage. *Ibid.* 533. *Ἴωμεν, ὦ παῖ, προσκύσαντες τὴν ἔσω.* Mr. Porson (*ad Phoen.* 1419.) reads *προσκύσαντε.* *Ibid.* 731. *Λόγου σιωπᾷς, κἀποπλήκτως ὧδ' ἔχει.* Brunck tacitly reads *κἀπόπληκτος*, which correction, as Mr. Porson remarks (p. 38.), is as necessary to the construction as to the metre. El. 1488. *Ταφεῦσιν, ὧν τόνδ' εἰκός ἐστιν τυγχάνειν.* So Eurip. Med. 939. *Παῖδες δ' ὅπως ἂν ἐκτραφῶσιν σῇ χερί.* Aldus does not often add the paragogic *N* without necessity. Eurip. Hec. 343. *Κρύπτοντα χεῖρα καὶ πρόσωπον τοὔμπαλιν.* Read *ἔμπαλιν*, as we have already mentioned. Or. 91. *Οὕτως ἔχει τάδ', ὥστ' ἀπείρηκ' ἐν κακοις.* Mr. Porson reads *ἀπείρηκεν κακοῖς.* *Ibid.* 1272. *Θῆρας ξιφήρεις αὐτίκ' ἐχθροῖς ἦν φανῇ.* Mr. Porson reads *ἐχθροῖσιν φανεῖ.* Phoen. 525. *Ζεύγνυσθε δ' ἵππους, πεδία πίμπλασθ'* (*πέπλασθ' Ald.*) *ἁρμάτων.* Mr. Porson reads *πίμπλαθ'.* *Ibid.* 1413. *Ἐνθένδε κῶ-*

τίθηται τῇ ποιήσει, πάνυ δοκεῖ κακῶς φρονεῖν. The last example is mentioned by Mr. Porson in the present edition. That the later tragedians imitated the comic poets, appears from the following verse of Dionysius the tyrant *apud Stobaeum* xxxviii. p. 149. *Τοῖς οὐδὲν οὖσιν οὐδὲ εἷς ὅλως φθονεῖ.* Another fragment of the same author is given by Stobaeus xcviii. p. 407. *Εἰ δ' ἀξιοῖς σοι μηδὲν ἀλγεινόν ποτε Μηδὲν ἔσεσθαι, μακαρίως ἔχεις φρενῶν· Θεῶν γὰρ ἕξειν βίοτον, οὐ θνητῶν, δοκεῖς.* Grotius reads *μηδὲ ἓν ἔσεσθαι*, without adverting to *μηδὲν* in the first verse. The marginal title to these lines is *Dionysius Tyrannus Alcmena.* The margin of Stobaeus is so little to be trusted, that we do not hesitate to read, *Μήδει', ἔσεσθαι.* Two of the fragments of Epicharmus, to which Mr. Porson alludes, are preserved by Stobaeus: *Tit.* xx. *p.* 103. *Οὐδὲ εἷς οὐδὲν μετ' ὀργῆς κατὰ τρόπον βουλεύεται.* *Tit.* xxxviii. *p.* 151. *Τυφλὸν ἠλέησ' ἰδών τις, ἐφθόνησε δ' οὐδὲ εἷς.* A third is given by Plutarch. *Consolat. p.* 110, *B.* *Συνεκρίθη, καὶ διεκρίθη, κἀπῆλθεν ὅθεν ἦλθεν πάλιν, Γᾶ μὲν ἐς γᾶν, πνεῦμα δ' ἄνω. τί τῶνδε χαλεπόν; οὐδὲ ἕν.* To these authorities may be added Hipponax *apud Stobaeum* xxix. *p.* 129. *Χρόνος δὲ φευγέτω σε μηδὲ εἷς ἀργός.*

πας ἁρπάσαντες φάσγανον. The modern editions read *ἁρπάσαντε.* Androm. 346. *Φεύγει τὸ ταύτης σῶφρον; ἀλλὰ ψεύσεται.* Mr. Porson proposes no emendation of this passage. Suppl. 30. *Πρὸς τόνδε σηκὸν, ἔνθα πρῶτον φαίνεται.* Markland reads *πρῶτα* after three MSS. *Ibid.* 158. *Τί δὲ πλέον* (*τί πλεῖον Pors.*); *ἦλθον Ἀμφιάρεω πρὸς βίαν.* Mr. Porson (p. 41.) reads with two MSS. *Ἀμφιάρεώ γε πρὸς βίαν.* *Ibid.* 664. *Κάδμου δὲ λαὸς ἧστο πρόσθεν τειχέων.* The modern editions read *πρόσθε.* Iph. Aul. 530. *Κἄμ' ὡς ὑπέστην θῦμα, κᾆτα ψεύδομαι.* Mr. Porson proposes no emendation of this line. *Ibid.* 665. *Εἰς ταυτὸν, ὦ θύγατερ, σύ θ' ἥκεις τῷ πατρί.* Mr. Porson reads (p. 40.): *Ὦ θύγατερ, ἥκεις καὶ σύ γ' εἰς ταυτὸν πατρί.* *Ibid.* 1456. *Δεινοὺς ἀγῶνας διὰ σὲ κεῖνον δεῖ δραμεῖν.* Mr. Porson (p. 38.) reads *δεῖ κεῖνον.* Mr. Porson remarks (p. 40.), that his canon is violated three times in the spurious supplement to this play, v. 1589, 1612, 1613. In the Commelinian fragment of the Danaë, which, if not the production of the same impostor, is every way worthy of him, one instance occurs, v. 4. Iph. Taur. 580. *Κἀμοί· τὸ δ' εὖ μάλιστά γ' οὕτω γίγνεται.* Mr. Porson (p. 41.) reads *ὧδε γίγνεται.* *Ibid.* 914. *Εὕρηκε βιότου· φίλα γὰρ ἔσται πάντ' ἐμοῦ.* Markland, who was directed merely by the sense, conjectured *ἔστι.* Tro. 464. *Οὐκ ἀντιλήψεσθ', ἢ μεθήσεσθ'; ὦ κακαί.* Mr. Burges properly reads 78 after Musgrave: *Οὐκ ἀντιλήψεσθ'; ἢ μεθήσετ', ὦ κακαί.* Bacch. 1134. *Χεῖρας, διεσφαίριζε σάρκας Πενθέως.* Read *σάρκα.* Heracl. 530. *Καὶ στεμματοῦτε, καὶ κατάρχεσθ', εἰ δοκεῖ.* Mr. Porson has not mentioned this verse, which we are unable to correct, and which might be omitted without injury to the sense. *Ibid.* 640. *Ὦ φίλτατ', ἥκεις ἄρα σωτὴρ νῷν βλάβης.* Mr. Porson (p. 34.) reads *νῷν σωτήρ.* Hel. 772. *Τί σοι λέγοιμ' ἂν τὰς ἐν Αἰγαίῳ συμφοράς.* Musgrave reads after Reiske and one MS. *τὰς ἐν Αἰγαίῳ φθοράς.* Ion. 1. *Ἄτλας, ὁ χαλκέοισι νώτοις οὐρανόν.* Read *νώτοις χαλκέοισιν.* *Ibid.* 22. *Φρουρὼ παραζεύξασα φύλακας σώματος.* Mr. Porson (*ad Phoen.* 1419.) reads *φύλακε.* *Ibid.* 1016. *Εἰς ἓν δὲ κραθὲν ταυτὸν ἴχωρ' εἰσφέρεις.* Read with Mr. Wakefield, *Εἰς ἓν δὲ κραθέντ' αὐτὸν, ἢ χωρὶς, φορεῖς.* Herc. 465. *Στολήν τε θηρὸς ἀμφέβαλες* (*sic*) *σῷ κάρᾳ.* The modern editions rightly read *ἀμφίβαλλε.* *Ibid.* 582. *Ὁ καλλίνικος, ὡς πάροιθεν, λέξομαι.* Read *πάροιθε.* *Ibid.* 933. *Ῥίζας δ' ἐν ὄσσοις αἱματώπους ἐκβαλών.* Read *αἱματῶπας.* Rhes. 731. *Ὦ ξυμφορὰ βαρεῖα Θρῃκῶν συμμάχων.* Mr. Porson (p. 40.) reads *Θρῃκὶ συμμάχῳ.* *Ibid.* 928. *Δίνας· τρέφειν δέ σ' οὐ βροτείαν ἐσχάραν.* Read *βρότειον.* To these *senarii* we add two tetrameter trochaics: Eurip. Iph. Aul. 380. *Ὡς ἀδελφὸν ὄντ'· ἀνὴρ γὰρ αἰσχρὸς αἰδεῖσθ' οὐ φιλεῖ.* Markland reads *ἀνὴρ γὰρ χρηστὸς αἰδεῖσθαι φιλεῖ.* Hel. 1644. *Οἵπερ ἡ δίκη κελεύει μ'. ἀλλ' ἀφίστασθ' ἐκποδών.* Mr. Porson (p. 47.) reads *ἀφίστασ'.*

It may not be superfluous to mention, that we have discovered no instance of the violation of Mr. Porson's canon in the fragments of Simonides of Amorgus and the other early iambic poets, from whom the tragedians probably derived it. It is also strictly observed in the Alexandra of Lycophron.

Mr. Porson has omitted to mention, although it appears that he was aware of the fact, that his canon is as applicable to those verses the first syllable of the fifth foot of which is a monosyllable which cannot begin a verse, as to those in which it terminates a word of two or more syllables. The instances to the contrary, which are to be found in the thirty-two tragedies, for the most part admit of very easy and satisfactory emendations.

Aesch. Suppl. 792. *Μελαινόχρως δὲ πάλλεταί μου καρδία.* We recommend this verse, on more than one account, to the attention of our sagacious readers. Soph. Oed. Tyr. 435. *Ἡμεῖς τοιοίδ' ἔφυμεν, ὡς μὲν σοὶ δοκεῖ Μῶροι· γονεῦσι δ', οἵ σ' ἔφυσαν, ἔμφρονες.* The Triclinian editions and Brunck read *ὡς μέν σοι δοκεῖ,* to the advantage of the rhythm, but to the disadvantage of the sense. Read *ὡς σοὶ μὲν δοκεῖ.* Oed. Col. 115. *Τίνας λόγους ἐροῦσιν· ἐν γὰρ τῷ μαθεῖν.* Read *ἐν δὲ τῷ μαθεῖν.* So in Eurip. Or. 787. three MSS. collated by Mr. Porson read: *Δηλαδὴ σιγᾶν ἄμεινον. τῷ χρόνῳ γὰρ (δὲ edd.) κερδανεῖς.* In the Oedipus Coloneus, the common reading is exhibited by Suidas v. *Εὐλά-*
79*βεια.* *Ibid.* 1543. *Σφῷν αὖ πέφασμαι καινὸς, ὥσπερ σφὼ πατρί.* Mr. Porson (p. 34.), who considers *ὥσπερ* as one word, reads *ὡς πρὶν σφὼ πατρί.* Aj. 995. *Μάλιστα τοὐμὸν σπλάγχνον, ἣν δὴ νῦν ἔβην.* Read *δή νυν.* *Νυν* is here an enclitic, as in *τοίνυν.* Phil. 593. *Διώμοτοι πλέουσιν, ἦ μὴν ἢ λόγῳ Πείσαντες ἄξειν, ἢ πρὸς ἰσχύος κράτος.* Read *ἦ μήν νιν λόγῳ.* El. 376. *Φέρ' εἰπὲ δὴ τὸ δεινόν· εἰ γὰρ τῶνδέ μοι.* Read *εἰ δὲ τῶνδέ μοι.* Eurip. Hec. 729. *Ἡμεῖς μὲν οὖν ἐῶμεν, οὐδὲ ψαύομεν.* Mr. Porson, who considers *οὐδὲ* as one word, notices the error (p. 40.), without attempting to correct it. Or. 614. *Μᾶλλον δ' ἐκείνη σοῦ θανεῖν ἐστ' ἀξία.* Bacch. 246. *Ταῦτ' οὐχὶ δεινῆς ἀγχόνης ἔστ' ἄξια.* The first of these verses might perhaps be corrected from the second. As, however, we have not observed either *ἐστ'* or *ἔστ'* in this position, except in these two passages, we are strongly inclined to read *ἐπαξία* in the first, and *ἐπάξια* in the second. Phoen. 406. *Εὖ πρᾶσσε· τὰ φίλων δ' οὐδὲν, ἥν τις δυστυχῇ.* Read *ἥν τι δυστυχῇς.* So Eurip. Suppl. 897. *χὤπότ' εὖ πράσσοι πόλις, Ἔχαιρε· λυπρῶς δ' ἔφερεν, εἴτι δυστυχοῖ.* In the Phoenissae, the authorities quoted in Mr. Porson's note all concur in the common lection. *Ibid.* 892. *Εἰ μὴ λόγοισι τοῖς ἐμοῖς τις πείσεται.* Mr. Porson reads *λόγοις τις τοῖς ἐμοῖσι,* with the following note: *Mox λόγοισι τοῖς ἐμοῖς (ἐμοῖσι Cant.) τις Ald. unde propter numeros τις transposui.*

Med. 710. *Γονάτων τε τῶν σῶν, ἱκεσία δὴ γίγνομαι.* Brunck and Porson read *ἱκεσία τε γίγνομαι* after two of the best MSS. Alc. 1083. *Ἔγνωκα καὐτός· ἀλλ' ἔρως τίς μ' ἐξάγει.* Read *ἀλλ' ἔρως τις ἐξάγει.* Androm. 62. *Οἴκτῳ δὲ τῷ σῷ. δεινὰ γάρ τοι βούλεται.* Lascaris and Musgrave with all the MSS. read *δεινὰ γὰρ βουλεύεται.* *Ibid.* 229. *Ζήτει παρελθεῖν. τῶν κακῶν γὰρ μητέρων.* Read *τῶν κακῶν δὲ μητέρων.* Iph. Aul. 858. *Δοῦλος. οὐχ ἁβρύνομαι τῷδ'· ἡ τύχη γάρ μ' οὐκ ἐᾷ.* Read *ἡ τύχη γὰρ οὐκ ἐᾷ.* Tro. 441. *Πικρὰν Ὀδυσσεῖ γῆρυν. ὡς δὴ συντεμῶ.* Read *ὡς δὲ συντέμω.* *Ibid.* 1182. *Ὦ μῆτερ, ηὔδας, ἦ πολύν σοι βοστρύχων.* Read *ἦ πολὺν σοὶ βοστρύχων.* Heracl. 173. *Μάχοιντ' ἂν ἡβήσαντες, εἴπερ* (*εἰ Ald.*) *τοῦτο σέ.* Read *εἴτι τοῦτό σε.* Ion. 808. *Δέσποινα, προδεδόμεσθα. σὺν γάρ σοι νοσῶ.* The modern editions read *σὺν γάρ σοὶ νοσῶ.* If the accented pronoun is right, we must read *σὺν σοὶ γὰρ νοσῶ.* El. 275. *Ἧρου τόδ'; αἰσχρόν γ' εἶπας. οὐ γὰρ νῦν ἀκμή.* Read *οὐ γὰρ οὖν ἀκμή.* *Ibid.* 850. *Τλήμων Ὀρέστης· ἀλλὰ μή με κτείνετε.* Read *καίνετε.*

It may be laid down as a general rule, that the first syllable of the fifth foot must be short, if it is followed by the slightest pause or break in the sense. Aesch. Suppl. 761. *Καλῶς ἂν ἡμῖν ξυμφέροι ταῦτ', ὦ τέκνα.* Setting aside all consideration of the preceding observation, we do not hesitate to change *ταῦτ'* into *τάδ'*, and *τοῦτ'* into *τόδ'*, whenever they occur in this situation. Soph. El. 409. is the only other instance which we have observed. Soph. Oed. Col. 505. *Τοὐκεῖθεν ἄλσους, ὦ ξένη, τοῦδ'· ἢν δέ του.* The whole passage is thus to be read: *Ἀλλ' εἶμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα Χρῆ στέμμ' ἐφευρεῖν, τοῦτο βούλομαι μαθεῖν.* 80 *Τοὐκεῖθεν ἄλσος, ὦ ξένη, τόδ'· ἢν δέ του Σπάνιν τίν' ἴσχῃς, ἔστ' ἔποικος, ὃς φράσει.* *Ἄλσος* is the accusative, with *κατὰ* understood. So *τὸν Κιθαιρῶνος τόπον* Oed. Tyr. 1134. *Αἰγύπτου πέδον* Eurip. Hel. 2, etc. Eurip. Iph. Aul. 635. *Ἐγὼ δὲ βούλομαι τὰ σὰ στέρν', ὦ πάτερ.* This verse, with several others in the same passage, is rejected by Mr. Porson as spurious. For this information we are indebted to Mr. Gaisford's republication of the three plays of Euripides edited by Markland.

The following verse of Euripides deserves consideration: Iph. Aul. 895. *Μενέλεως ἀφείλεθ' ἡμᾶς, ὃς κακῶν τῶνδ' αἴτιος.* Mr. Porson (*ad Med.* 333.) reads *τῶνδ' ὃς αἴτιος κακῶν.* The alteration is not proposed by Mr. Porson as necessary, nor is it so in fact. Soph. Oed. Tyr. 219. *Ἁγὼ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ.* Eurip. Androm. 876. *Προδοὺς ἐάσει δωμάτων τῶνδ' ἐκπεσεῖν.* Ion. 1426. *Ἔστιν τι πρὸς τῷδ', ἢ μόνῳ τῷδ' εὐτυχεῖς;*

It appears from what has been said, that the fifth foot of a tragic *senarius* cannot be as pondee, except in three cases. The

first case, the occurrence of which is by far the most frequent, is when both syllables of the fifth foot are contained in the same word. The second case is when the first syllable of the fifth foot is a monosyllable which is capable of beginning a verse, and which is not disjoined from the following syllable by any pause in the sense. The third case is when the second syllable of the fifth foot is a monosyllable, which, by being incapable of beginning a verse or a sentence, is in some measure united to the preceding syllable. The Oedipus Tyrannus of Sophocles contains more than four hundred and twenty examples of the first case, more than fifty of the second, and only one of the third. We consider verses to which both the second and third cases apply, as belonging to the second. With this reservation, we doubt whether the thirty-two tragedies will afford fifty genuine instances of the third case. A considerable number is produced by Mr. Porson, which we will subjoin with several additions.

AN. Soph. El. 413. *Εἴ μοι λέγοις τὴν ὄψιν, εἴποιμ' ἂν τότε.* Eurip. Phoen. 1618. *Ἀλλ' ἔτι νεάζων αὐτὸς εὕροιμ' ἂν βίον.* *Ibid.* 1620. *Ἐγώ τε* (*ἐγὼ δὲ Ald.*) *ναίειν σ' οὐκ ἐάσαιμ' ἂν χθόνα.* Hippol. 294. *Γυναῖκες αἵδε συγκαθισταῖντ' ἂν* (*συγκαθιστάναι Ald.*) *νόσον.* The MSS. read *συγκαθίστανται.* The correction was made by Musgrave, and is approved by Mr. Porson (p. 86.). Androm. 936. *Βλέπουσ' ἂν αὐγὰς, τἄμ' ἐκαρποῦτ' ἂν λέχη.* *Ibid.* 1185. *Οὗτος μὲν οὖν* (*οὗτός γ' ἂν ὡς Pors.*) *ἐκ τῶνδ' ἐτιμᾶτ' ἂν, γέρον.* Iph. Aul. 523. *Ὃν μὴ σὺ φράζεις, πῶς ὑπολάβοιμ' ἂν* (*ὑπολάβοιμεν Ald.*) *λόγον.* Bacch. 1270. *Κλύοις ἂν οὖν τι, κἀποκρίναι' ἂν σαφῶς* (*σοφῶς Ald.*). Heracl. 457. *Μάλιστα δ' Εὐρυσθεύς με βούλοιτ' ἂν λαβών.* *AΥ.* Aesch. Prom. 820. *Λέγ'· εἰ δὲ πάντ' εἴρηκας, ἡμῖν αὖ χάριν.* *ΓΑΡ.* Aesch. Prom. 107. *Οἷόν τε μοι τάσδ' ἐστί. θνητοῖς γὰρ γέρα.* Soph. Trach. 308. *Ἄνανδρος, ἢ*
81 *τεκνοῦσσα; πρὸς μὲν γὰρ φύσιν.* *Ibid.* 934. *Ἰδὼν δ' ὁ παῖς ᾤμωξεν· ἔγνω γὰρ τάλας.* Phil. 422. *Νέστωρ ὁ Πύλιός ἐστιν; οὗτος γὰρ τά γε.* *Ibid.* 466. *Ἤδη, τέκνον, στέλλεσθε; καιρὸς γὰρ καλεῖ.* *Ibid.* 596. *Ὀδυσσέως λέγοντος. οὗτος γὰρ πλέον.* Eurip. Iph. Aul. 1146. *Ἄκουε δή νυν. ἀνακαλύψω γὰρ λόγους.* Iph. Taur. 678. *Δόξω δὲ τοῖς πολλοῖσι, πολλοὶ γὰρ κακοί.* Heracl. 804. *Τῆς δυσγενείας μᾶλλον· ἡμεῖς γὰρ κακῶν.* Hel. 1568. *Τοὺς σοὺς λόγους σώζοντες· ἄρχειν γὰρ νεώς.* *ΓΕ.* Eurip. Iph. Aul. 1207. *Εἰ δ' εὖ λέλεκται νῷϊ, μὴ δή γε κτάνῃς.* Markland reads after Pierson, *Εἰ δ' εὖ λέλεκται ταῦτα νῷν, μὴ δὴ κτάνῃς.* *ΔΗ.* Soph. Oed. Col. 265. *Ὄνομα μόνον δείσαντες; οὐ γὰρ δὴ τό γε.* *Ibid.* 1118. *Καὶ σοί γε τοὔργον τοὐμὸν ἔσται δὴ βραχύ.* This is the reading of Turnebus. Aldus omits *δὴ*, and Brunck reads *ὡς ἔσται βραχὺ*, with the following annotation: *Vocula ὡς in Aldina perperam omissa.* It is impossible to collect from this note what reading is found in the

MSS. We prefer *οὖν* to Brunck's *ὡς*. Eurip. Hec. 421. *Ἡμεῖς δὲ πεντήκοντ' ἄμοιροι δὴ τέκνων.* The true reading, *Ἡμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων*, is restored by Mr. Porson on the authority of Eustathius. To the authority of Eustathius may be added that of Hesychius: *Γάμμοροι. ἀμέτοχοι, ἐστερημένοι.* A similar error occurs in Suidas: *Γάμβορος. ὁ ἀμέτοχος.* Ion. 954. *Τίς γάρ νιν ἐξέθηκεν; οὐ γὰρ δὴ σύ γε.* *MEN.* Soph. Oed. Tyr. 142. *Ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάθρων.* El. 357. *Σὺ δ' ἡμὶν ἡ μισοῦσα, μισεῖς μὲν λόγῳ.* Eurip. Iph. Aul. 392. *Φιλόγαμοι μνηστῆρες. ἡ δέ γ' ἐλπὶς, οἶμαι μὲν, θεός.* *MOI.* Aesch. Choeph. 903. *Κρίνω σὲ νικᾶν, καὶ παραινεῖς μοι καλῶς.* Soph. Oed. Col. 982. *Ἔτικτε γάρ μ', ἔτικτεν, οἴμοι μοι κακῶν.* Phil. 788. *Προσέρχεται τόδ' ἐγγύς· οἴμοι μοι τάλας.* Eurip. Hec. 507. *Σπεύδωμεν, ἐγκονῶμεν, ἡγοῦ μοι, γέρον.* Suppl. 1145. *Ἔτ' ἂν (ὅταν Ald.), θεοῦ θέλοντος, ἔλθοι μοι δίκα.* Iph. Aul. 1212. *Πείθειν ἐπάδουσ', ὥσθ' ὁμαρτεῖν μοι πέτρας.* Iph. Taur. 942. *Ἠλαυνόμεσθα φυγάδες, ἔνθεν μοι πόδα.* Hel. 478. *Πῶς φῄς; τίν' εἶπας μῦθον; αὖθίς μοι φράσον.* *MOY.* Eurip. Ion. 633. *Ἃ δ' ἐνθάδ' εἶχον ἀγάθ', ἄκουσόν μου, πάτερ.* Mr. Porson (p. 36.) appears to be inclined to read, *ἄκουέ μου, πάτερ.* We should prefer, *ἄκουσον, ὦ πάτερ.* *NIN.* Aesch. Agam. 1061. *Εἴσω φρενῶν λέγουσα, πείθω νιν λόγῳ.* The poet wrote, *πεῖθέ νιν λόγῳ.* Soph. Phil. 593. *Διώμοτοι πλέουσιν ἦ μήν νιν λόγῳ.* We have already spoken of this verse, and of that which follows. *NYN.* Soph. Aj. 995. *Μάλιστα τοὐμὸν σπλάγχνον, ἥν δή νυν ἔβην.* *OYN.* Soph. Trach. 720. *Πῶς οὐκ ὀλεῖ καὶ τόνδε; δόξῃ γ' οὖν ἐμῇ.* *ΣΟΙ.* Aesch. Prom. 649. *Τί παρθενεύει δαρὸν, ἐξόν σοι γάμου.* Soph. El. 432. *Τύμβῳ προσάψῃς μηδέν. οὐ γάρ σοι θέμις.* Eurip. Alc. 1088. *Χρόνος μαλάξει· νῦν δ' ἔθ' ἡβᾷ σοι κακόν.* The true reading is pointed out by Mr. Porson (p. 36.) after Valckenaer from Galen: *Χρόνος μαλάξει, νῦν δ' ἔθ' ἡβάσκει, κακόν.* El. 1119. *Καὶ μὴν ἐκεῖνος οὐκέτ' ἔσται σοι βαρύς.* Rhes. 868. *Σὺ δ' οὖν νόμιζε ταῦτ', ἐπείπερ σοι δοκεῖ.* *TIΣ.* Eurip. Heracl. 517. *Κοὐκ αἰσχυνοῦμαι δῆτ', ἐὰν δή τις λέγῃ.* Rhes. 715. *Βίον δ' ἐπαιτῶν, εἷρπ' ἀγύρτης τις λάτρις.* *TOI.* Soph. Phil. 801. *Ἔμπρησον, ὦ γενναῖε. κἀγώ τοι ποτέ.* Eurip. Or. 111. *Καὶ πέμψομέν (πέμψομαι Ald.) γε θυγάτερ'· εὖ γάρ τοι λέγεις.*

Should the student be desirous of discovering the reasons which induced the tragic poets to observe the rules respecting the 82
fifth foot of the *senarius*, which have been discovered and communicated to the world by Mr. Porson, we profess ourselves to be unable to give him better information, than that which is delivered by the learned Hermann in the following words (H. p. 109.):

» Caussa autem quare ista vocabulorum divisio displicere de-

bet, haec est. Quoniam in fine cujusque versus, ubi, exhaustis jam propemodum pulmonibus, lenior pronunciationis decursus desideratur, asperiora omnia, quo difficilius pronunciantur, eo magis etiam aures laedunt: propterea sedulo evitatur illa vocabulorum conditio, quae ultimum versus ordinem longiore mora à praecedente disjungit, eaque re decursum numerorum impedit ac retardat.«

To illustrate this doctrine, we may conveniently revert to the first verse of the Ion, *Ἄτλας ὁ χαλκέοισι νώτοις οὐρανόν.* It is by no means necessary to have enacted the part of Mercury in the Ion of Euripides, in order to be sensible of the relief which is afforded to the »exhausted lungs« of a corpulent performer by that variation of the verse in question which we have already proposed, *Ἄτλας, ὁ νώτοις χαλκέοισιν οὐρανόν.* That the comic poets were not quite so considerate of the lungs of their actors, appears as well by their neglect of this canon, as by the words of inordinate length which they sometimes employ: particularly by one of near eighty syllables, which occurs towards the conclusion of the Ecclesiazusae of Aristophanes. Hephaestion informs us (ch. 14.), that the *μακρὸν*, as it was called, of the comic *parabasis*, ought to be pronounced, *ἀπνευστὶ*, without taking breath. In the Birds of Aristophanes, the *μακρὸν* consists of thirteen and a half dimeter anapestics (v. 723-786.), which contain a hundred and thirty-four syllables. Upon the whole, it is not without reason that Mr. Hermann (H. p. 140.) exults in the following terms over the inaptitude of his rival to investigate the causes of those facts which he had sufficient sagacity to discover:

»Id sponte animadvertisset vir eruditissimus, si non satis haberet observare, sed in caussas etiam earum rerum quas observavit, inquirendum putaret.«

We are afraid that we shall exhaust the patience of our readers, although perhaps not their lungs, by the length of our observations on the following passage in Mr. Porson's preface (p. 43.):

»Nunc Iambicorum genus Comicis fere proprium leviter attingamus, quod vulgo vocatur Tetrametrum catalecticum. Duabus rebus a Comico senario hoc differt; primo, quod quartus pes semper iambus aut tribrachys sit oportet; secundo, quod
82 sextus pes anapaestum etiam admittit. Sed pes catalecticam syllabam praecedens non iambus esse nequit; nisi in proprio nomine, ubi conceditur anapaestus. Quod de quarto etiam pede intelligi velim.«

We have long suspected, that Mr. Porson was mistaken in restricting to the case of proper names the use of anapests in the

fourth place of the catalectic tetrameter iambics of the comic poets. The appearance of the third edition of the preface to the Hecuba, without any modification of the doctrine proposed in the edition of 1802, has induced us to examine the question with considerable attention, and to present the result of our examination to our readers.

We have to observe, in the first place, that all the trisyllabic feet which are admissible into comic iambics, are employed with much greater moderation in the catalectic tetrameters, than in the common trimeters. The Plutus of Aristophanes, for instance, commences with two hundred and fifty-two trimeters, which are immediately followed by thirty-seven tetrameters, after which, the measure, although still iambic, becomes antistrophic. Nearly three fifths of the trimeters contain one or more trisyllabic feet in each verse. The thirty-seven tetrameters, on the contrary, exhibit only one tribrach and one dactyl, and not one anapest. In the earlier plays of Aristophanes, trisyllabic feet are used more unsparingly both in trimeters and in tetrameters. But the comparative rarity of those feet in tetrameters is nearly as observable in the Knights, the earliest remaining play of Aristophanes, which contains a considerable number of tetrameters, as in the Plutus, which was written after the versification of the comic stage had begun to assume an appearance of smoothness and regularity, which the contemporaries of the youth of Aristophanes were not desirous of exhibiting. In the second place, we must remark, that the eleven surviving comedies of Aristophanes contain more than six hundred tetrameter iambics, in which number of verses, the edition of Brunck exhibits only seventy anapests which the most obstinate critic will venture to defend. These seventy anapests are found in the following fifty-nine verses: Eq. 343, 345, 351, 352, 357, 359, 360, 407, 414, 415, 422, 424, 428, 433, 884, 896, 902, 903, 908, 909, 910. Nub. 1046, 1050, 1062, 1063, 1066, 1075, 1077, 1083, 1372, 1427. Pac. 948. Thesm. 543, 545, 546, 547, 550, 558, 560, 561, 562, 567, 568. Ran. 910, 912, 915, 917, 918, 919, 920, 922, 932, 937, 939, 943, 948, 954, 962. Eccl. 288. If our seventy anapests were distributed equally among all the places of the verse, except the seventh, which may be considered as out of the question, we should find eleven or twel- 84
ve instances of an anapest in the fourth place. If, upon actual inspection, we discover only three or four such instances, we believe that every person acquainted with the nature of chances, will allow us to attribute the smallness of the number to accident, unless it can be satisfactorily ascribed to some other cause. To exemplify the irregularities which so frequently disturb the cal-

culations of the critical arithmetician, it will be sufficient to mention, that in the Lysistrata, which contains near seventy tetrameters, Aristophanes has not used a single anapest in a verse of that measure; and that in the Thesmophoriazusae, which play was written nearly at the same time, he has introduced the anapest fifteen times in the forty-three tetrameters which the play contains.

Before Mr. Porson's edition of the Hecuba appeared, the learned Hermann had taught the world, in his incomparable work on Metres (p. 176.), that the fourth foot of a catalectic tetrameter iambic might be an iambus, a tribrach, an anapest, or a proceleusmatic. Of the proceleusmatic he produces only one instance: Aristoph. Ran. 1063. *Πολλοῖς· ὅ γ' οὖν Πηλεὺς ἔλαβε δι | ὰ τοῦτο τὴν μάχαιραν.* Of the anapest he gives the nine following instances from Aristophanes: Eq. 421, 836. Nub. 1049, 1369, 1427. Thesm. 560. Ran. 930, 932, 937. Mr. Porson (p. 43-46.) has enabled us to increase the number of real and apparent instances to nineteen, including a few from other poets.

A. Aristoph. Eq. 421. *Ὦ δεξιώτατον κρέας, ὡς | σοφῶς γε προυνοήσω.* We heartily concur in Mr. Porson's omission of *ὡς*. B. *Ibid.* 836. *Ὦ τοῖσιν ἀνθρώποισι φανεὶς, | μέγιστον ὠφέλημα.* All the editions before Brunck read *ἀνθρώποις*. C. *Ibid.* 881. *Τονδὶ δ' ἄνευ χιτῶνος ὁρῶν | ὄντα τηλικουτονί.* Read with the Ravenna MS. and Brunck in his notes, *Τονδὶ δ' ὁρῶν ἄνευ χιτῶ | νος ὄντα τηλικοῦτον.* D. *Ibid.* 884. *Τοιουτονὶ Θεμιστοκλέης | οὐπώποτ' ἐπενόησε.* The common reading is *Θεμιστοκλῆς*, which ought not to be retained without necessity. E. Nub. 1040. *Καὶ τοῖσι νόμοις καὶ ταῖσι δίκαις | τἀναντί' ἀντιλέξαι.* Read, *Τοῖσιν νόμοις καὶ ταῖς δίκαις.* F. *Ibid.* 1050. *Ἐγὼ μὲν οὐδέν' Ἡρακλέους | βελτίον' ἄνδρα κρίνω.* G. *Ibid.* 1063. *Πολλοῖς· ὅ γ' οὖν Πηλεὺς ἔλαβεν | διὰ τοῦτο τὴν μάχαιραν.* The common reading is *ἔλαβε*, which exhibits a tribrach before an anapest. Mr. Porson reads, we apprehend from conjecture, *ἔλαβε δι' αὐτό.* *Διὰ τοῦτο* appears to us to be preferable to *δι' αὐτό*. H. *Ibid.* 1359. *οὐ γὰρ τότ' εὐθὺς χρῆν σ' ἄρα τύ | πτεσθαί τε καὶ πατεῖσθαι.* Read with Bentley and Porson *χρῆν σε τύπτεσθαί τε.* I. *Ibid.* 1427. *Σκέψαι δὲ τοὺς ἀλεκτρυόνας, | καὶ τἄλλα τὰ βοτὰ ταυτί.* K. Thesm. 548. *Οὐπώποτ' ἐποίησεν, ὅτι γυνὴ | σώφρων ἔδοξεν εἶναι.* Mr. Porson reads *ἐποίησ'*, the second syllable of which word is short. L. *Ibid.* 550. *Τῶν νῦν γυναικῶν Πηνελόπην, | Φαίδρας δ' ἁπαξαπάσας.* M. *Ibid.* 560. *Οὐδ' ὡς τὸν ἄνδρα τῷ πελέκει | γυνὴ κα-*
85*τεσπόδησεν.* Mr. Porson reads *Οὐδ' ὡς ἑτέρα τὸν ἄνδρα τῷ | πελέκει κατεσπόδησεν.* This lection appears to be derived from Suidas: *Κατεσπόδησε. κατέκοψεν. ἑταίρα τὸν ἄνδρα τῷ πελέκει κατε-*

σπόδησε. καὶ κατεσπόδωσεν ὁμοίως. N. Ran. 912. Ἀχιλλέα τιν', ἢ Νιόβην, | τὸ πρόσωπον οὐχὶ δεικνύς. O. *Ibid.* 930. Ἀ συμβαλεῖν οὐ ῥᾴδιον ἦν. | νὴ τοὺς θεοὺς, ἔγωγ' οὖν. Mr. Porson reads οὐ ῥᾴδι' ἦν. At present we have not leisure to examine whether the comic poets ever use the adjective ῥᾴδιος in any other manner than impersonally, in the neuter gender and singular number. At all events, if the verse requires emendation, we should prefer the omission of ἦν to the alteration of ῥᾴδιον. Οὐ ῥᾴδιον without the substantive verb, occurs continually. If we retain the common reading, besides the anapest in the fourth place, to which we do not object, we shall have a division of the anapest similar to that in Ach. 107. Εἰ προσδοκᾶσι χρυσίον ἐκ τῶν βαρβάρων. This division is sparingly adopted in the common trimeters, a much more licentious species of metre; and we have observed no instance of it in tetrameters, except the verse now before us. At the same time, we do not pretend to determine, whether the rarity of such anapests in tetrameters is to be attributed to accident or to design. Too few of these verses are preserved, to enable us to decide with confidence on every question relating to their structure. If the Thesmophoriazusae of Aristophanes had been lost, no metrical writer would have hesitated in pronouncing, that the catalectic *dipodia* or κατακλεὶς of an iambic verse must necessarily be a bacchius, as τραφῆναι, πολίτης, πονηρῶν, παρήσω. A solitary instance of an ionic *a minore* occurs in that play, v. 547. Ἐγένετο, Μελανίππας ποιῶν, | Φαίδρας τε, Πη | νελόπην δέ. This deviation from the ordinary form of the verse is the more remarkable, as it is not caused by necessity. The word Πηνελόπην might occupy five different positions in the verse, without producing any irregularity. P. Ran. 932. Τὸν ξουθὸν ἱππαλεκτρυόνα | ζητῶν τίς ἐστιν ὄρνις. Q. *Ibid.* 937. Οὐχ ἱππαλεκτρυόνας, μὰ Δί', οὐ | δὲ τραγελάφους, ἅπερ σύ. We suspect that the poet wrote, μὰ Δία, καὶ τραγελάφους. So in Soph. El. 689, some copies read, Οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργ' οὐδὲ κράτη, instead of the common and true reading, ἔργα καὶ κράτη. R. Aristophanes *apud Athen. p.* 372. B. Τρισοὺς δ' ἴδοις ἂν νιφομένους | σύκων ὁμοῦ τε μύρτων. S. Plato Comicus *ibid. p.* 665. C. Καὶ δὴ κέκραται. τὸν λίβανον | τὸν ἐπιτιθεὶς εἶπε. We suspect the true reading to be ἐπιτίθησιν ἡ παῖς. T. Cratinus *apud Suid. atque Etymol. v.* Βῆ, *et Eustath. p.* 768, 14. Ὁ δ' ἠλίθιος, ὥσπερ πρόβατον, βῆ βῆ λέγων βαδίζει. Mr. Porson attributes this verse to the younger Cratinus. Eustathius simply says, Κρατῖνος. Suidas and the Etymologist add the name of the play, Κρατῖνος Διονυσαλεξάνδρῳ, which most probably was the work of the elder Cratinus. Mr. Porson reads ὡς προβάτιον. We have no objection to προβάτιον, but we cannot so readily consent to exchange ὥσ-

ὥσπερ for ὡς. The comic poets almost always use ὥσπερ to express the sense of the English words *As it were.* Examplea may be found in the Wasps of Aristophanes, v. 96, 105, 107, 129, 172, 227, 257, 351, 363, 395, 506, 571, 702, 712, 713, 780, 804, 1107, 1111, 1306, 1370. To our ears, ὡς appears to mean something more than mere comparison, as in the following lines of Antiphanes (*apud Athen. p.* 681, *C.*): *Οὐκ ἐφύσων οἱ Λάκωνες, ὡς ἀπόρθητοί ποτε, Νῦν δ' ὁμηρεύουσ' ἔχοντες πορφυροῦς κεκρυφάλους;* At all events, if any alteration in the verse of Cratinus were necessary, we should prefer the following representation of it: *Ὁ δ' ἠλίθιος, βῆ βῆ λέγων, ὥσπερ πρόβατον, βαδίζει.* But we ere perfectly satisfied with the common reading.

Of the nineteen preceding verses, the anapest in the fourth foot of six, marked A, B, C, E, H, K, has been removed by corrections which may be considered as quite satisfactory. Four more, marked D, F, L, N, in which the anapest is contained in a proper name, do not militate against Mr. Porson's canon. A sufficient proportion of the nine which remain, appears to be placed beyond the reach of emendation, to convince us, that the comic poets did not scruple to employ an anapest in the fourth place of a catalectic tetrameter iambic, whenever they found it convenient to do so. Mr. Porson (p. 46.) adduces those five which are marked I, P, Q, R, S, without proposing any emendations of them.

In confirmation of our opinion, we will take the liberty of applying Mr. Porson's canon to the sixth place, instead of the fourth. The instances of an anapest in the sixth place which we have been able to collect, amount only to twelve. The reader will observe how great a reduction from this number may be made by emendations, not one of which can be called violent or very improbable.

A. Aristoph. Eq. 339. *Οὐδ' αὖ μ' ἐάσεις; οὐ μὰ Δία. | ναὶ μὰ Δία. μὰ τὸν Ποσειδῶ.* In order to avoid the dactyl before the anapest, Mr. Hermann (M. p. 153.) properly reads *μὰ Δία* instead of *οὐ μὰ Δία*, as in v. 336. B. *Ibid.* 412. *Ἠνεσχόμην ἐκ παιδίων, | μαχαιριδίων τε πληγάς.* The true reading, *μαχαιρίδων*, is exhibited in the Ravenna MS. and by Julius Pollux, as Brunck observes in his notes. C. *Ibid.* 909. *Ἰδοὺ δέχου κέρκον λαγῶ, | τὠφθαλμιδίω περιψῆν.* If it were necessary, we might read *τὠφθαλμίδια.* D. *Ibid.* 910. *Ἀπομυξάμενος, ὦ Δῆμ', ἐμοῦ | πρὸς τὴν κεφαλὴν ἀποψῶ.* E. Nub. 1066. *Εἴληφε διὰ πονηρίαν, | ἀλλ' οὐ μὰ Δί', οὐ μάχαιραν.* We apprehend that the poet wrote, *ἀλλ' οὔ, μὰ Δία, μάχαιραν.* F. *Ibid.* 1075. *Εἶεν. πάρειμ' ἐντεῦθεν εἰς | τὰς τῆς φύσεως ἀνάγκας.* Read *φύσεος*, as in Vesp. 1282;

1458. G. Thesm. 568. *Καὶ μὴν ἰδού. καὶ μὴν ἰδού. | λαβὲ θοιμάτιον, Φιλίστη.* H. *Ibid.* 570. *Τὸν σησαμοῦνθ', ὃν κατέφαγες, | τοῦτόν σε χεσεῖν ποιήσω.* The pronoun was inserted by Brunck without any reason, and against all authority. I. Ran. 919. *Οὐχ ἧττον ἢ νῦν οἱ λαλοῦν | τες· ἠλίθιος γὰρ ἦσθα.* Perhaps we ought to read *ἠλίθιος ἄρ' ἦσθα.* K. Archippus *apud* 87 *Athen. p.* 227. *A.* 311, C. *Ἑρμαῖος, ὃς βίᾳ δέρων | ῥίνας γαλεοὺς τε πωλεῖ.* L. Crates *ibid. p.* 267, *E. Οὔκουν μεταστρέψας σεαυ | τὸν ἅλσὶ πάσεις ἀλείφων.* Until a probable emendation of this verse is proposed, we are fairly entitled to decline its authority. M. Aristophanes *ibid. p.* 427, C. *Πίνειν, ἔπειτ' ᾄδειν κακῶς, | Συρακοσίων τράπεζαν.*

It will appear, on examination, that three only of the preceding verses, marked D, G, K, decidedly forbid our application of Mr. Porson's canon to the sixth place instead of the fourth. The fact is, that in this kind of verse, the comic poets admit anapests more willingly and frequently into the first, third, and fifth places, than into the second, fourth and sixth. Of the seventy anapests which we have observed in the eleven plays of Aristophanes, twenty-two, or nearly one third, occur in the first place. The first place having almost double the number which would accrue to it from an equal distribution, some of the other places must necessarily exhibit fewer anapests than their fair proportion.

As it is probable, that a more accurate examination than ours will discover anapests in Aristophanes which have escaped our notice, we think it necessary to state, that hitherto we have intentionally passed over in silence the following instances. Ach. 849. *Κρατῖνος, ἀεὶ κεκαρμένος | μοιχὸν μιᾷ μαχαίρᾳ.* This anapest would hardly be tolerable in a trimeter. The last editor of this play reads *Κρατῖνος αὖ*, comparing v. 854. Eq. 893. *Καὶ τοῦτ' ἐπίτηδές σε περιήμ | πισχέν γ', ἵνα σ' ἀποπνίξῃ.* This disjointed verse may be conveniently read as follows: *Καὶ τοῦτό γ' ἐπιτηδές σε περι | ήμπισχεν, ἵν' ἀποπνίξῃ.* Pac. 948. *Τὸ κανοῦν πάρεστιν, ὀλὰς ἔχον, | καὶ στέμμα, καὶ μάχαιραν.* The Ravenna MS. reads *πάρεστ'.* The anapest in the first place is in our list. Lys. 316. *Τὴν λαμπάδα θ' ἡμμένην ὅπως | πρώτως ἐμοὶ προσοίσεις.* Read with the old editions, *τὴν λαμπάδ' ἡμμένην. Ibid.* 368. *Οὐκ ἔστιν ἀνὴρ Εὐριπίδου | σοφώτερος ποιητής.* The old editions read *οὐκ ἔστ' ἀνήρ.* Perhaps, however, the true reading is *οὐκ ἔστιν ἄρ'*, as in the Knights, v. 1079. *Οὐκ ἦν ἄρ' οὐδεὶς τοῦ Γλάνιδος σοφώτερος.* Lys. 372. *Τί δὲ δὴ σὺ πῦρ, ὦ τύμβ', ἔχων; | ὡς σαυτὸν ἐμπυρεύσων;* The *δὴ* was inserted by Brunck in order to sustain the metre. Read *τί δαὶ σὺ πῦρ.*

In turning over the leaves of Athenaeus, for the purpose of discovering tetrameter iambics with anapests in the fourth and sixth places, a few verses written in that measure, or which may be converted into that measure, have occurred to us, which we are willing to take this opportunity of exhibiting in a less incorrect form than has been given to them by the various editors of Athenaeus.

P. 86, C. 90, F. Archippus: *Λεκάσιν, ἐχίνοις, ἐσχάραις, βελόναις τε, τοῖς κτένεσί τε.* These words are divided by Schweig-
88haeuser into one trimeter and the beginning of a second. A better division would have been to end the first verse with *ἐσχάραις.* By reading *τοῖς κτεσίν τε*, we make one tetrameter of the whole.

P. 96, C. Pherecrates. Schweighaeuser, in his *Addenda et Corrigenda* (p. 414.), has converted this fragment into four miserable tetrameters, on the authority of the Leipzig Reviewers. The first seven words, *Ὡς παρασκευάζεται δεῖπνον πῶς ἂν εἴποιθ' ἡμῖν*, may perhaps be formed into the following tetrameter: *Ἔως παρασκευάζεται | τὸ δεῖπνον εἶπαθ' ἡμῖν.* The remainder of the fragment consists of six excellent dimeters: *Καὶ δῆθ' ὑπάρχει ἐπίχυ|μαχος ἐγ | χέλειον ἡμῖν, τευθὶς, ἀρ | νεῖον κρέας, φύσκης τόμος, | ποῦς ἑφθὸς, ἧπαρ, πλευρὸν, ὀρ | νίθεια πλήθει πολλὰ, τυ | ρὸς ἐν μέλιτι, μερὶς κρεῶν.* Perhaps the following fragment of the same poet (*apud Athen. p.* 56, *F.*) is part of the same passage: *Ῥαφανίς τ' ἄπλυτος ὑπάρχει, | Καὶ θερμὰ λουτρὰ, καὶ ἐπίτυ|πνικτὰ, καὶ κάρυα.* The verse may be completed by reading *καρύκα* for *κάρυα.*

P. 267, E. Crates:

A. *Ἔπειτα δοῦλον οὐδὲ εἷς κεκτήσετ', οὐδὲ δούλην.*
B. *Ἀλλ' αὐτὸς αὑτῷ δῆτ' ἀνὴρ γέρων διακονήσει;*
A. *Οὐ δῆθ'· ὁδοιποροῦντα γὰρ τὰ πάντ' ἐγὼ ποιήσω.*
B. *Τί δῆτα τοῦτ' αὐτοῖς πλέον;* A. *Πρόσεισιν αὐθέκαστον*
τῶν σκευαρίων ὅτι ἂν καλῇ τις. παρατιθοῦ, τράπεζα.
αὕτη, παρασκεύαζε σαυτήν. μάττε, θυλακίσκε.
ἔγχει, κύαθε. ποῦσθ' ἡ κύλιξ; ἰοῦσα νίζε σαυτήν.
ἀνάβαινε, μᾶζα. τὴν χύτραν χρῆν ἐξερᾶν τὰ τεῦτλα.
ἰχθῦ, βάδιζ'. ἀλλ' οὐδὲ τἀπὶ θάτερ' ὀπτός εἰμι.
οὔκουν μεταστρέψας σεαυτὸν ἁλσὶ πάσεις ἀλείφων.

In the sixth verse, we are uncertain whether we ought to read with Schweigharuser, *αὐτὴ παρασκεύαζε σαυτὴν* or to consider *αὕτη* as the corruption of some other word. The Venetian MS. countenances the latter opinion, by reading *παρασκεύαζε σαυτόν.* Without pretending to correct the last verse, we give it as it is written in the same MS., except that, with the assistance of Casaubon, we have changed *ἀλειπασεις* into *ἁλσὶ πάσεις.*

P. 301. B. Archippus: *Καὶ τὴν μὲν ἀφύην καταπέπωκεν ἐψητὸς ἐντυχών.* Read, *Καὶ τὴν μὲν ἀφύην καταπέπωχ' | ἐψητὸς ἐντυχών τις.* This verse may be added to the instances of the omission of *τις* which are produced in Mr. Porson's note on Hec. 1161. Suidas v. *Ἄθυρμα* quotes the words *νεοχμὸν παρῆχθαι ἄθυρμα* from the *Ὀδυσσῆς* of Cratinus. If we read *νεοχμόν τι παρῆχθαι ἄθυρμα*, we shall have the second hemistich of a tetrameter anapestic, in which metre the beginning of the *Ὀδυσσῆς* was written, as we learn from Hephaestion, ch. 8.

P. 372. B. Aristophanes: *Ὄψει δὲ χειμῶνος μέσου | σικυούς, βότρυς, ὀπώραν, Στεφάνους ἴων, κονιορτὸν ἐκτυφλοῦντα.* The second verse may be completed by reading, *Στεφάνους ἴων, στεφάνους ῥόδων.* In the same fragment, one God says to another, *Ἐγὼ δὲ τοῦτ' ὀλίγον χρόνον φήσας ἀφειλόμην ἄν.* Casaubon reads *φυσήσας*, and attributes these words to Aeolus. Schweighaeuser 89
gives them to Boreas, and accommodates Casaubon's emendation to the metre, by reading *φυσῶν*. We believe that the poet wrote, *ὀλίγον χρόνον φθάσας*, *If I had come a little earlier.*

P. 484, F. 527, C. Aristophanes: *Ἀλλ' οὐ γὰρ ἐμάθετε ταῦτ' ἐμοῦ πέμποντος, ἀλλὰ μᾶλλον Πίνειν, ἔπειτ' ᾄδειν κακῶς, Συρακοσίων τράπεζαν, Συβαρίτιδάς τ' εὐωχίας, καὶ Χῖον ἐκ Λακαινᾶν Κυλίκων μέθυ ἡδέως καὶ φίλως.* In the first verse, Mr. Porson (p. 45.) reads *ἐμάθετ' αὔτ'.* From the other fragments of the same play, the *Δαιταλῆς*, we collect that these words are spoken by an old man, who is complaining of his prodigal son. We read, therefore, *ἔμαθε ταῦτ'.* Mr. Porson rejects the words *μέθυ ἡδέως καὶ φίλως* as desperately corrupt, but retains *κυλίκων* as the beginning of a fourth verse. It is, however, an interpolation. In one passage of Athenaeus, the words of the poet end with *Λακαινᾶν.* Hesychius: *Χῖον τὸν ἐκ Λακαίνης. ἐκ κύλικος Λακαίνης οἶνον.* Read: *Χῖον ἐκ Λακαίνης. ἐκ κύλικος Λακαίνης οἶνον Χῖον.* Perhaps the first hemistich of the following verse was as follows: *Μεθύειν ἀεὶ, ζῆν ἡδέως.*

P. 499, C. Diphilus: *Λάγυνον ἔχω κενὸν, ὦ γραῦ, θύλακον δὲ μεστόν.* We are informed by Mr. Gaisford, in his notes on Hephaestion (p. 341.), that Mr. Porson considered this verse of Diphilus as an asynartete, similar to some which conclude the Wasps of Aristophanes, and to others which Mr. Gaisford has produced. To these may be added, Cratinus *apud Athen. p.* 553, *E. Ἁπαλὸν δὲ σισύμβριον η | κρίνον παρ' οὖς ἐθάκει· Παρὰ χερσὶ δὲ μῆλον ἔχων | σκίπωνά τ' ἠγόραζον.* As the poets of the new comedy had very little variety in their measures, we are inclined to represent the verse of Diphilus as follows: *Ἔχω κενὸν λάγυνον, ὦ | γραῦ, θύλακον δὲ μεστόν.*

P. 700. F. Plato: *'Ενταῦθ' ἐπ' ἄκρων τῶν κροτάφων ἕξει λύχνον δίμυξον.* The omission of the article will convert these words into an asynartete of the kind mentioned in the preceding paragraph. By changing the order of the words, we may produce a tetrameter iambic: *'Ενταῦθ' ἐπὶ τῶν κροτάφων ἄκρων | ἕξει λύχνον δίμυξον.* Where the metre is so uncertain, an editor of Athenaeus would perhaps act most prudently in retaining the common reading.

Aristophanes occasionally introduces a very elegant species of verse, which we are willing to mention in this place, because it differs from the tetrameter iambic, only in having a cretic or paeon in the room of the third *dipodia*, and because it is frequently corrupted into a tetrameter iambic by the insertion of a syllable after the first hemistich. In technical language, it is an asynartete, composed of a dimeter iambic and an ithyphallic. It is called *Εὐριπίδειον τεσσαρεσκαιδεκασύλλαβον* by Hephaestion (ch. 15.), who has given the following specimen of it: *'Εῷος ἀνίχ' ἱππότας | ἐξέλαμψεν ἀστήρ.* Twenty-five of these verses occur together in the Wasps of Aristophanes, beginning with v. 248. Two of them may be corrected as follows: V. 249. *Κάρφος χαμᾶθέν νυν λαβὼν, | τὸν λύχνον πρόβυσον.* The second syllable of *χαμᾶθεν* is long. V. 268. *Φιλεῖ δ', ὅταν τοῦτ' ᾖ, ποιεῖν | ὑετὸν μάλιστα.* In v. 1212 of the Clouds, the Ravenna MS. rightly reads: *'Αλλ' εἰσάγων σε βούλομαι | πρῶτον ἑστιᾶσαι.* The following verse of Teleclides is adduced by Athenaeus (p. 485, F.): *Καὶ μελιχρὸν οἶνον ἕλκειν ἐξ ἡδυπνόου λεπαστῆς.* Schweighaeuser has converted these words into the following tetrameter trochaic: *Καὶ μελιχρὸν οἶνον ἕλκειν ἐκ λεπαστῆς ἡδύπνου.* As the second syllable of *μελιχρὸν* ought to be short, perhaps the following asynartete with a dactyl in the first place may approach nearer to the true reading: *Καὶ μελιχρὸν οἶνον εἷλκεν ἐξ | ἡδύπνου λεπαστῆς.* The measure of these verses resembles the Latin Saturnian, except that the first hemistich of the Saturnian is catalectic. *Dabunt malum Metelli | Naevio poëtae. 'Εῷος ἀνίχ' ἱππεὺς | ἐξέλαμψεν ἀστήρ.*

Respecting the dimeter iambics of the comic poets, Mr. Porson has said nothing; and we have very little to add to what has been said by Mr. Gaisford, p. 244. With the exception of the catalectic *dipodia*, they appear to admit anapests into every place, but more frequently into the first and third, than into the second and fourth. Strictly speaking, indeed, there is no difference in this metre between the second and fourth feet, as a system or set of dimeter iambics is nothing more than one long verse divided for convenience of arrangement into portions each

containing four feet. That the quantity of the final syllable of each dimeter is not indifferent, has been remarked as well by others as by Brunck, from whose hands we beg leave to rescue the following passage: Aristoph. Eq. 453. *Παῖ' αὐτὸν ἀνδρικώτατα, | γάστριζε καὶ τοῖς ἐντέροις | καὶ τοῖς κόλοις, | χὤπως κολᾷ τὸν ἄνδρα.* This is the common reading. Brunck reads, *ex ingenio: Παῖ' αὐτὸν ἀνδρικώτατα, καὶ | γάστριζε τοῖσιν ἐντέροις*, etc. If this reading were found in all the MSS., we should think it our duty to submit to it; but we cannot allow the division of the anapest which it exhibits to be introduced upon mere conjecture. We suspect that the poet wrote: *Παῖ' αὐτὸν ἀνδρικώτατ', εὖ | γάστριζε καὶ τοῖς ἐντέροις*, etc. It is well known that *Α* and *ΕΥ* are continually confounded in manuscripts. In our account of Mr. Blomfield's edition of the Prometheus, we had occasion to remark, that the Aldine edition of Aeschylus reads *ἀρῶν* for *εὑρῶν* v. 580, and *ἀγμάτων* for *εὐγμάτων* v. 586. In the same manner, the *'Αστράτευτοι*, a play of Eupolis mentioned by Hephaestion (ch. 15.), is called *Εὐστράτευτοι* in several MSS. *). The adverbs *εὖ* and *ἀνδρικῶς* are both applied to a verb signifying *To beat*, in the Wasps, v. 450. *Προσαγαγὼν πρὸς τὴν ἐλαίαν ἐξέδειρ' εὖ κἀνδρικῶς.* We conclude our observations on these verses by mentioning, that in v. 840. of the Knights, at the end of a system of them, we must read *ἐπαποπνιγεὶης* instead of *ἀποπνιγεὶης*, in order to prevent the lengthening of a short syllable before a mute and a liquid. The compound *ἐπαποπνιγεὶης* may be compared with *ἐπιδιαῤῥαγῶ* v. 701.

An expression occurs in Mr. Porson's remarks on the trochaic metre, which appears to have deceived more than one respectable scholar. Mr. Porson observes (p. 46.), that the cata-

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*) In the Gentleman's Magazine for 1787 (p. 672.), the following words conclude a very learned and elaborate panegyric on Mr. Pitt. "Rome had cause to rejoice that Scipio was her consul; Britain, too, has reason to gratulate herself that Pitt is her minister. *Σοφὸς ὁ πολλὰ εἰδὼς φυᾷ.* Pind. Ol. ii. Let not therefore objection be made to the youth of one, who may with confidence say, *εἰ δ' ἐγὼ νέος, Οὐ τὸν χρόνον χρὴ μᾶλλον ἢ τἄργα σκοπεῖν.* Soph. Ant. 740. Or in the words of Menander: *Μὴ τοῦτο βλέψῃς, εἰ νεώτερος λέγω, 'Αλλὰ φρονοῦντος ἀνδρὸς εἰ λόγους ἐρῶ.*" If we read *ἀλλ' εὖ φρονοῦντος*, we shall have a reading, which, in our opinion, is preferable not only to that which is exhibited by this ingenious admirer of youthful ministers, but also to the original reading in Stobaeus LII. p. 201. *'Αλλ' εἰ φρονοῦντος τοὺς λόγους ἀνδρὸς ἐρῶ.* Grotius reads *ἀνδρὸς σ' ἐρῶ*, with the following note: *Addidi σ' versus causa*. The fragment is manifestly taken from some tragedian, but not from Euripides, if Mr. Porson's (*ad Hec.* 298.) observation on the initial letters *βλ*, *γλ*, etc. be correct.

lectic tetrameter trochaic of the tragic and comic poets may conveniently be considered as consisting of a cretic or paeon prefixed to a common trimeter iambic, in the following manner: *Μῆτερ, οὐ | λόγων ἔθ' ἀγὼν, ἀλλ' ἀνήλωται χρόνος. Ἀνόσιος | πέφυκας. ἀλλ' οὐ πατρίδος, ὡς σὺ, πολέμιος. Ἀρτέμιδι, | καὶ πλοῦν ἔσεσθαι Δαναΐδαις, ἥσθεὶς φρένας.* Mr. Porson adds:

»Sed in hoc trochaico senario (liceat ita loqui) duo observanda sunt; nusquam anapaestum, ne in primo quidem loco, admitti; deinde necessario semper requiri caesuram penthemimerim.»

The inadmissibility of anapests into the trochaic *senarius* may be exemplified by prefixing a cretic to the fifth verse of the Plutus of Aristophanes: *Ἀλλὰ γὰρ | μετέχειν ἀνάγκη τὸν θεράποντα τῶν κακῶν.* The dactyl in the second place vitiates the metre of this verse, considered as a tetrameter trochaic. Common readers will pardon us for explaining this passage in Mr. Porson's preface, when we show that it seems to have been misunderstood by so excellent a scholar as Mr. Burges. In Mr. Porson's edition of the Phoenissae, v. 616. has an anapest in the fourth place: *Ἐξελαυνόμεσθα πατρίδος. καὶ γὰρ ἦλθες ἐξελῶν.* In his note upon this verse, Mr. Burges remarks, *Raro et fortasse nunquam in Trochaicis tragicis anapaestus occurrit.* He proposes to read, either *ἐξελαύνομαι χθονὸς γὰρ*, or *πατρίδος ἐξελαυνόμεσθα.* It is somewhat remarkable, that an anapest in v. 621. of the same play has escaped Mr. Burges's observation: *Καὶ σὺ, μῆτερ, οὐ θέμις σοι* (*f.* *οὐ θεμιστὸν*) *μητρὸς ὀνομάζειν κάρα.* In Mr. Porson's edition of the Orestes, anapests occur in the five following trochaics: V. 92728, 776, 787, 1528, 1530. The Iphigenia in Aulis will supply near twenty examples, including a few in which the anapest is contained in a proper name.

It is almost unnecessary to mention that, in this metre, anapests are admissible only into the even places. It may, however, be not altogether superfluous to observe, that the tragic poets appear to have used anapests in the even places as willingly and frequently as tribrachs, in any place except the first and fifth. The thirty-two tragedies exhibit about thirty-two instances of a tribrach in the second, third, fourth, sixth or seventh place, several of which appear to be corrupt.

Both in tragedy and in comedy, the tetrameter trochaic is usually divided into two hemistichs by a *caesura* after the fourth foot. The tragedians, however, observe this rule much more strictly than the comedians. Most of the instances to the contrary have been corrected in a satisfactory manner. Aesch. Pers. 165. *Ταῦτά μοι διπλῆ μέριμν' ἄφραστός ἐστιν ἐν φρεσίν.* The

Glasgow edition has an obelus before *διπλῆ*. The *caesura* may be restored by removing *διπλῆ* to the end of the verse. *Ibid.* 731. *Ὧδε παμπήδην δὲ πᾶς λαὸς κατέφθαρται δορί;* The true reading, *λαὸς πᾶς*, has been restored by all the modern editors. Soph. Phil. 1402. *Εἰ δοκεῖ, στείχωμεν. ὦ γενναῖον εἰρηκὼς ἔπος.* Mr. Porson's emendation, which, in our opinion, is more ingenious than satisfactory, may be seen in Mr. Gaisford's notes on Hephaestion, p. 264. Eurip. Iph. Aul. 1385. *Καὶ γὰρ οὐδέ τοι λίαν γ' ἐμοὶ (οὐδέ τι λίαν ἐμὲ codd.) φιλοψυχεῖν χρεών.* Perhaps the poet wrote, *Καὶ γὰρ οὐδέ τοι τι λίαν ἐμὲ φιλοψυχεῖν χρεών.* *Ibid.* 1391. *Τί τὸ δίκαιον τοῦτό γ' (τοῦ γ' Ald.); ἆρ' ἔχοιμεν ἀντειπεῖν ἔπος.* We do not pretend to correct the whole verse; but we have little doubt that the true reading of the latter hemistich is *ἔχομεν ἀντειπεῖν ἔπος.* Ion. 532. *Μαρτυρεῖς σαυτῷ. τὰ τοῦ θεοῦ γ' ἐκμαθὼν χρηστήρια.* We quote this verse as an instance of licentious emendation. Barnes silently reads *τὰ τοῦ θεοῦ μαθών.* His motive for this alteration is unknown to us. We are unwilling to suppose that even the author of the sublime ode on *Λεόπολδος αὐτοκάρτωρ Ὑπὸ Μαρλβόρου σωθεὶς* objected to the contraction of *θεοῦ* into one syllable, an instance of which occurs only ten lines before the verse in question.

Mr. Porson remarks (p. 50.), that in dimeter anapestics a dactyl *is* very seldom, *rarissime*, placed immediately before an anapest, so as to cause a concourse of four short syllables. Mr. Gaisford (p. 279.) has collected several instances of this concourse, which we will lay before our readers, with some additional examples which have occurred to us. Aesch. Theb. 874. *ὕμνον Ἐριννύος, ἰαχεῖν, Ἀΐδα τ'.* Eum. 952. *Ἦ τάδ' ἀκούετε, πόλεως φρούριον.* Suppl. 9. *τὸν φυξάνορα Γάμον Αἰγύπτου.* Soph. Ant. 93
941. *Τὴν βασιλίδα τὴν μούνην λοιπήν.* Aj. 205. *Νῦν γὰρ ὁ δεινὸς, ὁ μέγας, ὠμοκρατής.* Read *μέγας* without the article. Eurip. Hec. 147. *Ἴζ' Ἀγαμέμνονος ἱκέτις γονάτων.* Hippol. 1365. *Ὅδ' ὁ σωφροσύνῃ πάντας ὑπερέχων.* Mr. Gaisford properly reads *ὑπερσχών.* Alc. 81. *Ὅστις ἂν ἐνέποι πότερον φθιμένην.* Tro. 101. *Μεταβαλλομένου δαίμονος ἀνέχου.* *Ibid.* 177. *Τάσδ' Ἀγαμέμνονος, ἐπακουσομένα.* *Ibid.* 1252. *Ἐλπίδας ἐπὶ σοὶ κατέκναψε βίου.* Mr. Gaisford, who omits this line, probably reads *ἐν σοὶ* with Mr. Porson (*ad Hec.* 298.). Ion. 226. *Εἰ μὲν ἐθύσατε πέλανον πρὸ δόμων.* El. 1319. *Θάρσει. Παλλάδος ὁσίαν ἥξεις.* *Ibid.* 1321. *Σύγγονε φίλτατε· διὰ γὰρ ζεύγνυσ'.* Aristoph. Pac. 169. *Καὶ μύρον ἐπιχεῖς, ὡς ἢν τι πεσών.* Av. 404. *Καὶ πόθεν ἔμολον.* This little verse is not anapestic, as appears by the following words, *ἐπὶ τίνα τ' ἐπίνοιαν*, which Brunck has miserably corrupted, in order to accommodate them to his notions of the metre. Thesm. 822. *Τἄντιον, ὁ κανὼν, οἱ καλαθίσκοι.* Ran. 1525. *Λαμπάδας*

ἱερὰς, χᾶμα προπέμπετε. Ephippus *apud Athen. p.* 322, E. *Κώβιος, ἀφύαι, βελόναι, κεστρεῖς.* Mnesimachus *ibid. p.* 403, C. *Κάραβος, ἔσχαρος, ἀφύαι, βελόναι.* More examples may probably be detected by diligent search; but those which we have produced are sufficient to prove that Mr. Porson's expression must be construed with some degree of latitude. According to Mr. Porson (p. 55.), there is no genuine instance of this license in tetrameter anapestics.

The anapestic dipodia may be composed of a tribrach and an anapest, for the purpose of admitting a proper name, which cannot otherwise be introduced into the verse. Anaxandrides *apud Athen.* p. 131, B. *Αὐλεῖν δ' αὐτοῖς Ἀντιγενίδαν, Ἀργᾶν δ' ᾄδειν, καὶ κιθαρίζειν Κηφισόδοτον τὸν Ἀχαρνῆθεν.* The second syllable of *Ἀντιγενίδαν* is evidently short.

In both kinds of anapestic verse, dactyls are admitted with much greater moderation into the second than into the first place of the *dipodia.* The eleven comedies of Aristophanes contain more than twelve hundred tetrameter anapestics, in which number we have remarked only the nineteen following examples of a dactyl in an even place, which, in this kind of anapestic metre, can only be the second foot of the verse, as Mr. Porson has observed (p. 51.): Eq. 524*, 805, 1327. Nub. 351*, 353, 400, 409*. Vesp. 389, 551, 671, 673*, 708*, 1027. Pac. 732. Lys. 500. Thesm. 790, 794. Ran. 1055. Eccl. 676*. In all of these verses, except those six which are marked with an asterisk, the preceding foot is also a dactyl. The same observations apply in a certain degree also to dimeter anapestics. When we find, therefore, in the Oedipus Coloneus of Sophocles (v. 1766.), *Ταῦτ' οὖν ἔκλυε δαίμων ἡμῶν,* we do not hesitate to read *ἔκλυεν.* In the Electra
94(v. 96.), where the MSS. and editions read *Φοίνιος Ἄρης οὐκ ἐξένισε,* Brunck has judiciously adopted the reading of the Scholiast *οὐκ ἐξένισεν.* These trifling alterations require no authority to support them; but we would not go so far as to change the order of the words for the purpose of removing a dactyl out of an even place.

Of the nineteen tetrameters mentioned in the preceding paragraph, one only is destitute of a *caesura* after the first *dipodia:* Nub. 353. *Ταῦτ' ἄρα ταῦτα Κλε | ώνυμον αὐταὶ | τὸν ῥίψασπιν χθὲς ἰδοῦσαι.* Similar instances are exceedingly rare in dimeters. Mr. Gaisford has collected more than fifty instances of the violation of the *caesura* in dimeter anapestics, in six of which the foot which ought to be followed by the *caesura* is a dactyl. Aesch. Pers. 532. *Ἀλλ', ὦ Ζεῦ βασιλεῦ, νῦν Περσῶν.* The word *ἀλλ'* appears to have been inserted by Turnebus for the purpose of

completing the verse. Perhaps we ought to read, *Ὦ Ζεῦ βασιλεῦ νῦν τῶν Περσῶν | τῶν μεγαλαύχων καὶ πολυάνδρων | στρατίαν ὀλέσας.* This emendation is corroborated by the first words of the play, *Τάδε τῶν Περσῶν τῶν οἰχομένων*, etc. At the same time, we are not free from suspicion that the poet wrote, *νῦν αὖ Περσῶν*, *now for the second time.* Agam. 1533. *ἀλλ' ἐμὸν ἐκ τοῦδ' | ἔρνος ἀερθὲν, τὴν πολύκλαυτόν τ' | Ἰφιγένειαν ἀνάξια δράσας,* etc. Mr. Porson (*ad Med.* 822.) remarks on this passage: *Dele inutilem copulam, et lege πολυκλαύτην.* We suspect that both the conjunction and the proper name are interpolated, and that we ought to read, *τὴν πολύκλαυτον ἀνάξια δράσας.* Either reading violates the *caesura: Idem Prometheo Soluto apud Strabonem, p.* 33. *Λίμναν παντοτρόφων Αἰθιόπων.* Both the sense and the reading of these words are uncertain. Soph. Ant. 156. *Τῆσδε Κρέων ὁ Μενοικέως νεοχμός.* The word *τῆσδε*, which is unnecessary to the sense, was added by Heath to complete the verse. Until a happier emendation is offered, perhaps an editor of Sophocles will do well in exhibiting this verse as it stands in the MSS. and old editions. Eurip. Iph. Taur. 460. *Ἐν ναοῖσι πέλας τάδε βαίνει.* As the preceding verse ends with a vowel, Markland omits *ἐν*, and considers this verse as catalectic. Aristoph. Pac. 1320. *Κἄπειτ' εὐξαμένους τοῖσι θεοῖς.* Read with the assistance of the Ravenna manuscript, *κἀπευξαμένους τοῖσι θεοῖσιν.*

Every person who has a tolerable ear, and is acquainted with the subject, will immediately perceive that the rhythm of the following verses is not quite perfect. Aesch. Prom. 1067. *Τοὺς προδότας γὰρ μισεῖν ἔμαθον.* Choëph. 1068. *Παιδοβόροι μὲν πρῶτον ὑπῆρξαν.* Soph. Oed. Col. 1754. *Ὦ τέκνον Αἰγέως, προσπίτνομέν σοι.* Eurip. Med. 160. *Ὦ μεγάλα Θέμι, καὶ πότνι' Ἄρτεμι. Ibid.* 1408. *Ἀλλ' ὁπόσον γ' οὖν πάρα καὶ δύναμαι.* Suppl. 980. *Καὶ μὴν θαλάμας τάσδ' ἐσορῶ δή.* Iph. Aul. 28. *Οὐκ ἄγαμαι ταῦτ' ἀνδρὸς ἀριστέως.* The rhythm of the first hemistich of the first, second, fourth, fifth and seventh of these verses, and of the se- 95
cond hemistich of the third and sixth, is rather dactylic than anapestic. The same effect is always produced, when the three last syllables of a word, which are capable of standing in the verse as an anapest, are divided, as in the preceding examples, between a dactyl and the following foot. In the Prometheus, Mr. Blomfield has judiciously adopted Bothe's emendation, *τοὺς γὰρ προδότας.* In comic anapestics, such faults may generally be corrected with great ease. Aristoph. Nub. 293. *Καὶ σέβομαί γ', ὦ πολυτίμητοι.* Read, *Σέβομαι δῆτ', ὦ πολυτίμητοι. Ibid.* 420. *Ἀλλ' ἕνεκέν γε ψυχῆς στεῤῥᾶς.* Read, *Ἀλλ' οὕνεκά γε.* Vesp. 687. *Ὅταν εἰσελθὸν μειράκιόν σοι.* Read *σοι μειράκιον. Ibid.* 715. *Ἀλλ' ὁπόταν μὲν δείσωσ' αὐτοί.* Read *ὁπότ' ἂν* as two words. Av.

494. *Εἰς δεκάτην γάρ ποτε παιδάριον.* Read, *Εἰς γὰρ δεκάτην.* *Ibid.* 669. *Ὦ προτέρῳ δεῖ τοῦ Διὸς αὐτοῦ.* Read, *Ὦ δεῖ προτέρῳ.* Lys. 571. *Ἐξ ἐρίων δὴ καὶ κλωστήρων.* Read, *Ἐκ τῶν ἐρίων καὶ κλωστήρων.* Thesm. 804. *Ναυσιμάχης μὲν (μὴν Brunck.) ἧττων ἐστίν.* Read, *Ἥττων μὲν Ναυσιμάχης ἐστίν.* Eccl. 516. *Οὐδεμιᾷ γὰρ δεινοτέρᾳ σου.* Read, *Οὐδὲ μιᾷ γὰρ σοῦ δεινοτέρᾳ.* *Ibid.* 624. *Μηδεμιᾶς ᾖ τρύπημα κενόν.* Read, *Μηδὲ μιᾶς ᾖ.* Plut. 588. *Φειδόμενος γὰρ καὶ βουλόμενος.* Read, *Εἰ φειδόμενος καὶ βουλόμενος.*

We shall now take our leave for the present of this great critic, who, in the compass of a few pages, has thrown more light upon the subjects of his inquiry, than can be collected from all the numerous volumes of his predecessors. For ourselves, we have only to express a hope, that our strictures may contribute in some degree to the information of such younger students in Greek literature, as are disposed to peruse the preface to the Hecuba with that care and attention which it so eminently deserves, and without which its merits cannot be duly appreciated.

P. ELMSLEY'S REVIEW

OF HERMANN'S HERCULES FURENS.

(Classical Journ. XV. p. 199—218.)

The Hercules Furens of Euripides is so full of difficulties, that 199
a reader of ordinary sagacity, who peruses it attentively in the very best edition, will hardly be able to find ten lines together, in which the received text is perfectly intelligible and satisfactory. Such, at least, is the impression with which we, whose trade it is to hunt after corruptions and obscurities in the writings of the ancients, have always risen from the perusal of this tragedy. We rejoiced, therefore, when we were informed, that an edition of it had been published by a person so well qualified to execute the duties of an Editor as Mr. Hermann; who reigns without a rival among the Greek critics of the only country, except our own, in which Greek criticism is cultivated. Among English scholars, Mr. Hermann does not appear to us to enjoy that portion of reputation, to which he is justly entitled. The English are exceedingly prone to undervalue the abilities of the learned on the continent. Mr. Hermann, in particular, is not only a German, but in consequence of his rashness in publishing an edition of the Hecuba of Euripides, in opposition to that of Mr. Porson, has the misfortune to stand as an object of scorn and derision in several parts of Mr. Porson's writings. It may be added, that Mr. Hermann is best known in England by his work on Greek and Latin metres; a book of which too much ill cannot easily be said, and which contains a smaller quantity of useful and solid information, in proportion to its bulk, than any elementary treatise, on any subject, which we remember to have seen. In all probability, he has long repented of writing that book. Whatever he may have been formerly, undoubtedly he is now a very considerable proficient in his art, although he has not altogether abjured the critical heresies of his youth. Few living or deceased scholars have labored more successfully in exploring the mysteries of the Greek language, and in exposing them to the popular eye.

His edition of the Hercules Furens, however, which we have lately received, has disappointed us. This disappointment, indeed, is in some measure our own fault. As we expected, without sufficient grounds, a volume of respectable size and thick-
200 ness, we have certainly no just reason to be dissatisfied at receiving a thin ad diminutive pamphlet. The editor of a Greek author has an undoubted right to make his commentary as concise and as jejune as he pleases, provided that he actually performs all that he professes to perform. The edition now before us, however, does not seem to be executed in a manner altogether consistent with the confidence, with which the Editor's power of conquering difficulties is announced in the beginning of his preface, which we subjoin.

»Quum Euripidis aliquam fabulam in publicis meis scholis interpretari constituissem, neque invenirem editionem, quae et exiguo pretio parabilis esset, nec textum haberet a criticis aut nimis, aut minus, quam par videretur, mutatum; ipse animum adjeci ad edendam aliquam hujus poëtae tragoediam. Praetuli autem aliis Herculem furentem, tum quod haec fabula in melioribus est, tum quod non est ex his, quae in carminibus antistrophicis nihil proprium habent, tum denique quod difficultates, quibus laborat, maximam partem vinci posse videbantur.«

The last words of this extract appear to promise a more correct text, and a more elaborate commentary, than the editor has actually given. It is possible, indeed, as the edition is principally intended for the use of the students who attend Mr. Hermann's lectures, that he may not chuse to diminish the value of the *viva voce* interpretation, which he dictates to his auditors, by furnishing them with a printed explanation of the difficult passages of his author. We, who are unacquainted with Mr. Hermann in his professorial capacity, and consider him only as an editor, have frequent occasion to complain both of his silence, and of the Spartan brevity with which he speaks, when he thinks proper to open his lips. We will produce the first example of this brevity which occurs. V. 9. *Κρέων δὲ Μεγάρας τῆσδε γίγνεται πατὴρ, Ἣν πάντες ὑμεναίοισι Καδμεῖοί ποτε Λωτῷ ξυνηλάλαξαν, ἡνίκ' εἰς ἐμοὺς Δόμους ὁ κλεινὸς Ἡρακλῆς νιν ἤγετο.* Mr. Hermann has the following note on the second of these verses: *Reiskius et Tyrwhittus ἧς. Non opus.* It is evident, that any reader who approves of the alteration proposed by Reiske and Tyrwhitt, will require something more to reconcile him to the common reading, than Mr. Hermann's *non opus.* If we may judge of the ge-
201 nerality of Mr. Hermann's readers by ourselves, they would gladly exchange those two words for a short explanation of the passage,

or for a reference to some passage of similar construction. We cannot suppose, that in Mr. Hermann's judgment, the construction is so simple and obvious, as not to stand in need of any illustration.

Perhaps, however, as we have already observed, the editor reserves the interpretation and illustration of this and other similar passages, for his public or private prelections on this tragedy. We proceed, therefore, to the consideration of the manner in which he has performed what is now commonly considered as the most important function of an editor. We mean the emendation of the author's text.

Although manuscripts of this play exist, which have never yet been collated, there is good reason to suspect, that they do not materially differ from those which have already been examined. Whatever their value may be, Mr. Hermann probably had no opportunity of procuring access to them. The truth is, that the labors of Musgrave, and other editors of Euripides in former times, have nearly exhausted all the accessible sources of emendation, except conjectural criticism. It is chiefly, therefore, by the faculty of producing conjectural emendations, that a modern editor can hope to distinguish himself as an improver of the poet's text. And certainly there is no parallel in the annals of criticism to the manner in which the poor remains of the scenic poets have been torn and mangled by the critics of the present generation.

Compared with our Wakefield, of whom more hereafter, or with Bothe, Jacobs, Seidler, and many others of his own countrymen, Mr. Hermann presents an example of eminent moderation. Except in the choral odes, and other lyric parts of the tragedy, his own alterations of the received text are neither numerous nor violent. He has seldom admitted the emendations of his predecessors without sufficient reason. He has even passed over many of them in silence, which appear to us to be indubitably true. In the course of this article, we shall have occasion to mention several corrections of this kind, which Mr. Hermann has neglected.

Mr. Hermann's moderation, however, does not extend to every part of the play. His tenderness towards the received text instantaneously deserts him, when he hears the sound of the lyre, or sees the chorus preparing to cut capers in the orchestra. It seems to be now a settled point in the circles of Upper and Lower 202
Saxony, that the word *monostrophic*, as well as the idea, is to be banished from the purlieus of the Attic stage. Not content with antistrophizing the *στάσιμα μέλη*, or regular choral odes, the modern school is resolved that no monody of one of the persons

of the drama, no lyric dialogue between two persons, or one person and the chorus, no short interjectional song of the chorus, expressive of grief, hope, terror, or joy, shall remain in its ancient state of monostrophicity. To antistrophize the lamentation of the chorus over the fate of Hercules's children, which occurs in the Hercules Furens, and the subsequent dialogue between the chorus and Amphitryon, would have been no easy task, as long as the strophes and antistrophes were expected to be of a certain length, and to be arranged in a certain order. But it is now discovered, that a single verse, or even a single word, is capable of making a complete strophe or antistrophe, and that the corresponding portions of the whole ode need not be disposed in any perceptible order. For the benefit of our younger readers, we will briefly describe the German process of antistrophization, according to the most recent improvements. Take a page of Plato, Demosthenes, or any other prose Greek author. Find as many pairs of lines as you can, taking care that both lines of the same pair bear some resemblance to each other in the arrangement of the long and short syllables. Suppose, for instance, that a faint resemblance subsists between the fourth line and the fourteenth, the fifth and the ninth, the seventh and the twenty-fourth, the tenth and the eleventh, and so on. Improve the resemblance by altering the text without scruple. Then intitle the fourth line *Strophe A*, the fourteenth *Antistrophe A*, the fifth *Strophe B*, the ninth *Antistrophe B*, and so on. When you have antistrophized as much of the page as you can, there will probably remain a considerable number of lines which refuse all assimilation or fellowship. As much of this brute matter as stands at the top of the page before your first strophe, must be intitled *Προῳδός*. Towards the middle of the page, a series of refractory syllables is called *Μεσῳδὸς*, and at the bottom, *Ἐπῳδός*. You are not restricted as to the number of *Μεσῳδοὶ*, but the fewer of them that you exhibit, the neater will your arrangement appear. The use of antistrophes composed entirely of dashes or asterisks,
203 is an excellent expedient to prevent the too frequent recurrence of *μεσῳδοί*. The preceding rules, added to a little practice, will soon enable you to antistrophize any dialogue of Plato or any oration of Demosthenes. Your task will be still easier, if you take in hand the writings of a poet. It seldom happens, that a poem is written with such studied and laborious irregularity, that no two verses exhibit the same kind of metre. The Greek tragedians, in particular, employ so many dochmiac verses in their irregular odes, that the metrical critic generally finds a great number of strophes and antistrophes ready prepared to his hand, which need no alteration to make them tally with each other.

We beg pardon of our readers for entertaining them with these fooleries, and we solemnly assure them, that the process above described can hardly be called a caricature of the manner in which Mr. Hermann has treated several parts of the play before us. That portion of it, for instance, which we have already mentioned, and which in Barnes's edition makes seventy-one lines (vv. 1016—1086.), is divided by Mr. Hermann into eleven strophes, and as many antistrophes, with a *προῳδὸς* of eleven lines, a *μεσῳδὸς* of one, and three trimeter iambics. The *μεσῳδὸς*, which by a slip of the editor's pen is intitled *ἐπῳδὸς*, is also a trimeter iambic, *Εὕδοντος ὕπνον δεινὸν ἐκποδὼν φόνον*, which is closely connected by the sense with the preceding words. The antistrophes are interspersed among the strophes without any method or order. That the reader may judge for himself, we subjoin the arrangement, denoting the strophes by the capital numerals, and the corresponding antistrophes by the small numerals of the Greek alphabet. *Α, α, Β, Γ, Δ, Ε, F, Ζ, Η, Θ, γ, Ι, ι, ΙΑ, ια, ζ, ϑ, η, β, ς, ε, δ.* Those who wish to know more of this system of antistrophization, will do well in consulting Mr. Hermann's preface, which contains a considerable number of rules and observations respecting it, together with some other metrical subtilties, which on the present occasion we cheerfully pass over in silence.

Perhaps it may be necessary to inform some of our readers, that in the year 1794, a selection of Greek tragedies, in which the Hercules Furens was included, was edited by the learned Gilbert Wakefield. Deficient as Mr. Wakefield was in some of the qualities of a critic, particularly judgment, taste, and accuracy; his annotations on the six plays contained in his *Tragoediarum Delectus*, are not destitute of value, and ought not to be neglec- 204
ted either by editors or by reviewers of editions. Our acquaintance with his critical writings was so exceedingly slight, that when the present occasion compelled us to examine his notes on the Hercules Furens with considerable attention, the peculiarities of his manner made a more lively impression on our minds, than will readily be understood by those scholars, to whom long and intimate acquaintance has rendered his stile of criticism familiar. On looking over the remarks on particular passages of this tragedy, which we are about to submit to the consideration of our readers, and which were mostly written before these preliminary pages, we observe that in more than one instance we have almost insensibly deviated from our natural course, and have inserted observations which would find a more proper place in a review of Mr. Wakefield's *Tragoediarum Delectus*, than in the present article. As, however, a strict adherence to the immediate subject

is not expected in compositions of this kind, we have not thought it necessary to expunge our animadversions on Mr. Wakefield, of whom we are not likely to have a more convenient opportunity of speaking either well or ill.

In the following pages, it is our intention to give, in the first place, a few specimens of the alterations of the text which are made or proposed for the first time in the present edition. As these alterations are numerous in the lyric parts of the play, and as for the most part they are not very striking or brilliant, we think it inexpedient to give a complete detail of them. Such a detail would fatigue and disgust the common reader, without satisfying the professed critical scholar, who will naturally have recourse to the edition itself. We also intend to mention some passages, in which Mr. Hermann has retained the common reading, having what appears to us to be a better reading under his eye. We shall also produce a few emendations from books with which Mr. Hermann is probably unacquainted. The German critics appear to be entirely ignorant of the writings of their brethren in England during the last ten years; a period during which the English have labored very strenuously in the emendation and interpretation of the Attic poets. To the conjectures of others, we will take the liberty of adding some of our own, which would be very numerous and valuable, if we were able to propose a pro-
205 bable correction of one passage out of three in which we believe the common text to be corrupt.

Since the publication of this edition of the Hercules Furens, Mr. Hermann has published an edition of the Supplices of Euripides on nearly the same plan. In our last Number (p. 463.) we mentioned the Electra by mistake. A copy of the edition of the Supplices is now before us, and may possibly make the subject of an article in some future number of the Classical Journal.

Besides his own numeration of the verses, Mr. Hermann exhibits the numbers of Barnes and Musgrave at the top of every page. We follow the numeration of Barnes, which the majority of our readers will find more convenient than any other.

V. 13. *Λιπὼν δὲ Θήβας, οὗ κατῳκίσθην ἐγὼ, Μεγάραν τε τήνδε, πενθέρους τε, παῖς ἐμὸς, κ. τ. λ. Reposui Μεγάραν τε pro δὲ, ex conjectura; sibi flagitante linguae ratione hanc emendationem. Facillime aberrant in his particulis librariorum manus; et Beckius me docet idem et Reiskio placuisse.* Wakefield. Mr. Porson, whom we believe to have understood the difference between

δε and τε quite as well as Mr. Wakefield [1]), would have given the entire and undivided glory of this emendation to Reiske, or rather to the printers of the two earliest editions and the edition of Brubach, which read *Μεγάραν τε τήνδε*, as plainly as can be desired. Mr. Wakefield's practice is somewhat different. He seems to be of opinion, that an emendation is nothing the less creditable to the proposer, for having been already proposed two or three times by former critics. In imitation of Toup, after displaying his own sagacity through half a page, he frequently ends by informing the reader that he has just discovered the same correction or explanation in Musgrave's notes, or in some other book, 206
which an ordinary editor would think it his duty to consult, before he began to arrange his notes for the press. We subjoin, as another specimen of his manner, his note on v. 1403. *Ζεῦγός γε φίλιον, ἅτερος δὲ δυστυχής. Inveni in libris ζεῦγος δὲ φίλιον· quod eruditis auribus sat scio intentius auscultantibus statim vitium sonabit. Saltem requirit locus ζεῦγος δὴ φίλιον: ast hanc vocem metrum respuit: et nihil tertium est. Vera igitur restat conjectura nostra.* Here the paragraph ends, and the following words make a new one; *Postliminio ex Beckio didici Reiskium quoque similiter statuisse: nam Reiskii librum in meis non habeo.* Instead of this intolerable *verbiage*, Mr. Hermann is contented with exhibiting a note of five words. *Sic Reiskius. Vulgo ζεῦγος δέ.*

V. 17. *Ἠλεκτρύωνα. Vulgo Ἠλεκτρυῶνα. Vide Wesseling. ad Diod. Sic.* IV. 58. HERMANN. The correction had already been made by Barnes, who, however, retains *Ἠλεκτρυῶνος* Alc. 842. Mr. Hermann is not so accurate as we could wish in giving the

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1) Eurip. Phoen. 55. *Τίκτω δὲ παῖδας παιδὶ, δύο μὲν ἄρσενας, Ἐτεοκλέα, κλεινήν τε Πολυνείκους βίαν, Κόρας τε δισσάς.* Mr. Wakefield (*Critical Review*, April, 1801, p. 578.) makes the following remark on this passage: *Here we may see how the plainest proprieties can escape the notice of the most acute and accomplished critics; and should learn a lesson of modesty and humility from this occurrence. Nothing in emendatory criticism can be more clear and indisputable than the necessity of substituting, Κόρας δὲ δισσάς.* The remark is perfectly just, and might have been made with equal propriety on the following passage of the Orestes, Mr. Porson's edition of which play was reviewed by Mr. Wakefield three months before. V. 22. *Αἱ παρθένοι μὲν τρεῖς ἔφυμεν ἐκ μιᾶς, Χρυσόθεμις, Ἰφιγένειά τ', Ἠλέκτρα τ' ἐγὼ, Ἄρσην τ' Ὀρέστης, μητρὸς ἀνοσιωτάτης.* Read, *Ἄρσην δ' Ὀρέστης.* Neither passage is corrected in the new editions of Euripides by Schaefer and Matthiae. We thought that we had detected a similar error in v. 841. of the play now before us, where Mr. Hermann silently reads, *Μάθῃ τε τὰν ἐμόν.* This reading, however, appears to be an error of the press, or a slip of the pen, as all the preceding editions read, *Μάθῃ δὲ τὸν ἐμόν.*

praise of each emendation to its proper owner. A reader of the Hercules Furens, who derives his knowledge of the history of the text entirely from the notes of this edition, will ascribe many improvements to the editor, of which he is not the real author. At the same time we must observe, that Mr. Hermann is perfectly free from the suspicion of intentional plagiarism; and that the fault, for which we now censure him, is so universal among editors, that it is only the excess of it, which is a proper object of particular animadversion. If Mr. Hermann were informed of our censure, he would probably excuse himself by saying that the edition was prepared in a hurry. It exhibits several other marks of the editor's anxiety to finish in time for the Leipzig bookfair.

V. 35. *Ἡμῖν δὲ κῆδος εἰς Κρέοντ' ἀνηγμένον, Κακὸν μέγιστόν, ὡς ἔοικε, γίγνεται. Ἀνηγμένον amicus quidam Musgravii recte in ἀνημμένον mutare videtur.* Hermann. Musgrave's friend properly refers to v. 478. In the next line, we hesitate between *κακὸν μέγιστον*, *a very great evil*, and *κακῶν μέγιστον*, *the greatest of evils*. We read without hesitation *κάκιστον ὅπλων* v. 161. We read also *σκαιὸν ἡγοῦμαι βροτῶν*, instead of *βροτὸν*, v. 283. *Quam emendationem*, as Mr. Wakefield would say, *praeripuit nobis Porsonus Adversar.* p. 271.

V. 38. *Ὁ κλεινὸς οὗτος τῆσδε γῆς ἄρχων Λύκος.* V. 541. *Λύκος σφ' ὁ κλεινὸς γῆς ἄναξ διώλεσεν.* V. 768. *Βέβακ' ἄναξ ὁ κλεινός. ὁ δὲ παλαίτερος | κρατεῖ, λιμένα λιπών γε τὸν Ἀχερόντιον.* We are surprised that in the third of these passages, Mr. Hermann has rejected the emendation of Pierson, *καινὸς* for *κλεινὸς*, which, in our opinion, ought to be adopted in the first and second. Compare v. 567. We are even inclined to read
207 *καινὸς* in all the passages mentioned by Pierson (*Verisim.* p. 223.). See also Eurip. Suppl. 1055. Hel. 1415.

V. 44. *Ἐγὼ δέ, λείπει γάρ με τοῖσδ' ἐν δώμασι Τροφὸν τέκνων οἰκουρὸν, κ. τ. λ.* This passage is not noticed by a writer in the Quarterly Review, Vol. VII. p. 447. who denies that *τροφὸς* is ever used in the masculine gender. Read, *Τροφέα τέκνων οἰκουρόν.* In support of this alteration, it may be mentioned, that the manuscript of the Philoctetes of Sophocles in the British Museum (*Harl.* 5743.) reads *τροφὸς* for *τροφεὺς* v. 344. See Porson *Adversar.* p. 203.

V. 57. *Τοιοῦτον ἀνθρώποισιν ἡ δυσπραξία. Ἧς μήποθ', ὅστις καὶ μέσως εὔνους ἐμοὶ, Τύχοι, φίλων ἔλεγχον ἀψευδέστατον. Temere tentatur versus 58. Mutata est constructio, quod in mente habebat, ἣν μήποτε λάχοι.* Hermann. There is no occasion to resort to this mode of explanation, or to the emendations proposed by the other commentators. The accusative *ἔλεγχον* does

not relate to *δυσπραξία*, but to a suppressed infinitive, *δυσπραξίας τυχεῖν*. So v. 426. *τόν τε πολυδάκρυον | ἔπλευσ' ἐς Ἅιδαν, πόνων τελευτάν*. Iph. A. 231. *Ναῶν δ' εἰς ἀριθμὸν ἤλυθον, | καὶ θέαν ἀθέσφατον, | τὰν γυναικείαν ὄψιν ὀμμάτων | ὡς πλήσαιμι, μείλινον ἁδονάν*. Hel. 1449. *πᾶσαν δὲ χρὴν Γαῖαν βοᾶσθαι μακαρίαις ὑμνῳδίαις, Ὑμέναιον Ἑλένης κἀμὸν, ὡς ζηλωτὸς ᾗ*. In these passages, the accusatives *πόνων τελευτὰν*, *μείλινον ἁδονὰν*, *ὑμέναιον Ἑλένης κἀμὸν*, are not connected with any particular word, but with the whole action described in the preceding words.

V. 95. *Γένοιτό τἂν, ὦ θύγατερ, οὔριος δρόμος Ἐκ τῶν παρόντων τῶνδ' ἐμοὶ καὶ σοὶ κακῶν. Ἔλθοι τ' ἔτ' ἂν παῖς οὑμὸς, εὐνήτωρ δὲ σός. Erfurdtii emendatio est γένοιτό τἂν. Vulgo γένοιτ' ἄν.* Hermann. We should prefer, *Γένοιτ' ἂν ἔτ' ἂν, ὦ θύγατερ*. *Ἔτι* appears to us to be more suitable than *τοι*.

V. 107. *Ὑπόροφα μέλαθρα καὶ γεραι|ὰ δέμνι', ἀμφὶ βάκτροις | ἔρεισμα θέμενος, ἐστάλην, | ἰαλέμων γόων ἀοι|δὸς, ὥστε πολιὸς ὄρνις*. The common copies have *ὑπώροφα* and *ἰηλέμων*. See Or. 147. The difficulty of this passage consists in the five first words, which, if construed in the usual manner, necessarily signify the place to which the chorus is going. So Med. 668. *Τί δ' ὀμφαλὸν γῆς θεσπιῳδὸν ἐστάλης;* The words in question, however, as the commentators justly remark, must be applied to the place from which the chorus comes. Barnes silently adds *λιπὼν* to the text, Musgrave proposes to change *ἐστάλην* into *ἐξῆλθον*. These corrections, which violate the metre, are properly rejected by Mr. Hermann, who adds: *At μέλαθρα καὶ δέμνι' ἔρεισμα θέμενος idem est ac si dixisset, μέλαθρα καὶ δέμνια σὺν βάκτροις διαπορευόμενος. Sic in Ione 743. Βάκτρῳ δ' ἐρείδου περιφερῆ στίβον χθονός.* This explanation is not satisfactory to us. If we were desired to propose an emendation of the common text, we should be disposed to read *ἐξέβην*, or rather *ἐξέβαν*, for *ἐστάλην*. This alteration would set every thing 208 to rights. The verb *ἐκβαίνω* governs an accusative in v. 82. of this tragedy, *Ὡς οὔτε γαίας ὅρι' ἂν ἐκβαῖμεν λάθρα*. At the same time, we freely acknowledge that *ἐξέβαν* for *ἐστάλην* is a very violent alteration. It is remarkable, that in the verse of the Medea quoted above, Aldus reads *ἱκάνεις* instead of *ἐστάλης*.

V. 113. *Τρομερὰ μὲν, ἀλλ' ὅμως πρόθυμα.* V. 126. *Γέρων γέροντα παρακόμιζε.* As each of these verses is followed by three dimeter iambics, we are disposed to read *πρόθυμ'* and *παρακόμιζ'*. The elision in *παρακόμιζ'* requires the order of vv. 127, 128. to be altered, as the first of these two verses, as they are commonly arranged, begins with a consonant. This altera-

tion had already been proposed by Musgrave on account of the sense.

V. 114. *Ὦ τέκεα, τέκεα πατρὸς ἀπάτορ', | ὦ γεραιὲ, σύ τε τάλαινα μᾶ|τερ, ἃ τὸν Ἀΐδα δόμοις | πόσιν ἀναστενάζεις.* These are three dimeter iambics followed by an ithyphallic. The common reading is, *Ἰὼ τέκεα, τέκεα.* The second syllable of *γεραιὲ* is short, as in vv. 447. 901. Mr. Hermann reads, *Ὦ τέκεα πατρὸς ἀπάτορ', ὦ | γεραιὲ, σύ τε τάλαινα μᾶ.* Mr. Wakefield pronounces *πατρὸς ἀπάτορα* to be a *portentous locution*, and reads, *Ἰὼ τέκεα, μέλεα πατρὸς, | ἀπάτορ'.* *Quam emendationem*, says Mr. Wakefield, *utroque pollice sine dubio laudabunt eruditi, cum sit ex intimis veterum venustatum thesauris deprompta.* As *πατρὸς ἀπάτορα* appears to us to be as good Greek as *παίδων ἄπαιδας* (Androm. 613.), *ἄπαιδας τέκνων* (ibid. 715), *ἄφιλος φίλων* (Hel. 581.), and twenty other expressions in the tragedies, we cannot consent to praise Mr. Wakefield's emendation *with both thumbs*, as he desires.

V. 220. *Ὃς εἷς Μινύαισι πᾶσι διὰ μάχης μολών.* *Vide Pors. suppl. praef. ad Hec.* p. xxiii. [xxiv. *ed. postrem.*] HERMANN. Respecting this kind of anapaest, see the Edinburgh Review, Vol. XIX. pp. 69, 70. The reviewer proposes to read, *Μινύαισιν εἷς ὃς πᾶσι.* We may also read, *Μινύαις ὃς εἷς ἅπασι.* So in v. 60. of this play, *Ὦ πρέσβυ, Ταφίων ὅς ποτ' ἐξεῖλες πόλιν.* V. 422. *Βέλεσί τ' ἀμφέβαλλεν, | τὸν τρισώματον οἶσιν ἔ|κτα βοτῆρ' Ἐρυθείας.*

V. 227. *Τάδ'* (*alii τὰ δ'*) *οὐ, τέκν', ὑμῖν οὔτε Θηβαίων πόλις, Οὔθ' Ἑλλὰς ἀρκεῖ.* Read, *Τὰ δ', ὦ τέκν', ὑμῖν.*

V. 247. *Ὑμεῖς δὲ, πρέσβεις, ταῖς ἐμαῖς ἐναντίοι Γνώμαισιν ὄντες.* Mr. Hermann does not notice Mr. Wakefield's reading, *Γνώμαις ἰόντες*, which merits consideration. It may be observed, that in this passage the poet uses *πρέσβεις* in the sense of *γέροντες.* So also Aesch. Pers. 842. *Ὑμεῖς δὲ, πρέσβεις, χαίρετ', ἐν κακοῖς ὅμως.* These are the only examples of this plural which we have observed in the tragedies. It is well known, that in comic Greek and in prose, *πρέσβεις* always signifies *ambassadors.*

V. 270. *Ἐπεί σ' ἔπαυσ' ἂν δοῦλον ἐννέποντά με, Καὶ τάσδε
Θήβας εὐκλεῶς ὠνήσαμεν, Ἐν αἷς σὺ χαίρεις.* *Legebatur ᾠκήσα-
μεν, quod interpretabantur* incoleremus, *repugnante aoristo.* HER-
209MANN. The translation ought to be *incoluissemus*, or rather *ad-
ministrassemus.* The latter sense of the verb *οἰκεῖν* is too familiar
to need illustration. Compare Hippol. 486. El. 386. Antiop. fr.
12. We do not see the propriety of Mr. Hermann's emendation.

V. 280. *Ἐγὼ φιλῶ μὲν τέκνα* (*πῶς γὰρ οὐ φιλῶ, Ἅτικτον, ἀμόχθησα;*) *καὶ τὸ κατθανεῖν Δεινὸν νομίζω.* We should prefer, *πῶς γὰρ οὐ φίλα.*

V. 312. *Εἰ μὲν σθενόντων τῶν ἐμῶν βραχιόνων Ἦν τίς σ' ὑβρίζων, ῥᾳδίως ἐπαύσατ' ἄν.* So Mr. Hermann exhibits this passage, without mentioning that all the editions prior to that of Musgrave read with a trochee in the first place, *Ἦν τις ὑβρίζων.* The modern reading was originally proposed by Dawes and Reiske, and was afterwards discovered by Musgrave in one of the Parisian manuscripts. Notwithstanding these authorities, we venture to submit the following correction to the consideration of our readers: *Εἰ μὲν σθενόντων τῶν ἐμῶν βραχιόνων Ἤντησ', ὑβρίζων ῥᾳδίως ἐπαύσατ' ἄν. Νῦν δ' οὐδέν ἐσμεν.* *If Lycus*, says the foreman of the Chorus, *had come in the way of my arm, while it retained its strength, I could have put an end to his insolence* [1]) *without difficulty. But now we are good for nothing.* The verb *ἀντᾶν* governs either the genitive or the dative, and has frequently the same signification as *ἐντυγχάνειν*. So Soph. Oed. C. 1444. *σφῶν* (*read σφὼ*) *δ' οὖν ἐγὼ Θεοῖς ἀρῶμαι μήποτ' ἀντῆσαι κακῶν.* Aj. 432. *Νῦν γὰρ πάρεστι καὶ δὶς αἰάζειν ἐμοὶ Καὶ τρίς. τοιούτοις γὰρ κακοῖς ἐντυγχάνω.* In the former of these passages, Brunck has injudiciously adopted the emendation of Triclinius, *μήποτ' ἀντῆσαι κακόν.* The same construction occurs in Herodotus ii. 119. *Καὶ ξεινίων ἤντησε μεγάλων.* Perhaps an Attic prose writer would have said, *καὶ ξενίων ἔτυχε μεγάλων.* In the following passage, it is not very certain whether the verb in question governs the genitive or the dative. Aesch. Suppl. 34. *ἐνθάδε λαίλαπι | χειμωνοτύπῳ, βροντῇ στεροπῇ τ', | ὀμβροφόροισίν τ' ἀνέμοις ἀγρίας | ἁλὸς ἀντήσαντες ὄλοιντο.* We suspect that one comma ought to be placed after *ἀνέμοις*, and another after *ἀντήσαντες*. For more information respecting this verb, we refer the reader to Damm and other lexicographers.

V. 325. *τἄλλα δ', εἰ πρόθυμος εἶ, Πρᾶσσ'. οὐ γὰρ ἀλκὴν ἔχομεν, ὥστε μὴ θανεῖν.* Read, *ᾗ πρόθυμος εἶ, as you desire.*

V. 408. *Τὸν ἱππευτάν τ' Ἀμαζόνων στρατὸν | Μαιῶτιν ἀμφὶ πολυπόταμον | ἔβα, δι' Εὔξεινον οἶδμα, λίμναν.* So these verses ought to be read and pointed. The common reading is *οἶδμα λίμνας.* Notwithstanding that these two words are joined together in v. 446. of the Hecuba, we read with very little hesitation, *Μαιῶτιν—λίμναν.* So Aristophanes Nub. 273. *Ἢ Μαιῶτιν λίμνην ἔχετ', ἢ σκόπελον νιφόεντα Μίμαντος.* The insertion of the three 210
words *δι' Εὔξεινον οἶδμα* between *ἔβα* and *λίμναν*, is harsh but not unusual.

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1) *Insolence* is a very inadequate translation of *ὕβρις*, but we are unable to recollect any single word which better expresses the sense.

V. 425. *Δρόμων τ' ἄλλων ἀγάλματ' εὐτυχῆ | διῆλθε, τόν τε πολυδάκρυον | ἔπλευσ' ἐς Ἅιδαν, πόνων τελευτάν. Legebatur πολυδάκρυτον.* HERMANN. Mr. Hermann ought to have said: *Legebatur τὸν πολυδάκρυτον. Wakefieldius τόν τε πολυδάκρυον.* See our observation on v. 17.

V. 442. *Ἀλλ' ἰσορῶ γὰρ τούσδε, φθιμένων | ἔνδυμ' ἔχοντας.* Mr. Hermann passes over in silence the emendation of Heath and Musgrave, ἐνδυτ' ἔχοντας, which Mr. Wakefield has properly admitted into his text.

V. 467. *Σὺ δ' ἦσθα Θηβῶν τῶν φιλαρμάτων ἄναξ, Ἔγκληρα πεδία τἀμὰ γῆς κεκτημένος, Ὡς ἐξέπειθε τὸν κατασπείραντά σε.* Mr. Hermann reads ἐξέπειθες, which is clearly the true reading. The child is supposed to say, *Pray, papa, make me king of Thebes.*

V. 470. *Εἰς δεξιὰν δὲ σὴν ἀλεξητήριον Ξύλον καθίει δαίδαλον, ψευδῆ δόσιν. Vulgo Δαιδάλου ψευδῆ δόσιν. At nec tradidit quisquam, a Daedalo Herculi datam clavam esse, neque si data fuisset, dici potuisset ψευδὴς δόσις.* HERMANN. Mr. Hermann's emendation is liable to several very serious objections. In the first place, we suspect that the adjective δαίδαλος does not occur in the writings of the Attic poets, who sometimes exhibit the cognate word δαιδάλεος. In the second place, the club of Hercules, if we may judge from the representations of it which we have seen in pictures and statues, was not at all remarkable for the beauty of the workmanship, which we conceive to be the proper meaning of the epithet δαίδαλον. If the ἀλεξητήριον ξύλον of Hercules had resembled the *clouded cane* of Sir Plume, in the Rape of the Lock, Mr. Hermann's emendation would be very specious. In the third place, it may be observed, that in the passage which contains these two lines, Hercules is represented as amusing himself in the distribution of his property among his three children. To the first he gives the kingdom of Argos and the skin of the Nemean or Argive lion. On the second he bestows Thebes and his club. To the third he promises Oechalia, together with his bow, the weapon with which he subdued the city of Eurytus. It was clearly the intention of Euripides, to represent the lion's skin and the bow, as appropriate gifts to the future possessors of Argos and Oechalia. This being the case, we can hardly permit ourselves to doubt, that the poet would either find or fabricate some fanciful connexion between Thebes and the club. This connexion is wanting in the common text, and is not supplied by Mr. Hermann's emendation.

V. 474. *Τρεῖς δ' ὄντας ὑμᾶς τρισπτύχοις τυραννίσι Πατὴρ ἐπύργου, μέγα φρονῶν ἐπ' ἀνδρίᾳ. Ἐγὼ δὲ νύμφας ἠκροθινιαζό-*

μην. We are persuaded that there is no such word in Greek, at least in Attic Greek, as *ἀνδρία*. The true form is *ἀνδρεία penà-*211 *cute*, like *βασιλεία*, *δουλεία*, *νοθεία*, *παρθενεία*, *πτωχεία*. Aristoph. Nub. 510. *Ἀλλ' ἴθι χαίρων, τῆς ἀνδρείας | οὕνεκα ταύτης.* Read therefore, *μέγα φρονῶν εὐανδρίᾳ*. The construction of the subsequent words is as follows: *Ἐγω δὲ [τρισὶν οὖσιν ὑμῖν τριπτύχας] νύμφας ἠκροθινιαζόμην, Κήδη ξυνάψουσ' ἔκ τ' Ἀθηναίων χθονὸς, Σπάρτης τε, Θηβῶν θ'.*

V. 490. *Ὦ φίλτατ', εἴ τις φθόγγον εἰσακούσεται Θνητῶν παρ' Ἅιδη, σοὶ τάδ', Ἡράκλεις, λέγω.* The five words, *εἴ τις φθόγγον εἰσακούσεται θνητῶν*, are rendered by Barnes, *Si quis modo vocem exaudit mortuorum.* The common text seems to require *mortalium*, although the sense requires *mortuorum*. In the latter sense, we apprehend that the poet would rather say *φθιτῶν* than *θνητῶν*.

V. 529. *Φέρ' ἐκπύθωμαι τῶνδε πλησίον σταθείς. Γύναι, τί καινὸν ἦλθε δώμασιν χρέος; ΜΕ. Ὦ φίλτατ' ἀνδρῶν, ὦ φάος μολὼν πατρὶ, Ἥκεις, ἐσώθης, εἰς ἀκμὴν ἐλθὼν φίλοις; ΗΡ. Τί φῄς; τίν' εἰς ταραγμὸν ἥκομεν, πάτερ.* The words *ὦ φάος μολὼν πατρὶ*, and the answer of Hercules, compel us to believe, that the two verses which are commonly attributed to Megara, ought to be given to Amphitryon. This supposition, however, is hardly consistent with the common reading of v. 530. which we suspect to be corrupt for this and the two following reasons. In the first place, if the poet had written *Γύναι*, he would probably have said *τῆσδε* instead of *τῶνδε* in the preceding verse. Secondly, the construction would be much more elegant, if the interrogative words *τί καινὸν κ. τ. λ.* were connected with the verb *ἐκπύθωμαι*. So Cycl. 94. *Ἀλλ' ἥσυχοι γίγνεσθ', ἵν' ἐκπυθώμεθα Πόθεν πάρεισι κ. τ. λ.* Perhaps the poet wrote, *Φέρ' ἐκπύθωμαι τῶνδε πλησίον σταθεὶς, Τί καινὸν ἦλθε τοῖσδε δώμασιν χρέος.* If we suppose *τοῖσδε* to have been omitted by the transcriber, in the same manner as *θεὸν*, or some other word, v. 149. *ἡμῖν* v. 328. *ὑμᾶς* v. 474. *οὔτις* v. 777. *πέπλοισι* v. 1159. we may also suppose *γύναι* to have been added to complete the verse.

V. 616. *ΑΜ. Οὐκ οἶδεν Εὐρυσθεύς σε γῆς ἥκοντ' ἄνω; ΗΡ. Οὐκ οἶδεν. ἐλθὼν τἀνθάδ' εἰδείην πάρος. Male interpretes:* veni, ut scirem prius, quomodo se hic res haberent. *Hoo dicit:* reversus, rei domesticae statum prius cognoverim. HERMANN. If by *cognoverim* Mr. Hermann means *I wish to know*, this is undoubtedly the true interpretation. But when Hercules pronounces these words, he is already well acquainted with the state of his domestic affairs, and is intent, not upon inquiry, but upon revenge See the passage beginning with v. 565. *Ἐγὼ δὲ, νῦν γὰρ τῆς ἐμῆς*

ἔργον χερός. Mr. Wakefield reads, *Οὐκ οἶδεν· ἦλθον τἀνθάδ' ἵν' ἰδοίμην πάρος.* Perhaps the poet wrote: *ἐλθὼν τἀνθάδ' εὖ θεί-μην πάρος. I wish to settle matters here, before he finds out that I am returned.* A few verses before, Amphitryon says to Hercules, v. 604. *πόλιν τε σὴν Μὴ πρὶν ταράξῃς, πρὶν τόδ' εὖ θέσθαι, τέκνον.* Compare vv. 936—938. which passage we shall have
212 occasion to produce at length in its proper place. Compore also Iph. Aul. 672. *Σπεῦδ' ἐκ Φρυγῶν μοι, θέμενος εὖ τἀκεῖ, πάτερ.* Bacch. 48. *εἰς δ' ἄλλην χθόνα, Τἀνθένδε θέμενος εὖ, μεταστή-σω πόδα.*

V. 678. *Ἔτι τοι γέρων ἀοιδὸς | κελαδεῖ μναμοσύναν. | ἔτι τὰν Ἡρακλέους | καλλίνικον ἀείσω.* In Attic Greek, the future of *ἀείδω* or *ᾄδω* is generally *ἀείσομαι* or *ᾄσομαι*. This passage, however, affords an exception, if the common reading is correct. The present *ἀείδω* would better agree with the preceding words.

V. 720. *Χώρει πρὸς αὐτὴν, καὶ κόμιζ' ἐκ δωμάτων.* We suspect that Euripides wrote, *κἀκκόμιζε δωμάτων.*

V. 729. *Στείχει. βρόχοισι δ' ἀρκύων γενήσεται Ξιφηφόροισι, τοὺς πέλας δοκῶν κτενεῖν, Ὁ παγκάκιστος. Scribendum videtur βρόχοις δ' ἐν ἀρκύων γενήσεται. Reiskio et Piersono placuit βρόχοισι δ' ἀρκύων δεθήσεται vel δεδήσεται.* Hermann. Mr. Hermann does not mention *ἐνήσεται*, the correction of Wakefield, which, to say the truth, hardly deserves to be mentioned. Our poet says, Phoen. 569. *Ὀδυνηρὸς ἆρ' ὁ πλοῦτος, ὃν ζητεῖς ἔχειν, Γενήσεται Θήβαισι, φιλότιμος δὲ σύ.* Mr. Porson has the following note on the latter of these verses: *Et hunc versum spurium judicat Valckenaerius, dissentiente Brunckio. Equidem non inficior, languidulum esse, sed eo resecto, nimis abrupta erit sententia. Vide igitur an legendum sit, Κεκλήσεται Θήβαισι. In Suppl. 915. pro γενέσθαι veram lectionem servavit Stobaeus p. 3. κεκλῆσθαι.* In the passage before us, we are inclined to make nearly the same correction. We suspect the true reading to be, *βρόχοισι δ' ἀρκύων κεκλήσεται.* Compare Androm. 502. *Ἅδ' ἐγὼ χέρας αἱματη|ρὰς βρόχοισι κεκλειμένα | πέμπομαι κατὰ γαίας.* (The true orthography is probably *κεκλῃμένα*, as in Hel. 983. *Ὅρκοις κεκλῄμεθ', ὡς μάθῃς, ὦ παρθένε.*) Compare also Soph. Aj. 1274. *Ἑρκέων πόθ' ὑμᾶς οὗτος ἐγκεκλεισμένους* (*ἐγκεκλῃμένους*). The future *κεκλῄσομαι* or *κεκλείσομαι* is also used by Aristophanea Lys. 1071. where the common reading is *κεκλείσεται*. It is mentioned by Moeris p. 226. *Κεκλείσεται μόνως Ἀττικῶς.* We apprehend the meaning of this gloss to be, that the Attics use *κεκλείσεται* in preference to the common future *κλεισθήσεται*.

V. 740. *Ἦλθες χρόνῳ μὲν, οὗ δίκην δώσεις θανὼν, Ὕβρεις ὑβρίζων εἰς ἀμείνονας σέθεν.* Read, *Ὕβρισμ' ὑβρίζων.* So Heracl.

18. *῞Υβρισμ' ἐς ἡμᾶς ἠξίωσεν ὑβρίσαι.* See the Quarterly Review, Vol. VII. p. 450.

V. 754. *ΛΥ. ῏Ω πᾶσα Κάδμου γαῖ', ἀπόλλυμαι δόλῳ. ΧΟ. Καὶ γὰρ διώλλυς κ. τ. λ.* The answer of the Chorus excites a suspicion that the preceding verse ought to be read as follows, *῏Ω πᾶσα Κάδμου γῆ, διόλλυμαι δόλῳ.* These two compounda are frequently interchanged. Wo subjoin part of Mr. Porson's note on Suppl. 495. *Διώλεσεν pro ἀπώλεσεν metrum postulat in senario apud Dion. Cass. citato a Gatakero A. M. P. X. p. 628. D.* The compound *διολλύναι* occurs at least ten times in this tragedy, besides the passage under consideration.

V. 861. *Εἰμί γ'. οὔτε πόντος οὕτω κύμασι στένων λάβρως* (*alii*213 *λάβρος*). Read, *Εἶμι, κοὔτε κ. τ. λ.*

V. 878. *'Αποβαλεῖς, ὀλεῖς μανιάσιν λύσσας | χορευθέντ' ἐν αὐλοῖς. Sic emendavi vulgatum μανίαισι λύσσας χορευθέντ' ἐναύλοις.* HERMANN. Why does Mr. Hermann take no notice of the emendation of Tyrwhitt, *ἀναύλοις*, which Mr. Wakefield, as he informs us, *seorsim assecutus erat?* Compare the passages quoted by him.

V. 884. *Ταχὺ τὸν εὐτυχῆ μετέβαλεν δαίμων. Ταχὺ δὲ πρὸς πατρὸς, τέκν', ἐκπνεύσετε. Ita Aem. Portus et Barnesius pro ἐκπνεύσατε.* HERMANN. The Aldine and first Hervagian editions read *ἐπνεύσατε.* We believe the true reading to be, *Ταχὺ δὲ πρὸς πατρὸς τέκν' ἐκπνεύσεται.* The future of *πνέω* is *πνεύσομαι* or *πνευσοῦμαι.* The first form is used by Euripides Androm. 555. *Πρῶτον μὲν οὖν κατ' οὖρον, ὥσπερ ἱστίοις, 'Εμπνεύσομαι τῇδ'.* The second is exhibited by Aristophanes Ran. 1221. *Τὸ ληκύθιον γὰρ τοῦτο πνευσεῖται πολύ. Θέω, to run, νέω, to swim, πλέω, to sail, ῥέω, to flow,* form their futures in the same manner as *πνέω. Πλέω,* for instance, makes either *πλεύσομαι* or *πλευσοῦμαι,* but never *πλεύσω.* The active form, indeed, occurs in the following passage of Sophocles, according to tho edition of Brunck: Phil. 380. *Καὶ ταῦτ' ἐπειδὴ καὶ λέγεις θρασυστομῶν, Οὐ μήποτ' εἰς τὴν Σκῦρον ἐκπλεύσεις ἔχων.* This reading, however, was originally proposed by Heath, and afterwards adopted by Brunck, in compliance with Dawes's canon, which teaches that the subjunctive of the first aorist active or middle is never subjoined to the particles *οὐ μή* [1]). The common reading is *ἐκπλεύσῃς.*

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1) See Dawes *Misc. Crit.* pp. 221, 222. *ed. Burgess.* The following passage militates against Dawes's canon. Aristoph. Vesp. 394. *Κοὐ μήποτέ σου παρὰ τὰς κάννας οὐρήσω, μηδ' ἀποπάρδω.* The future of *οὐρῶ* is *οὐρήσομαι.* See Aristoph. Pac. 1266. *Οὐρήσω* therefore must be the subjunctive. In Mr. Kidd's new edition of the *Miscellanea Critica*, we hope to see this canon thoroughly discussed.

V. 936. *Πάτερ, τί θύω, πρὶν κτανεῖν Εὐρυσθέα, Καθάρσιον πῦρ, καὶ πόνους διπλοῦς ἔχω, Ἐξὸν μιᾶς μοι χειρὸς εὖ θέσθαι τάδε; Ald. τί θυμῷ. Mss. Steph. τί θυῶ, quod hic probat, et recepit Musgravius. Cum Barnesio scripsi θύω.* HERMANN. The true reading appears to be, *τί θύω i. e. τί θύων. Lineola imposita vocali, quae in fine vocis legitur, plerumque significat Ny.* So saith the great master of Greek palaeography, Frid. Jac. Bastius, in his *Commentatio Palaeographica* subjoined to Schäfer's edition of *Gregorius Corinthius*, p. 747.

V. 951. *Καί τις τόδ' εἶπεν, ἄλλος εἰς ἄλλον δρακών.* So Hel. 1605. *Καί τις τόδ' εἶπε, δόλιος ἡ ναυκληρία.* Perhaps we ought to read in both passages, *Καί τις τότ' εἶπε,* Compare Alc. 529.

V. 959. *Κἀνταῦθα γυμνὸν σῶμα θεὶς πορπαμάτων, Πρὸς οὐδέν' ἡμιλλᾶτο, κἀκηρύσσετο Αὐτὸς πρὸς αὑτοῦ καλλίνικος. Ald. κἀξεκηρύσσετο. Emendarunt Piersonus in Veris. p. 61. et Reiskius.*
214 HERMANN. We suspect that the true reading is *κἀκκηρύσσεται.* Compare Soph. Oed. C. 1605. Trach. 769. Eurip. Alc. 182. etc.

V. 984. *Ἄλλῳ δ' ἐπεῖχε τόξ', ὃς ἀμφὶ βωμίαν Ἔπτηξε κρηπῖδ', ὡς λεληθέναι δοκῶν.* Read *ἀμφιβωμίαν* or *ἀμφιβώμιον* in one word. So Ion. 1279. *Ἴδεσθε τὴν πανοῦργον, ἐκ τέχνης τέχνην Οἵαν ἔπλεξε. βωμὸν ἔπτηξεν θεοῦ, Ὡς οὐ δίκην δώσουσα τῶν εἰργασμένων.* Read also *ἀμφιβωμίους* for *ἀμφὶ βωμίους* Phoen. 1738. Ion. 52.

V. 988. *Ὦ φίλτατ', αὐδᾷ, μή μ' ἀποκτείνῃς, πάτερ. Σός εἰμι, σὸς παῖς. οὐ τὸν Εὐρυσθέως ὀλεῖς.* We read, *Σός εἰμι. σὸν παῖδ', οὐ τὸν Εὐρυσθέως, ὀλεῖς.* Compare Soph. Ant. 635. *Πάτερ, σός εἰμι.*

V. 1004. *Κἄῤῥιψε πέτρον στέρνον εἰς Ἡρακλέους, Ὅς νιν φόνου μαργῶντος ἔσχε, κεἰς ὕπνον Καθῆκε.* We should prefer, *Ὅς νιν φόνου μαργῶντά τ' ἔσχε.* So Phoen. 1163. *Ἀλλ' ἔσχε μαργῶντ' αὐτὸν ἐναλίου θεοῦ Περικλύμενος παῖς, λᾶαν ἐμβαλὼν κάρᾳ κ. τ. λ.* In the passage before us, the genitive *φόνου* appears to be governed by *μαργῶντα*, not by *ἔσχε*. So Soph. Aj. 50. *Καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου.* Which verse is thus translated by Johnson and Brunck, *At qui* (*Qui vero* Br.) *inhibuit manum avidam caedis?*

V. 1023. *Σὺ δὲ τέκνα τρίγονα τεκόμενος, ὦ δάϊε, | λυσσάδι συγκατειργάσω μοίρᾳ. Canteri emendatio est ὦ δάϊε pro Aldino ὦ δαΐς.* HERMANN. The emendation is by no means a good one, as *ὦ δάϊε* is an expression not used by the tragedians. Several other conjectures may be seen in Barnes's note. We suspect that the true reading is *ὦ τάλας.* This reading, at least, offends against neither sense nor metre. The resemblance, indeed, be-

tween *ΔΑΙΣ* and *ΤΑΛΑΣ* is far from striking [1]). But in this tragedy, we cannot afford to be very fastidious in this respect. In the edition of Aldus we find *πέδον* for *πόρον*, v. 80. *πότμον* for *πόθον*, v. 269. *τελοῖς* for *τύχοις*, v. 301. *θεῶν* for *χρεὼν*, v. 311. *πύλας* for *πηγάς*, v. 390. *πατρός* for *πικρόν*, v. 484. *πέπλων* for *πρέπων*, v. 548. *λύσωμεν* for *λάβωμεν*, v. 725. *φονεύσας* for *πορεύσας*, v. 838. *πέπλων* for *τέκνων*, v. 925. *θυμῷ* for *θύων*, v. 936. *ἄθλιον* for *ἄγριον*, v. 1386. and other corruptions equally extraordinary.

V. 1032. *Ἴδεσθε τὰ τέκνα πρὸ πατρὸς | ἄθλια κείμενα δυστάνου. Legebatur τάδε [pro τὰ], quod, ut ferri possit correpta prima sequentis vocabuli syllaba, non puto tamen a poëta scriptum esse.* HERMANN. Read, *Ἴδεσθε δὲ τέκνα πρὸ πατρός.*

V. 1035. *Περὶ δὲ δεσμὰ καὶ πολύβροχ' ἁμμάτων | ἐρείσμαθ' Ἡράκλειον | ἀμφὶ δέμας· τὰ δὲ λαΐνοις | ἀνημμένα ἀμφὶ κίοσιν οἴκων.* If we omit the second *ἀμφὶ*, the measure of the last verse will resemble that of vv. 1029. 1075. 1083. The preceding verse may be compared with vv. 1030. 1076. Mr. Wakefield observes, that the words *τὰ μὲν* are understood before *Ἡράκλειον*, and refer to v. 636. See another example of the same ellipsis in v. 570.

V. 1042. *Καδμεῖοι γέροντες, οὐ (σῖγα, σῖ|γα) τὸν ὕπνῳ παρειμένον ἐάσετ' ἐκ|λαθέσθαι κακῶν;* So these verses ought to be 215
exhibited. The common reading is *ἐάσατε λαθέσθαι.* *Ἐάσετε* is the correction of Barnes, *ἐκλαθέσθαι*, of Mr. Hermann. Compare Aesch. Theb. 256. *οὐ (σῖγα) μηδὲν τῶνδ' ἐρεῖς κατὰ πτόλιν;*

V. 1045. *Καὶ σὲ δακρύοις στένω, πρέσβυ, καὶ | τέκεα, καὶ τὸ καλλίνικον κάρα.* Mr. Hermann reads, *Καὶ σέ γε δακρύοις.* We read, *Κατά σε δακρύοις στένω*, that is, *καταστένω σε δακρύοις.* The verb *καταστένω* occurs three times in this tragedy, vv. 1039. 1115. 1141.

V. 1087. *Ὦ Ζεῦ, τί παῖδ' ἤχθηρας ὧδ' ὑπερκότως Τὸν σόν, κακῶν δὲ πέλαγος εἰς τόδ' ἤγαγες;* Mr. Wakefield reads *ὑπερκόπως*, and quotes Heath *ad Aesch. Agam.* 476. Mr. Hermann is silent.

V. 1094. *Ἰδού. τί δεσμοῖς, ναῦς ὅπως, ὡρμισμένος Νεανίαν θώρακα καὶ βραχίονα Πρόσειμι θραυστῷ λαΐνῳ τειχίσματι; Ἦ μὲν νεκροῖσι γείτονας θάκους ἔχω. Friget, vehementer friget, nec loci granditatem spirat, humilis locutio, πρόσειμι τειχίσματι. Liquido mihi constat Euripidem non adeo negliganter venustam figuram administrasse, nec ad hunc quodammodo morem non scripsisse versus pulcherrimos: Ἰδού. τί δεσμοῖς, ναῦς ὅπως, ὡρμισμένος Νεα-*

1) In a comic fragment preserved by Athenaeus, to which we cannot immediately refer, the critics have detected *ΛΑΙΣ* in *ΔΑΙΣ.*

νίαν θώρακα καὶ βραχίονα, Θραυστῷ προσῆμμαι λαΐνῳ τειχίσματι; Muro alligatus sum vinculis, ut in portu navis. WAKEFIELD. The fineness of the writing, rather than the neatness of the emendation, has induced us to give this note at length. We read, *Πρὸς ἡμιθραύστῳ λαΐνῳ τειχίσματι, Ἧμαι, νεκροῖσι γείτονας θάκους ἔχων;* What is here called *ἡμίθραυστον τείχισμα*, is called *διχοῤῥαγὴς κίων* above, v. 1008. In the second of these verses, we have adopted the emendation of Musgrave. Mr. Hermann, who ought to have better understood the meaning of the particles *ἦ μὴν*, reads with Mr. Wakefield, *Ἦ μὴν νεκροῖσι γείτονας θάκους ἔχω.* Those who approve of our emendation of the preceding verse, will add *ἡμίθραυστος* to their lexicons.

V. 1103. *Ἀλλ' οὔτε Σισύφειον εἰσορῶ πέτρον, Πλούτωνά τ', οὐδὲ σκῆπτρα Δήμητρος κόρης.* According to the common reading, the meaning of this passage is, that Hercules does not see Sisyphus and his stone, but sees Pluto. So Aeschylus Prom. 244. *ἐγὼ γὰρ οὔτ' ἂν εἰσιδεῖν τάδε Ἔχρῃζον, εἰσιδοῦσά τ' ἠλγύνθην κέαρ.* Ibid. 260. *Ἥμαρτες. ὡς δ' ἥμαρτες, οὔτ' ἐμοὶ λέγειν Καθ' ἡδονὴν, σοί τ' ἄλγος.* Euripides Heracl. 455. *Καὶ μήτε κινδύνευε, σωθήτω τέ μοι Τέκν'.* In these passages, the negative *οὔτε* or *μήτε* does not extend its influence to the following member of the sentence. The passage before us may be easily corrected as follows: *Ἀλλ' οὔτι Σισύφειον εἰσορῶ πέτρον, Πλούτωνά τ'.* We may also read *οὔτε σκῆπτρα*, retaining *οὔτε Σισύφειον.* We prefer the former emendation. *The most common position of οὔτι is after ἀλλά.* Edinb. Rev. Vol. xix. p. 482. Perhaps we ought also to read *ἠδὲ σκῆπτρα* with Mr. Wakefield.

216 V. 1146. *Οἴμοι, τί δή γε φείδομαι ψυχῆς ἐμῆς, Τῶν φιλτάτων μοι γενόμενος τέκνων φονεὺς, Κοὐκ εἶμι πέτρας λισσάδος πρὸς ἅλματα, κ. τ. λ. Non repugnem si quis malit τί δῆτα. Recte tamen se habere vulgatam puto.* HERMANN. *Τί δῆτα* is certainly the true reading, and has been admitted into the text by Mr. Schäfer. So Aeschylus Prom. 746. *Τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει Ἔῤῥιψ' ἐμαυτὴν τῆσδ' ἀπὸ στύφλου πέτρας;* Soph. Oed. T. 1159. *Τί δῆτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἄναξ, Ἐπείπερ εὔνους ἦλθον, ἐξελυσάμην;* Eurip. Hippol. 1060. *Ὦ θεοὶ, τί δῆτα τοὐμὸν οὐ λύω στόμα, Ὅστις γ' ὑφ' ὑμῶν, οὓς σέβω, διόλλυμαι;* Aristoph. Lys. 181. *Τί δῆτα ταῦτ' οὐχ ὡς τάχιστα, Λαμπιτοῖ, Ξυνομόσαμεν ὅπως ἂν ἀῤῥήκτως ἔχῃ;* Ibid. 1159. *Τί δῆθ' ὑπηργμένων τε πολλῶν κἀγαθῶν, Μάχεσθε, κοὐ παύεσθε τῆς μοχθηρίας.* Three of these five examples are produced by Mr. Elmsley, (*ad Heracl.* 805.) who proposes *τί δῆτα* in the passage before us. Mr. Elmsley also observes, that a note of interrogation ought to be placed after *φονεὺς*, and that the following words ought to begin a new

sentence and a new interrogation: *Οὐκ εἶμι πέτρας λισσάδος πρὸς ἅλματα, Ἢ φάσγανον πρὸς ἧπαρ ἐξακοντίσας, Τέκνοις δικαστὴς αἵματος γενήσομαι, Ἢ σάρκα τὴν ἐμὴν κατεμπρήσας πυρὶ, Δύσκλειαν, ἥ μένει μ', ἀπώσομαι βίᾳ; Shall I not go and throw myself from a rock, etc.* So Androm. 1210. *Οὐ σπαράξομαι κόμαν; | οὐκ ἐπιθήσομαι | ἐμᾷ κάρᾳ κτύπημα χερὸς ὀλοόν; Shall I not tear my hair, etc.* Hel. 550. *Οὐχ ὡς δρομαία πῶλος, ἢ Βάκχη θεοῦ, Τάφῳ ξυνάψω κῶλον;* Med. 878. *Οὐκ ἀπαλλαχθήσομαι θυμοῦ;* Compare Aesch. Suppl. 845. *Οὐκ οὖν, οὐκ οὖν (supplendum ἔσονται) | τιλμοὶ, τιλμοὶ, καὶ στιγμοὶ, | πολυαίμων φόνιος | ἀποκοπὰ κρατός; Shall there not be pulling of the hair, etc.* This passage has not been rightly understood by the commentators.

V. 1155. *Ὀφθησόμεσθα, καὶ τεκνοκτόνον μύσος Εἰς ὄμμαθ' ἥξει φιλτάτων ξένων ἐμῶν.* The expression may be rendered more forcible, by reading with Reiske, *φιλτάτῳ ξένων ἐμῶν.* So Soph. El. 15. *Νῦν οὖν, Ὀρέστα, καὶ σὺ φίλτατε ξένων Πυλάδη, τί χρὴ δρᾶν ἐν τάχει βουλευτέον.* Mr. Hermann has not noticed this emendation.

Vv. 1178—1213. This dialogue between Amphitryon and Theseus, which contains only thirty-six, verses, is divided by Mr. Hermann into ten strophes, ten antistrophes, and two *μεσῳδοί.* A different arrangement is exhibited by Mr. Seidler, (pp. 358—361.) which, if possible, is still more absurd and preposterous than Mr. Hermann's arrangement. Some of Mr. Seidler's readings, however, are worthy of attention: particulary *ἑκατογκεφάλοιο* for *ἑκατογκεφάλου*, v. 1188. and *ὁμοφύλιον* for *ὁμόφυλον*, v. 1200.

V. 1182. *Ἔτεκε μὲν οὑμὸς ἶνις τάλας, | τεκόμενος δ' ἔκτανε φοίνιον αἷμα τλάς.* For *ἔτεκε μὲν* Mr. Hermann reads *ἔτεκεν, ἔτεκεν.* We propose, *Ἔτεκε μέν νιν οὑμὸς ἶνις τάλας, | τεκόμενος δ' ἔκτανε, φόνιον αἷμα τλάς.*

V. 1210. *Ἰὼ παῖ, | κάτασχε λέοντος ἀγρίου θυμόν γ', ὅπως |* 217 *βρόμον ἐπὶ φόνιον, ἀνόσιον ἐξάγῃ, | κακὰ θέλων κακοῖς συνάψαι, τέκνον.* So these verses are written and divided in the common editions. Mr. Hermann writes, *Κάτασχε λέοντος ὅπως ἀγρίου θυμὸν*, with the following note: *Non ausus sum mutare κάτασχε, quod Porsonus, probatum ad Hecubam v. 836. tamen ad Orest. 1330. dubitat, an sit in κατίσχε mutandum. Ordinem verborum mutavi. Vulgo enim λέοντος ἀγρίου θυμόν γ', ὅπως, ita ut ὅπως sequentibus jungatur. Illud γ', nisi metricis debetur, ex eo videtur ortum esse, quod librarius, quum scripsisset ἀγρίου θυμὸν ὅπως, appositis numeris β' γ' α' errorem corrigere voluit.* There can be no doubt, we think, that γ' was inserted for the purpose of making a trimeter iambic. Compare v. 753. It seems equally

certain, that the imperative of κατέσχον is always κατάσχες. Mr. Elmsley (*ad Oed. T.* 663.) reads and divides as follows: Ἰὼ παῖ, κατά|σχεθε λέοντος ἄγριον θυμὸν, ὡς | δρόμον ἐπὶ φόνιον, ἀνόσιον, ἐξάγει, | κακὰ θέλων κακοῖς ξυνάψαι, τέκνον. Δρόμον is the emendation of Reiske.

V. 1237. Οἰκτρὸς γάρ εἰμι, τἄμ' ἀποκτείνας τέκνα. *Γάρ εἰμι pro πάρειμι Piersonus in Veris. p. 245. et Reiskius.* Hermann. We subjoin two examples of the contrary fault. Soph. Aj. 634. Κρείσσων γὰρ Ἀΐδᾳ κεύθων, ἢ νοσῶν μάταν. Phil. 1337. Ἀνὴρ γὰρ ἡμῖν ἔστιν ἐκ Τροίας ἁλοὺς, Ἕλενος ἀριστόμαντις. Read παρ' Ἀΐδᾳ and παρ' ἡμῖν.

V. 1254. Οὐκ ἂν σ' ἀνάσχοιθ' Ἑλλὰς ἀμαθίᾳ θανεῖν. *Sic edd. Barnes. Musgr. Veteres σ' omittunt.* Hermann. Compare Hel. 1051. Οὐκ ἄν σ' ἀνάσχοιτ', οὐδὲ σιγήσειεν ἂν Μέλλοντ' ἀδελφὴ ξύγγονον κατακτανεῖν. Here also the editions before that of Barnes omit the pronoun.

V. 1271. Ποίους πότ' ἢ λέοντας, ἢ τρισωμάτους Τυφῶνας, ἢ γίγαντας, ἢ τετρασκελεῖς, Κενταυροπληθῆ πόλεμον οὐκ ἐξήνυσα; *Non invenuste Reiskius τετρασκελῆ. Et hoc et vulgata defendi potest e v.* 181. Τετρασκελές θ' ὕβρισμα, Κενταύρων γένος. Hermann. We prefer τετρασκελῆ. Instead of Τυφῶνας, Mr. Elmsley (*ad Aristoph. Ach.* 1082.) proposes to read Γηρυόνας. There is no great resemblance between the two names, but it is impossible to account for the mention of Typhon among the labors of Hercules, or for the application of the epithet τρισώματος to that hundred-headed monster. It is given to Geryon in v. 423. of this tragedy: Τὸν τρισώματον οἶσιν ἔ|κτα βοτῆρ' Ἐρυθείας. So also Aeschylus Agam. 879. Τρισώματος τὰν Γηρυὼν ὁ δεύτερος κ. τ. λ. The epithet τρισώματος is also applied to Cerberus, and to the Chimaera.

V. 1279. Τὸν λοίσθιον δὲ τόνδ' ἔτλην τάλας φόνον, Παιδοκτονήσας, δῶμα θριγκῶσαι κακοῖς. Mr. Hermann passes over in silence the emendation of Reiske and others, τὸν λοίσθιον—πόνον, *ultimum laborem*, which appears to us to admit of hardly any doubt. Compare v. 22. Καὶ τοὺς μὲν ἄλλους ἐξεμόχθησεν πόνους,
218 Τὸ (*f.* τὸν) λοίσθιον δὲ, Ταινάρου διὰ στόμα Βέβηκ' ἐς Ἅιδου. Τλῆναι πόνους (or μόχθους) is an expression of very frequent occurrence. There is a passage in this play, which might be adduced in defence of the common reading of the passage before us. V. 830. Ἐπεὶ δὲ μόχθους διεπέρασ' Εὐρυσθέως, Ἥρα προσάψαι καινὸν αἷμ' αὐτῷ θέλει, Παῖδας κατακτείναντι. Here, however, Mr. Hermann reads κοινὸν αἷμ' with Mr. Wakefield.

V. 1314. Οὐδεὶς δὲ θνητῶν ταῖς τύχαις ἀκήρατος, Οὐ θεῶν, ἀοιδῶν εἴπερ οὐ ψευδεῖς λόγοι. Εἴπερ οὐ appears to us to be a

solecism. Soph. Oed. C. 626. *Κοὔποτ' Οἰδίπουν ἐρεῖς Ἀχρεῖον οἰκητῆρα δέξασθαι τόπων Τῶν ἐνθάδ', εἴπερ μὴ θεοὶ ψεύσουσί με.* Read therefore, *εἴπερ ἀψευδεῖς λόγοι.* A similar variety occurs in the Prometheus of Aeschylus v. 185. where the edition of Turnebus and several MSS. read *οὐ παράμυθον* instead of *ἀπαράμυθον.* Dr. Butler justly observes, that there is no such adjective as *παράμυθος.*

V. 1406. *ΗΡ. Θησεῦ, πάλιν με στρέψον, ὡς ἴδω τέκνα. ΘΗ. Ὡς δή τι φίλτρον τοῦτ' ἔχων, ῥάων ἔσῃ.* So the common copies. Mr. Hermann silently reads after Musgrave, *Ὡς δή τί φίλτρον τοῦτ' ἔχων, ῥάων ἔσει;* We read, *Ὡς δὴ τὸ φίλτρον τοῦτ' ἔχων ῥάων ἔσει. As if you would be the better for this gratification.* This is a common meaning of the particles *ὡς δή.* So Androm. 238. *Τί σεμνομυθεῖς, κεἰς ἀγῶν' ἔρχει λόγων, Ὡς δὴ σὺ σώφρων, τἀμὰ δ' οὐχὶ σώφρονα.* We may also read, *Ὡς δὴ σὺ φίλτρον κ. τ. λ.*

V. 1410. *Οὕτω πόνων σῶν οὐκέτι μνήμην ἔχεις; Legebatur οὕτως.* Hermann. Perhaps the true reading is *οὗτος, heus tu.* So Alc. 776. *Οὗτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις;* Med. 922. *Αὕτη, τί χλωροῖς δακρύοις τέγγεις κόρας;* Aristophanes Eq. 821, *ὅτιή σε φιλῶ; παῦ παῦ' οὗτος, καὶ μὴ σκέρβολλε πονηρά* [1]). *Οὗτος* is rather an impolite mode of address, and therefore is frequently used when the speaker means to say something uncivil. In the verse before us, Theseus tells Hercules that his present dejection is a contrast to the fortitude with which he underwent his labors. The passage seems not to have been understood by Portus and Barnes, who translate, *Itane malorum tuorum non amplius memor es? Πόνων* means *laborum*, not *malorum.*

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1) Instead of *παῦ παῦ' οὗτος*, the MSS. and old editions read *παῦ' οὗτοσί.* Brunck reads *παῦσαί γ' οὗτος. Παῦ παῦ'* was formed from *παῦε παῦε* by the same rapidity of pronunciation, which converted *τύχῃ ἀγαθῇ* into *τυχαγαθῇ.* Photius: *Παῦ, τὸ παῦσαι λέγουσι μονοσυλλάβως.* In the same manner, *παῖε παῖε* seems to have been contracted into *παῖ παῖε.* Aristoph. Pac. 1119. *Παῖ παῖε, παῖε τὸν Βάκιν μαρτύρομαι.* The first syllable of this verse, which is wanting in the common copies, was intended by Dawes, who first introduced it, for the vocative of *παῖς.* Brunck translates, *Percute, percute, percute istum Bacin.* The Ravenna MS. reads, *Ὦ παῖε, παῖε τὸν Βάκιν.* This is perhaps a conjectural emendation. With regard to *παῦ, παῦε, Graecarum elegantiarum saporem medullitus percipienti salivam sat scio movebit emendatio nostra facillima pariter et speciosa: qua nihil verius e tripode.* It is unnecessary to name the author of these words.

P. ELMSLEY'S NOTES

ON THE AIAX OF SOPHOCLES.

(Mus. critic. Cantabrig. III. p. 351—369.)

351 V. 9. *Ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κάρα Στάζων ἱδρῶτι καὶ χέρας ξιφοκτόνους.* The use of *τυγχάνει* for *τυγχάνει ὤν* is defended by Erfurdt against Fischer (*ad Welleri Gram. Gr.* IV. p. 8) and Porson (*ad Hec.* 712.), who join *τυγχάνει* with *στάζων*. See a note on this question, in the first number of the *Museum Criticum*, p. 65. We confess that we are more inclined to take part with Erfurdt than with Porson. The two passages in the Electra (v. 46. 315.) seem to us to be quite decisive. The following consideration, also, has some weight with us. As *τυγχάνω* and *κυρῶ* appear to be exactly synonymous in all their various significations, we are very unwilling to admit, that a construction, which is lawful when the poet employs *κυρῶ*, is unlawful when he employs *τυγχάνω*. We find *κυρῶ* without a participle twice in the present tragedy: v. 314. *Κἀνήρετ' ἐν τῷ πράγματος κυροῖ ποτε.* v. 984. *ποῦ μοι γῆς κυρεῖ τῆς Τρῳάδος.* Several other examples are collected by Erfurdt, in his note on Ant. 483. [487.] *ed. min.*

V. 15. *Ὡς εὐμαθές σου, κἂν ἄποπτος ᾖς ὅμως, Φώνημ' ἀκούω, καὶ ξυναρπάζω φρενί.* In the common copies, the comma precedes *ὅμως*, instead of following it. The same fault, as we conceive it to be, appears in the following passage: Eurip. Hec. 568. *Κρουνοὶ δ' ἐχώρουν. ἡ δὲ, καὶ θνήσκουσ' ὅμως, Πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν.* Read also, Androm. 26. *Καὶ πρὶν μὲν, ἐν κακοῖσι κειμένην ὅμως, Ἐλπίς μ' ἀεὶ προσῆγε, σωθέντος τέκνου, Ἀλκήν τιν' εὑρεῖν, κἀπικούφισιν κακῶν.* Compare Alc. 938. *Φίλοι, γυναικὸς δαίμον' εὐτυχέστερον Τοὐμοῦ νομίζω, καίπερ οὐ δοκοῦνθ' ὅμως.* So also Aesch. Choeph. 113. *Μέμνησ' Ὀρέστου, κεἰ θυραῖός ἐσθ' ὅμως.* Pers. 295. *Λέξον καταστὰς, κεἰ κακοῖς στένεις ὅμως, Τίς οὐ τέθνηκε, τίνα δὲ καὶ πενθήσομεν Τῶν ἀρχελείων.*

352 V. 24. *Κἀγὼ 'θελόντης τῷδ' ὑπεζύγην πόνῳ.* Read *θελόντης* without the mark of elision. Aldus reads *'κεῖνος* with the mark

of elision at the beginning of a verse, v. 275. Although in the present instance *θελόντης* is preceded by a vowel, the analogy of the parent word *θέλω* shews that that circumstance is not material. We believe that neither *θελόντης* nor *ἐθελόντης* is found in any other passage of the tragedians.

V. 32. *Κατ' ἴχνος ᾄσσω, καὶ τὰ μὲν σημαίνομαι, Τὰ δ' ἐκπέπληγμαι, κοὐκ ἔχω μαθεῖν ὅτου.* Mr. Porson mentions (*Adversar.* p. 101.) that a manuscript of Suidas reads *κοὐκ ἔχω μαθεῖν ὅπου.* If this is the true reading, the sense is, *I am not able to learn where he is.* Compare vv. 6, 7. This tragedy contains two other examples of the same expression. v. 103. *Ἡ τοὐπίτριπτον κίναδος ἐξήρου μ' ὅπου;* v. 890. *Ἀλλ' ἀμένηνον ἄνδρα μὴ λεύσσειν ὅπου.* So also Oed. T. 926. *Μάλιστα δ' αὐτὸν εἴπατ' εἰ κάτισθ' ὅπου.* Ant. 318. *Τί δέ; ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου;* Read also Oed. C. 1217. *Λύπας ἐγγυτέρω. τὰ τέρ | ποντα δ' οὐκ ἂν ἴδοις ὅπου, | ὅταν τις* etc.

V. 97. *ΑΘ. Ἦ καὶ πρὸς Ἀτρείδαισιν ᾔχμασας χέρα; ΑΙ. Ὥστ' οὔποτ' Αἴανθ' οἵδ' ἀτιμάσουσ' ἔτι.* We should prefer *Ὡς οὔποτ'.* So v. 38. *ΟΔ. Ἦ καί, φίλη δέσποινα, πρὸς καιρὸν πονῶ; ΑΘ. Ὡς ἔστιν ἀνδρὸς τοῦδε τἄργα ταῦτά σοι.* In the answer to a question, *ὡς* is used to confirm some assertion which has been made before. See the context of these two passages.

V. 108. *Πρὶν ἂν δεθεὶς πρὸς κίον' ἑρκίου στέγης.* Read *ἑρκείου.* Erfurdt, who passes over *ἑρκίου* in silence, seems to have forgotten his own words (*ad Ant.* 483. [487.] *ed. min.*): *Ἑρκείου haud dubie rectius est quam ἑρκίου.* See Aesch. Choëph. 559. 569. 651. Eurip. Tro. 17. 483. When a word of three syllables, of which the first and third are long, is always placed in the *senarius* as *ἑρκείου* is placed in the present verse, there is reason to suspect that the second syllable is also long. In the following fragment of the younger Cratinus (*ap. Athen.* p. 460. F.) the old editions read *ἕρκιος*, although the metre requires *ἑρκεῖος*: *Εἰς τὸ* 353
κυλικεῖον ἐνεγράφην· Ζεύς ἐστί μοι Ἑρκεῖος· ἐστὶ φρατόριος· τὰ τέλη τελῶ.

V. 172. *Ἦ ῥά σε Ταυροπόλα Διὸς Ἄρτεμις.* Lobeck has a very long and learned note on the use of *Ταυροπόλα* for *Ταυροπόλος.* If both these forms are legitimate, it is probable that Euripides wrote, Iph. T. 1457. *Τὸ λοιπὸν ὑμνήσουσι Ταυροπόλην θεάν.* The common reading, *Ταυροπόλον θεάν*, exhibits an anapest of a very unusual kind. See the Edinburgh Review, Vol. XIX. p. 70.

V. 179. *Ἢ χαλκοθώραξ, ἤ τιν' Ἐνυάλιος | μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις | μαχαναῖς ἐτίσατο λώβαν.* Schol. *Διαστέλλει*

τόν Ἄρεα ἀπὸ τοῦ Ἐνυαλίου, ὡς ἕτερον δαίμονα ὑπουργὸν τοῦ μείζονος. καὶ δῆλον ἐκ τῶν συνδέσμων. This interpretation, as Brunck justly observes, is absurd. Even if we allow Mars and Enyalius to have been different deities, we cannot suppose that the poet would designate Mars by a single word, which is equally applicable to Enyalius. Brunck has adopted the emendation of Johnson, Ἦ χαλκοθώραξ ἥντιν' Ἐνυάλιος. So also Bothe and Lobeck. This emendation ought not to be admitted, unless it can be proved that ὅστις is capable of being used instead of *τις*, *aliquis*. Reiske proposes σοί τιν' Ἐνυάλιος, Musgrave μή τιν' Ἐνυάλιος, Hermann (*ad Hec.* 991.) ἤ τιν' Ἐνυάλιος. Erfurdt reads, ὁ χαλκοθώραξ ἤ τιν' Ἐνυάλιος. The object of all these conjectures is to get rid either of the first or of the second ἤ, so as to connect the adjective χαλκοθώραξ with the substantive Ἐνυάλιος. A better mode of accomplishing this end than any which we have mentioned, is to read, Ἦ χαλκοθώραξ εἴτιν' Ἐνυάλιος. So v. 879. *Τίς ἂν δῆτά μοι—τὸν ὠμόθυμον εἴποθι πλαζόμενον λεύσσων ἀπύοι.* Phil. 1204. ξίφος εἴποθεν, | ἢ γένυν, ἢ βελέων τι προπέμψατε. This pleonastic use of εἰ, which the editors of Sophocles do not appear to have understood, has not escaped the observation of Weiske, whose words we subjoin, (p. 115. *ed. Oxon.*): *Offendit particula εἰ adjuncto pronomine τις, ut apud Zosimum* v. 8. *Εὐτρόπιος δὲ πάντας, ὧν εἴτις λόγος* (qui aliquo essent numero), *ἐκ-*
354*ποδὼν καταστῆσαι βουλόμενος etc. Sed sic imminuunt Graeci τὸ τὶς et τινὲς*, aliquis, nonnulli, *ut dubitationis notam, εἰ, structura minus accurata, praeponant. Loca in Xenoph. Ind. sub εἰ monstravi.* These words might pass for a note on the passage before us, according to our representation of it.

V. 205. *Νῦν γὰρ ὁ δεινὸς, μέγας, ὠμοκρατὴς*, etc. *Male vulgo ante μέγας articulus iteratur.* Erfurdt. The same correction is made by Mr. Blomfield *ad Aesch. Prom.* 981. (p. 206. *ed. sec.*), and by the Edinburgh Reviewer, V. XIX. p. 93.

V. 210. *Παῖ τοῦ Φρυγίου Τελεύταντος.* Porson's tacit emendation (*ad Hec.* 120.), *Παῖ τοῦ Φρυγίου σὺ Τελεύταντος* is rejected with contempt by both Lobeck and Erfurdt, the former of whom seems half inclined to believe, that Porson's insertion of σὺ was a mere slip of the pen. These editors defend the common reading by the comparison of the well known *senarii* of Aeschylus, which begin with the words Ἱππομέδοντος and Παρθενοπαῖος. They ought to have recollected, that these two proper names cannot be admitted at all into the tragic *senarius*, without a violation of the metre. The anapest, which the tragic poets usually employ on these occasions, causes as great a violation of the ordinary rules of the metre, as the trochee, which Aeschylus has admitted in

these two instances. The proper name *Τελεύταντος*, on the contrary, is perfectly well adapted to the measure in which it is used, especially if the last syllable be lengthened by position, as in the present instance. *'Ενήλλακται*, a word of exactly the same quantity, occurs in the next preceding line but one. So also *'Ερεχθειδῶν* v. 202. and *ἀνεῤῥήγνυ* v. 236. Honest Bothe, who does not appear to have been aware of Porson's emendation, goes a shorter way to work, and bravely cuts out *Τελεύταντος*, leaving only the words *Παῖ τοῦ Φρυγίου*. He observes, that from Tecmessa's account of her family (vv. 487. 488.) her father appears to have been so great a man, that he may fairly be called *the Phrygian κατ' ἐξοχήν*. In the same manner, we presume, as Buonaparte is called *the Corsican*. Leaving this solution of the difficulty to the consideration of our readers, we shall content ourselves with 355
mentioning, for the comfort of such of them as prefer Porson's emendation, that another instance of the omission of σὺ after a word ending with ον, may be found in his *Adversaria*, p. 65. In the tragedy before us, one manuscript omits σὺ after ποῦ, v. 1100.

V. 235. *Ὧν τὴν μὲν ἔσω 'σφαζ' ἐπὶ γαίας, | τὰ δὲ πλευροκοπῶν δίχ' ἀνεῤῥήγνυ*. This appears to be the true reading. The transition from the feminine singular to the neuter plural, has proved a stumbling-block to the transcribers and editors. Aldus and most of the manuscripts read *ὧν τὴν μὲν ἔσω*, and *τὰς δὲ πλευροκοπῶν*. The modern editions read, from the emendation of Triclinius, *ὧν τὰ μὲν εἴσω*, and *τὰ δὲ πλευροκοπῶν*. *Τὰ δὲ πλευροκοπῶν* is found in the Iena manuscript *a manu secunda*, in one Oxford manuscript (*Dorvill.* B.), and perhaps in the two Moscow manuscripts, if any reliance can be placed on the silence of the collator [1]).

V. 278. *Ξύμφημι δή σοι, καὶ δέδοικα μὴ 'κ θεοῦ Πληγή τις ἥκοι*. Erfurdt reads *ἥκῃ* on the authority of Suidas and one ma-

1) Erfurdt has been betrayed into innumerable errors by relying on the silence of Johnson, who collated four manuscripts of the Ajax in the Bodleian Library at Oxford. In this very passage, all the manuscripts collated by Johnson agree with Aldus in reading *τὰς δὲ πλευροκοπῶν*. Yet Johnson, who reads *τὰ δὲ*, exhibits *τὰς δὲ* as the reading of only two of his four manuscripts. The kindness of a friend at Oxford, whose accuracy may be relied upon, enables us to state the readings of the Bodleian manuscripts, in this and several other instances, with perfect security. The Bodleian Library now possesses six manuscript copies of this tragedy, two of which formerly belonged to Dorville. A seventh copy is in the Library of Trinity College, and an eighth in the British Museum among the Harleian manuscripts. An accurate collation of these eight copies would be a valuable contribution to an improved edition of Sophocles.

nuscript. Perhaps the true reading is *ἥκει*. The words *μὴ ἥκῃ* or *μὴ ἥκει* signify *ne venerit.* Erfurdt justly remarks, that *ἥκω* does not signify *venio*, but *veni*. In the same manner, *οἴχομαι* signifies *abii*, not *abeo*. Both these verbs are more nearly allied to *ἐλήλυθα* than to *ἔρχομαι*. Now it is well known, that after
356 *δέδοικα μὴ*, *ὅρα μὴ*, etc. the Greeks frequently employ the indicative to express that sense which the Latins express by the preter-perfect of the subjunctive. Thus, the Chorus in the Orestes of Euripides, believing that Orestes is dead, says to Electra, v. 208. *Ὅρα παροῦσα, παρθέν' Ἠλέκτρα, πέλας Μὴ κατθανών σε σύγγονος λέληθ' ὅδε.* See Budaeus (p. 252. ed. 1548.), Hoogeveen (pp. 708. 709.) etc. Among the examples produced by these grammarians, is the following passage of Demosthenes (*Περὶ Παραπρεσβείας*, p. 342, 8.): *Καὶ τὸ χρόνον γεγενῆσθαι μετὰ τὴν πρεσβείαν πολὺν, δέδοικα μή τινα λήθην, ἢ συνήθειαν τῶν ἀδικημάτων ὑμῖν ἐμπεποιήκει.* Are we to read *ἐμπεποίηκε* with Lambinus and Markland, or *ἐμπεποιήκῃ* with Reiske? We do not condemn the subjunctive, but we strongly suspect, that if Demosthenes had employed it in this passage, he would have said *ἐμπεποιηκὸς ᾖ*. The orators generally, if not always, express this subjunctive and its corresponding optative by the auxiliary verb and the participle. Thus we find in the same oration *βεβοηθηκὼς ᾖ* p. 345, 29. *συμβεβηκὸς εἴη* p. 351, 9. *πεποιηκότες εἴητε* (*εἶτε*) p. 368, 19. *δεδωκότες εἶεν* p. 382, 25. *ἑνεορακὼς εἴη* p. 401, 18. *ἀναπεπτωκότες ἦτε* p. 411, 3. To return to Sophocles, the same arguments which induce us to suspect that *ἥκει* is the true reading in the verse before us, incline us to propose *βέβηκε*, Phil. 493.

V. 301. *Τέλος δ' ὑπάξας διὰ θυρῶν, σκιᾷ τινι Λόγους ἀνέσπα, τοὺς μὲν Ἀτρειδῶν κάτα, Τοὺς δ' ἀμφ' Ὀδυσσεῖ, ξυντιθεὶς γέλων πολὺν, Ὅσην κατ' αὐτῶν ὕβριν ἐκτίσαιτ' ἰών.* In our opinion, Lobeck and Erfurdt have done ill in not reading *ἐκτίσοιτ'* with Musgrave and Bothe. Although Tecmessa makes use of the plural number, *αὐτῶν*, she alludes to the flagellation which Ajax was about to inflict on Ulysses, when he was called out of his tent by Minerva. See vv. 105—110. If we retain *ἐκτίσαιτο*, Ajax must be understood to speak of what he had already done, not of what he intended to do. Compare Trach. 793. *Τὸ δυσπάρευνον λέκτρον ἐνδατούμενος Σοῦ τῆς ταλαίνης, καὶ τὸν Οἰνέως γάμον, Οἷον κατακτήσαιτο λυμάντην βίου.* Musgrave observes, that
357 if the poet had represented Ajax as speaking of a past transaction, he would not have added *ἰὼν* to *ἐκτίσαιτο*.

V. 312. *Ἔπειτ' ἐμοὶ τὰ δείν' ἐπηπείλησ' ἔπη, Εἰ μὴ φανείην πᾶν τὸ συντυχὸν πάθος.* Mr. Porson (*ad Hec.* 847.) says of this passage: *Facillimam emendationem φανείη praetervidere Viri docti,*

quam tamen adsumere potuerat e MS. Brunck. Φαναίην contra linguam et metrum est, φανοίην contra linguam. Brunck, who first admitted φανοίην into the text, believed it to be the optative of the second aorist ἔφανον. In this acceptation, φανοίην is certainly *contra linguam.* The second aorist ἔφανον does not exist; and if it existed, its optative would be φάνοιμι. But if we agree with Buttman, as quoted by Erfurdt, in considering φανοίην as the optative of the contracted future φανῶ, it may be safely pronounced a legitimate Greek word. Mr. Elmsley, in his note on Oed. T. 538. points out ἐροίη in Xenophon, and διαβαλοίην in Plato. With regard to the construction, Erfurdt properly compares ἀφειδήσοι Ant. 414. ἀφαιρήσοιτο Phil. 376. So Xenophon *Sympos.* 1, 7. Ὡς δὲ πάνυ ἀχθόμενος φανερὸς ἦν, εἰ μὴ ἕψοιντο, συνηκολούθησαν. We prefer φανοίην to φανείη for the following reason. The difference between εἰ μὴ φανοίην and εἰ μὴ φανείη, is the same as that between εἰ μὴ φανῶ and ἐὰν μὴ φανῇ. Εἰ μὴ φανοίην has the same relation to εἰ μὴ φανῶ, as εἰ μὴ φανείη has to ἐὰν μὴ φανῇ. Now it appears to us, that the active future is rather more proper in this passage than the passive subjunctive. We would rather say, *I will burn your house, if you do not put ten pounds in a certain place,* than, *I will burn your house, unless ten pounds are put in a certain place.* Compare Ant. 306. Εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου Εὑρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἐμούς, Οὐχ ὑμὶν Ἀΐδης μοῦνος ἀρκέσει, πρὶν ἂν etc. Ibid. 324. Κόμψευέ νυν τὴν δόξαν. εἰ δὲ ταῦτα μὴ Φανεῖτέ μοι τοὺς δρῶντας, ἐξερεῖθ' ὅτι Τὰ δειλὰ κέρδη πημονὰς ἐργάζεται. The passages before us would be exactly similar to these passages, if the poet had put the threats of Ajax into his own mouth, instead of throwing them into Tecmessa's narrative. Lobeck reads φανοίην with Brunck. Erfurdt reads φανείη with Porson. Bothe reads 358 neither φανοίην nor φανείη, but rejects the verse as spurious.

V. 314. Κἀνήρετ' ἐν τῷ πράγματος κυρεῖ ποτε. The scholiast reads κύροι *diserte.* With the exception of one passage (Oed. C. 1159.), which we believe to be corrupt, the barytone form κύρω, like δόκω and ὤθω, is found only in the writings of the grammarians. Perhaps, however, the annotation of the scholiast may be considered as a sufficient reason for changing κυρεῖ into κυροῖ. So Phil. 542. Ἀχιλλέως παῖ, τόνδε τὸν ξυνέμπορον Ἐκέλευσ' ἐμοί σε ποῦ κυρῶν εἴης φράσαι. A similar variety of both reading and construction occurs in v. 727. of the present tragedy, where Erfurdt says, *Ἀρκέσοι an ἀρκέσει scribas, ad rationem grammaticam nihil interest, sed illud meliores codices tuentur.* A third instance occurs in v. 755. where some manuscripts read θέλει, but all the editions read θέλοι. In all passages of this kind, the op-

tative appears to us to be preferable to the indicative, but not so much so, as to justify us in introducing it upon mere conjecture [1]).

V. 331. *Τέκμησσα, δεινὰ, παῖ Τελεύταντος, λέγεις Ἡμῖν, τὸν ἄνδρα διαπεφοιβάσθαι (al. διαπεφοιβᾶσθαι) κακοῖς.* The feeble and unnecessary word *ἡμῖν*, separated as it is by the sense from the remainder of the line, is exceedingly offensive. In the following instance, the offensiveness is diminished by the empha-
359 sis which falls on *ἡμῖν*. Hel. 1310. *Ἔσται τάδ', οὐδὲ μέμψεται πόσις ποτὲ Ἡμῖν. σὺ δ' αὐτὸς, ἐγγὺς ὢν, εἴσει τάδε.* The following punctuation, although not quite free from objection, pleases us better than that of the common copies: *Τέκμησσα, δεινὰ, παῖ Τελεύταντος λέγεις, Ἡμῖν τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.* Compare v. 216. *Μανίᾳ γὰρ ἁλοὺς ἡμὶν ὁ κλεινὸς | νύκτερος Αἴας ἀπελωβήθη.*

V. 379. *Ἰὼ πάνθ' ὁρῶν, ἁπάντων τ' ἀεὶ | κακῶν ὄργανον, τέκνον Λαρτίου.* Brunck, Lobeck, and Erfurdt read with one manuscript, *ἁπάντων ἀεὶ.* We prefer *πᾶν θ' ὁρῶν*, or *ἁπάντων δ' ἀεὶ*, for a reason which will be given in our note on v. 1050.

V. 382. *Ἦ που πολὺν γέλωθ' ὑφ' ἡδονῆς ἄγεις. Γέλων, Atticam formam, exhibent Mosq. B. et Suidas in ἄλημα. Sed a Tragicis illam, nisi metrum cogat, non usurpari, monuit Lobeckius.* ERFURDT. In other words, *γέλων* is never followed in the same verse by a word beginning with a vowel. As the accusative *γέλωτα* was more familiar to the transcribers than *γέλων*, perhaps we may be allowed to suspect, that they have banished *γέλων* from every verse in which *γέλωτ'* would stand. A similar alteration seems to have been made in the following hexameter: Eurip. Hel. 388. *Χρυσοκέρωτ' ἔλαφον, Μέροπος Τιτανίδα κούραν.* The Attic poets, if we mistake not, always decline *βούκερως*, *εὔκερως*, *χρυσόκερως*, etc. like *λεώς*. We do not attribute much im-

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1) Johnson's translation of the present verse is, *Interrogavitque quo demum in statu res erat.* Every school-boy knows that he ought to have written *esset*. In this passage, as in many others, the Greek optative is correctly rendered by the Latin imperfect of the subjunctive. In the present case, however, the correspondence of the two languages must be considered as purely accidental. In the Greek, the optative *is* caused by the preterite *ἀνήρετο*. In the Latin, the subjunctive is caused by the interrogative particle—not used as a direct interrogation. There is nothing in the Greek language which resembles this use of the Latin subjunctive. The difference between the two languages will at once appear, if we change the preterite *ἀνήρετο* into the present, the future, or the imperative. The Greek optative will then disappear, whereas the Latin subjunctive will remain. The words *Ask him who he is*, for instance, will be in Greek, *Ἐροῦ αὐτὸν ὅστις ἐστὶν*, in Latin, *Interroga eum quis sit.*

portance, therefore, to Lobeck's reason for rejecting *γέλων* in the verse before us. The common reading is preferable, however, on account of the elision. See our note on v. 1101.

V. 384. *῎Ιδοιμί νιν, καίπερ ὧδ' ἀτώμενος.* So Aldus and the scholiast. Notwithstanding the silence of Brunck, we feel very little doubt that this verse wants a syllable in all the ancient copies, and that the reading of the modern editions, *῎Ιδοιμι δή νιν*, is found in no manuscript, except those of the Triclinian recension. Perhaps the poet wrote, *῎Ιδοιμ' ἐγώ νιν.* So Aesch. Choëph. 265. *Πρὸς τοὺς κρατοῦντας, οὓς ἴδοιμ' ἐγώ ποτε Θανόντας ἐν κηκῖδι πισσήρει φλογός.* In the present passage, *ἐγὼ* appears to have been lost before *νιν*. In the following passage, *νιν* was lost after *ἐγώ:* Eurip. Ion. 81. *῎Ιων' ἐγώ νιν πρῶτος ὀνομάζω θεῶν.*

V. 396. *῎Ελεσθ', ἕλεσθέ μ' οἰκήτορα | ἕλεσθέ μ'. οὔτε γὰρ θεῶν γένος.* The metre of these two verses is the same. The Aldine reading of the first verse is, *῎Ελεσθέ μ', ἕλεσθέ μ' οἰκήτορα.* Brunck reads with some manuscripts, *῎Ελεσθέ μ', ἕλεσθ' οἰκήτορα*, and alters the corresponding verse of the antistrophe, *Πολὺν, πολύν με δαρόν τε δὴ*, so as to accommodate it to his own emendation of the strophe. Bothe, Lobeck and Erfurdt follow Brunck.

V. 403. *Ποῖ τις οὖν φύγῃ; | ποῖ μολὼν μενῶ; | εἰ τὰ μὲν φθίνει, φίλοι, | τοῖσδ' ὁμοῦ πέλας, | μωραῖς δ' ἄγραις προσκείμεθα,* etc. The three words *τοῖσδ' ὁμοῦ πέλας* may be said to be fairly given up by the commentators, whose observations we invite the reader to peruse in their own words. In so desperate a case, there is no harm in proposing emendations which are not altogether satisfactory. We propose, therefore, *Εἰ τὰ μὲν φθίνει, φίλοι, | τάδε δ' ὁμοῦ πέλας.* We believe the meaning to be *εἰ τὰ μὲν ἀγαθὰ φθίνει, τάδε δὲ κακὰ πάρεστι.* This correction suits the metre perfectly well. The corresponding words of the antistrophe are, *᾿Εξερῶ μέγ', οἷον οὔ | τινα Τροία στρατοῦ.* The first syllable of *Τροία* is short, as in v. 1190. For another instance of the corruption of *τάδε* into *τοῖς*, see Eurip. Iph. T. 650. We want nothing except an instance of the union of the two synonymous words *ὁμοῦ πέλας*. Compare *αὖθις πάλιν*, etc.

V. 428. *Οὔτοι σ' ἀπείργειν, οὔθ' ὅπως ἐῶ λέγειν ῎Εχω, κακοῖς τοιοῖσδε συμπεπτωκότα.* After *οὔτοι* we ought to read *οὐδὲ* instead of *οὔτε*. See Aesch. Eum. 299. Eurip. Med. 469. Alc. 1040. Heracl. 64. Herc. 316. See also Aesch. Prom. 435. with the remark of the Edinburgh Reviewer, Vol. XVII. p. 492.

V. 455. *εἰ δέ τις θεῶν Βλάπτοι, φύγοι γ' ἂν χὠ κακὸς τὸν κρείσσονα.* One of Erfurdt's manuscripts (*Mosq. A.*) reads *φύγοι*

τ' ἂν, *i. e.* φύγοι τάν. In one of the Oxford manuscripts (*Laud.*) τ is written in red ink over ν. We have little doubt that φύγοι τὰν is the true reading.

V. 469. *Ἀλλ' ὧδέ γ' Ἀτρείδας ἂν εὐφράναιμί που.* Instead of ὧδέ γ' Ἀτρείδας ἂν, two manuscripts (*Mosq. B. Dorvill. B.*) read
361 ὧδ' ἂν Ἀτρείδας. One manuscript (*Dresd. A.*) reads ὧδ' Ἀτρείδας ἄν. The common reading is unobjectionable. Compare v. 111. *Μὴ δῆτα τὸν δύστηνον ὧδέ γ' αἰκίσῃ.* Else it would be easy to read, *Ἀλλ' ὧδ' ἂν Ἀτρείδας ἂν εὐφράναιμί που.* A similar correction may be made with more probability in the following passage: Eurip. Alc. 646. *Γυναῖκ' ὀθνεῖαν, ἣν ἐγὼ καὶ μητέρα Πατέρα τέ γ' ἐνδίκως ἂν ἡγοίμην μόνην.* If Mr. Wakefield had found ὧδ' ἂν Ἀτρείδας ἂν in his copy of the Ajax, perhaps he would have commented on it in the following terms: *This repetition of the particle ἂν in Greek authors is equally singular and awkward; and yet there are instances of indubitable legitimacy in this respect, though, as it appears to us, much to their discredit. In the present we would gladly relieve the clumsiness of this expedient by reading with several manuscripts, Ἀλλ' ὧδέ γ' Ἀτρείδας ἂν εὐφράναιμί που.* See the Critical Review, Jan. 1801, p. 9. If a single instance of this repetition of ἂν is discreditable to a writer, what excuse can we make for our poet, who exhibits eight or ten such instances in this single tragedy? See vv. 155. 525. 537. 1058. 1073. 1078. 1144. 1246. 1339. Brunck does not seem to have made up his mind on this subject. He says in his note on v. 537. *invenuste geminatur ἄν.* But he has inserted the following words in his index to Aristophanes: *Ἂν eleganter geminatur*, Θ. 196. Β. 572. 581. *N.* 1396. *A.* 218. To confess the truth, these words, *eleganter*, *venuste*, etc. are a kind of expletives, which we verbal critics are accustomed to use without attaching much meaning to them. The same construction may be called elegant in one place, and inelegant in another, according as we wish to defend or attack the reading in which it is exhibited. It must be observed, that when the verb is in the subjunctive mood, the repetition of the particle is not only inelegant, but improper. *Ἂν geminatum cum indicativo et optativo saepissime, cum subjunctivo nunquam conjungunt Attici.* These are the words of the Edin-
362 burgh Reviewer, Vol. XVII. p. 238. If the common reading of the following passage is correct, the Reviewer's *nunquam* must be interpreted *very rarely*. Aristoph. Eq. 1108. *Ὁπότερος ἂν σφῷν εὖ με μᾶλλον ἂν ποιῇ, Τούτῳ παραδώσω τῆς Πυκνὸς τὰς ἡνίας.* Perhaps we ought to read, *Ὁπότερος ἂν σφῷν νῦν με μᾶλλον εὖ ποιῇ.*

V. 514. *Ἐμοὶ γὰρ οὐκέτ' ἔστιν εἰς ὅτι βλέπω, Πλὴν σοῦ. σὺ γάρ μοι πατρίδ' ἤστωσας δορὶ, καὶ μητέρ'. ἀλλ' ἡ μοῖρα τὸν φύ-*

σαντά με Καθεῖλεν Ἅιδου θανασίμους οἰκήτορας. We consider this passage, if the common representation of it be correct, as much more discreditable to the author, than all those passages in which he has offended Mr. Wakefield, as we have lately seen, by too frequent an use of the particle *ἄν*. It is a most wanton violation of propriety, to represent Ajax as the murderer of one of his mistress's parents, particularly of her mother. We are not ignorant, indeed, that such accidents occasionally happened in the heroic age in which Ajax flourished, and which Hesiod distinguishes from the brazen age which preceded it, by the epithets *δικαιότερον καὶ ἄρειον.* But we know of no age or state of society, in which the mention of such a transaction would not be carefully avoided in a tender and pathetic speech, like the present address of Tecmessa to Ajax. We commend Bothe, therefore, who, in *his* Ajax, represents the parents of Tecmessa as both deceased before the destruction of their country. The words of Bothe's Tecmessa are: *Καὶ μητέρ' ἤδη μοῖρα, τὸν φύσαντά τε, Κατεῖχεν, Ἅιδου θανασίμους οἰκήτορας.* Erfurdt reads, *Καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε Καθεῖλεν Ἅιδου θανασίμους οἰκήτορας.* The alteration of the received text is slight, and we should be very happy, for the sake of the poet's credit, if we could bring ourselves to think it probable. Besides other objections to Erfurdt's emendation, it appears to us, that the common reading agrees better with the two next following verses: *Τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς; Τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σώζομαι.* If Tecmessa, in the two verses in which she mentions the loss of her parents, lays that stress on it which Erfurdt's reading seems to express, nothing can be more impertinent than her que- 363
stion, *Τίς πλοῦτος;* compared with the words of Andromache, *Ἕκτορ, ἀτὰρ σύ μοι ἐσσὶ πατὴρ καὶ πότνια μήτηρ.* We think, therefore, that she mentions the loss of her parents merely as a subordinate incident to the loss of her country, and that country, father, and mother are all included in the word *πατρίς.*

V. 560. *Οὔτοι σ' Ἀχαιῶν, οἶδα, μήτις ὑβρίσῃ.* Brunck, Bothe, Lobeck, and Erfurdt read *ὑβρίσει* with several manuscripts. We believe that *ὑβρίσῃ* is right, and we are certain that *ὑβρίσει* is wrong. The future of *ὑβρίζω* is *ὑβριῶ.* See the Quarterly Review, vol. VII. p. 454.

V. 570. *Ὡς σφιν γένηται γηροβοσκὸς εἰς ἀεὶ, Μέχρις οὗ* (*al.* *μέχρις ἂν*) *μυχοὺς κίχωσι τοῦ κάτω θεοῦ.* Lobeck and Erfurdt have adopted *ἕς τ' ἂν γένηται,* the emendation of Hermann (*Praef. ad Hec.* p. liv.) They might have read *ἕως γένηται,* comparing v. 557. As these emendations are violent, and as the common reading, whether we read *μέχρις οὗ* or *μέχρις ἂν*, is objectionable on more

than one account, we are inclined to reject v. 571. as spurious. Perhaps it was inserted by some scrupulous critic, who thought that the expression *γηροβοσκὸς εἰς ἀεὶ*, in the preceding verse, required some qualification. The words *εἰς ἀεὶ* may be translated, *as long as they live.* Compare Oed. T. 275. Trach. 1204.

V. 599. *Ἐγὼ δ' ὁ τλάμων, | παλαιὸς ἀφ' οὗ χρόνος | Ἰδαίᾳ μίμνω | λειμωνίᾳ πόᾳ μήλων | ἀνήριθμος* etc. So Aldus. The difficulty of this passage consists in the three words *λειμωνίᾳ πόᾳ μήλων*, out of which it is impossible to elicit either sense or metre. The Triclinian editions and Lobeck read, *λειμωνίᾳ μήλων πόᾳ*. Brunck reads, *λειμωνίᾳ ποίᾳ μήλων*, with the consent of most of the manuscripts, including five out of six of those in the Bodleian Library. The sixth reads *λειμωνείᾳ πόᾳ, μήλων*. *Ποίᾳ* or *ποιᾷ* is the proper orthography, whether the first syllable be long or short. Bothe reads *λειμωνίδι μηλοπόᾳ*. *Λειμωνίδι* is undoubtedly right, and was suggested to Bothe by a happy mistake of Johnson's, who exhibits *λειμώνιδι* (*sic*) as the reading of the
364 two Baroccian manuscripts at Oxford. Erfurdt reads, *λειμωνίδι ποίᾳ μήλων*, and says in his note, *ποίᾳ μήλων*, *licet corruptum, servare placuit.* Perhaps the true reading is, *λειμωνίδι ποίᾳ μήλων*. *Μέλειν* and *μέλεσθαι* are used by the tragic poets in the sense of *belonging to; conversant with, dwelling among*, etc. The following examples, among others, are supplied by Beck's index to Euripides. I. Iph. T. 642. *Κατολοφύρομαί σε τὸν χερνίβων | ῥανίσι βαρβάρων μελόμενον αἱμακταῖς.* We have supplied the word *βαρβάρων* to complete the verse. II. Hel. 194. *Ναύτας Ἀχαιῶν | τις ἔμολεν, ἔμολε, | δάκρυα δάκρυσί μοι φέρων, | Ἰλίου κατασκαφὰν* (*f. κατασκοπὰν*) *| πυρὶ μέλουσαν Ἰδαίῳ.* Compare Hec. 931. III. Hel. 1176. *Νῦν δ' οἱ μὲν Ἀίδᾳ μέλονται κάτω, | τείχεα δὲ, φλογμὸς ὥστε Διὸς, ἐπέσυτο φλόξ.* Our emendation affords exceedingly good sense, but is liable to some objection on account of the metre. The common reading of the antistrophic verse (615.) is, *Νῦν δ' αὖ φρενὸς οἰοβότας.* The Scholiast reads *οἰοβώτας*, which reading Erfurdt has admitted into his text. The Triclinian editions read *Νῦν δ' αὖ φρενός γ' οἰωβότας.* Although Triclinius is perhaps guilty of the insertion of the particle, we believe him to be innocent with regard to *οἰωβότας*, which is found in Erfurdt's *Augustanus Secundus*. If Triclinius had not found this reading in his copy of Sophocles, he would not have changed the order of the words in the corresponding verse of the strophe. *Οἰωβότας* accords perfectly well with our reading of the strophic verse. Yet we suspect that *οἰοβότας* is the true reading. The strophes and antistrophes of this ode do not resemble each other so exactly as could be wished. Compare, for instance, the pair of verses which immediately precede that pair with which

we are now engaged. The strophic verse is, *Ἰδαίᾳ μίμνω;* the antistrophic, *Κρατοῦντ' ἐν Ἄρει.*

V. 634. *Κρείσσων γὰρ Ἅιδᾳ κεύθων, ἢ νοσῶν μάταν. Elegantius quiddam requiri videtur, et quod magis ex Athenis redolcat, videlicet κεύθων ὁ νοσῶν μάταν, pro κρεῖττόν ἐστιν αὐτὸν κεύθειν. Ita jubent metra.* LOBECK. The *argumentum a metro* is certainly powerful, and we do not very well know how to evade it. In 365
other respects, the common reading pleases us better than Lobeck's emendation, which Erfurdt has adopted. Compare Soph. Oed. T. 1368. *Κρείσσων γὰρ ἦσθα μηκέτ' ὢν, ἢ ζῶν τυφλός.* Mr. Elmsley, in his note on this verse, silently reads *παρ' Ἅιδᾳ* in he present passage. *Ἅιδᾳ κεύθων*, without the preposition, can ignify nothing except *ἐν Ἅιδᾳ κεύθων*, which expression is probbly a solecism. Although the Attic poets say both *εἰς Ἅιδου* ad *εἰς Ἅιδην*, and even *Ἅιδην* without the preposition (Soph. Ant. 822.), we apprehend that they never say *ἐν Ἅιδῃ*, but only *ἐ Ἅιδου.* If *ἐν Ἅιδῃ* occurs at all, it may be compared with *ἐν Ἀθάνᾳ*, Eurip. Heracl. 754. The expression *παρ' Ἅιδᾳ κεύθων* my be compared with *κεῖται παρ' Ἅιδῃ*, Oed. T. 972. We take tls opportunity of correcting a trifling error which has escaped th attention of the critics. Eurip. Med. 1059. *Μὰ τοὺς παρ' Ἅιδῃ νερτέρους ἀλάστορας. Παρ' Ἅιδην* is proper only where there is he idea of motion. See Soph. Oed. C. 1552. Eur. Alc. 237. Red, therefore, *παρ' Ἅιδῃ*.

V. 726. *Τὸν τοῦ μανέντος κἀπιβουλευτοῦ στρατοῦ Ξύναιμον ἀπκαλοῦντες.* We should prefer, *κἀπιβουλευτοῦ στρατῷ*. Compar v. 1055. *Ὅστις στρατῷ ξύμπαντι βουλεύσας φόνον. Verbale casm verbi sui regit, quod utriusque linguae scriptoribus solenne est.* These are Brunck's words, in his note on Ant. 787. Those reaers to whom this construction is not familiar, may obtain all the iformation respecting it which they can desire, by examining the pssages quoted by Hermann, in his notes on Viger, n. 47.

V. 741. *Τὸν ἄνδρ' ἀπηύδα Τεῦκρος ἔνδοθεν στέγης Μὴ 'ξω παρήκειν, πρὶν παρὼν αὐτὸς τύχῃ.* The words *ἔνδοθεν στέγης* are right interpreted *ἐκ τῆς στέγης* in a gloss published by Brunck. See aso Lobeck's note. The following gloss is less satisfactory: *Παρήκειν. ἀντὶ τοῦ ἥκειν. ἡ παρὰ περισσή.* It appears to us, that nither *ἥκειν* nor *παρήκειν* is capable of being used in any signifiation which will make sense of this passage. The Scholiast explain *παρήκειν* by *παριέναι*. But *παριέναι*, the infinitive of *παρέρχομαι*, means rather *to pass in* than to *pass out;* and *παριέναι*, th infinitive of *παρίημι*, means rather to *let in* than to *let* 366
out. Ἐξᾶν is the verb best suited to the sense of the passage. We abstain from proposing improbable conjectures; and the silence

of the commentators is our only reason for calling the attention of our readers to this difficulty.

V. 791. *Οἴμοι, τί φῄς, ὤνθρωπε; μῶν ὀλώλαμεν;* v. 1154. *Ὤνθρωπε, μὴ δρᾶ τοὺς τεθνηκότας κακῶς.* Aldus reads *ὦ 'νθρωπε* in both verses. Turnebus reads *ἄνθρωπε* in the former, and *ὦ "νθρωπε* in the latter. Brunck, Bothe, and Erfurdt read *ὦ "νθρωπε* in the former, and *ἄνθρωπε* in the latter. Lobeck reads *ἄνθρωπε* in both verses. The six Bodleian manuscripts agree with Brunck, except that two of them read *ὤνθρωπε* instead of *ὦ "νθρωπε* v. 791. With the exception of these two verses, we have not observed the vocative *ἄνθρωπε* in the tragedies, either with or without the interjection. These two verses also exhibit the only instances which we have observed in the tragedies of this kind of crasis or elision, excepting *ὦναξ* or *ὦ 'ναξ*, which occurs very frequently.

V. 869. *Κοὐδεὶς ἐπίσταταί με συμμαθεῖν τόπος.* *Συμμαθεῖν hic transitivum est, et valet διδάξαι.* Brunck. Erfurdt compares *apprendre*, *to learn*, etc. The words *με συμμαθεῖν* signify *so that I may learn*, and are an instance of a construction which occurs in almost every page of the tragic poets. So, in this tragedy, v. 672. *Ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος Τῇ λευκοπώλῳ φέγγος ἡμέρᾳ φλέγειν.* v. 884. *Καὶ σπεύσαθ' οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν.* (Compare Aristoph. Eq. 925. *Ἐγὼ γάρ εἰς τοὺς πλουσίους | σπεύσω σ' ὅπως ἂν ἐγγραφῇς.*) v. 1069. *νῦν δ' ἐνήλλαξεν θεὸς Τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποίμνας πεσεῖν.*

V. 921. *Ποῦ Τεῦκρος; ὡς ἀκμαῖος, εἰ βαίη, μόλοι, Πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμόσαι.* Brunck reads *ὡς ἂν ἀκμαῖος*, with the following annotation: *Sic omnino legendum. Ejecerat librariorum imperitia particulam ἂν, quae salva structurae lege abesse non potest. Ὡς ἂν ἀκμαῖος μόλοι*, quam tempestivus veniret! *Vide quae notavimus ad Comici Plutum* 1037. *ubi exempla ostendunt verbum optativi modi non adhiberi sine ἂν, quando in altero membro est conditionalis particula εἰ, quae et ipsa optati-*
367*vum adsciscit.* We spare ourselves the trouble of transcribing, and our readers the trouble of perusing, what Wakefield (*Silv. Crit.* II. p. 127.) Hermann (*ad Vigerum*, n. 284.) Bothe, Lobeck, and Erfurdt have written on this passage. All these critics justly reject Brunck's emendation, but seem to acquiesce in his interpretation, *quam tempestivus veniret!* If this interpretation is correct, we agree with Brunck in believing, that *ἂν* must be inserted in some manner or other. But why may not *μόλοι* be a real and proper optative, which, as is well known, never assumes *ἂν*? The passage may be thus translated: ***Where is Teucer? If he comes at all, I wish that he may come in time to compose his brother's body.***

Utinam is one of the thousand and one significations of the particle *ὡς*. So El. 126. *Κακᾷ τε χειρὶ πρόδοτον; ὡς ὁ τάδε πορὼν Ὄλοιτ', εἴ μοι θέμις τάδ' αὐδᾶν*. Ibid. 1226. *ΗΛ. Ἔχω σε χερσίν; ΟΡ. ὡς τὰ λοίπ' ἔχοις ἀεί.*

V. 950. *ΤΕ. Οὐκ ἂν τάδ' ἔστη τῇδε, μὴ θεῶν μέτα. ΧΟ. Ἄγαν γ' ὑπερβριθὲς ἄχθος ἤνυσαν.* So Aldus. Some manuscripts read *δ'* instead of *γ'*. Others omit both particles. Two copies exhibit *ἤνυσας* for *ἤνυσαν*. These varieties do not assist us in supplying the syllable which is lost. The reading of the Triclinian recension, *Καὶ μὴν ἄγαν ὑπερβριθὲς ἄχθος ἤνυσαν*, is worthy of its author. Brunck, Lobeck, and Erfurdt read, *Ἄγαν δ' ὑπερβριθὲς τόδ' ἄχθος ἤνυσαν*. Bothe reads, *Ἄγαν δ' ὑπερβριθές γ' ἂν ἄχθος ἤνυσαν*. We should prefer to either of these readings, *Ἄγαν ὑπερβριθὲς γὰρ ἄχθος ἤνυσαν*. We formerly imagined that we had detected the hand of the poet as follows: *Ἄγαν γε, χὐπερβριθὲς ἄχθος ἤνυσαν*. Compare *χὐπερορρωδοῦσα*, Eurip. Suppl. 344. At present, however, we think this reading hardly worth mentioning.

V. 985. *οὐχ ὅσον τάχος Δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις, ὡς κενῆς Σκύμνον λεαίνης, δυσμενῶν ἀναρπάσῃ;* No editor has noticed this instance of a trimeter iambic beginning with a word which cannot begin a sentence. The true reading seems to be, *Δεῦρ' αὐτὸν ἄξεις δῆτα.*

V. 994. *Ὁδός θ' ὁδῶν πασῶν ἀνιάσασα δὴ Μάλιστα τοὐμὸν σπλάγχνον, ἣν δὴ νῦν ἔβην.* The Edinburgh Reviewer (vol. XIX. 368 p. 79.) observes, that the metre requires *νυν* to be considered as an enclitic. See a note on *ἄκουε δή νυν* in the second number of the *Museum Criticum*, p. 189.

V. 998. *Ὀξεῖα γάρ σου βάξις, ὡς θεοῦ τινος, Διῆλθ' Ἀχαιοὺς πάντας, ὡς οἴχει θανών.* Read *θεῶν τινος*. The tragic poets usually say *θεῶν τις* rather than *θεός τις*. See vv. 455. 1057. Oed. T. 42. 396. Ant. 598. Trach. 119. Phil. 196. El. 696. In the same manner, *ἐχθρῶν τις* is better than *ἐχθρός τις*, *φίλων τις* than *φίλος τις*, etc.

V. 1047. *Οὗτος, σὲ φωνῶ. τόνδε τὸν νεκρὸν χεροῖν Μὴ ξυγκομίζειν, ἀλλ' ἐᾶν ὅπως ἔχει. Recte Schaeferus punctum post φωνῶ delevit, jungens σὲ φωνῶ* (jubeo) *μὴ ξυγκομίζειν.* Erfurdt. The same punctuation is exhibited in Mr. Elmsley's note on Oed. T. 350. Compare also Phil. 101. and v. 764. of the present tragedy.

V. 1049. *Τίνος χάριν τόσονδ' ἀνάλωσας λόγον;* So Brunck, Bothe, Lobeck, and Erfurdt. All the preceding editions, and the greater part of the manuscripts, read *ἀνήλωσας*. All the modern Atticists teach, that the verb *ἀναλῶ* or *ἀναλίσκω* preserves

the vowel *α* unchanged in those inflexions, in which other verbs change it into *η*. If the reader wishes to know their sentiments at large, he has nothing to do but to follow the clue which is presented to him in Brunck's notes on this verse. See particularly Valckenaer *ad Phoen.* 591. in whose words we subjoin the reason which is assigned for the immutability of the vowel in this verb: *Litera verbi, semper producta, non erat augmenti capax, propterea formas vulgares ἀνήλωκα, ἀνήλωσα, ἀνήλωμαι etc. repudiantes Attici scribere sueverant ἀνάλωκα, ἀνάλωμαι* etc. We have two reasons for believing, that the doctrine contained in these words is erroneous. In the first place, these pretended Atticisms violate the anslogy of the language, which is much more strictly preserved in the ancient dialects, than in that corrupt jargon, which the Alexandrian grammarians considered as the standard of the Greek language, because it happened to be their own mother tongue. If ἀναλῶ makes ἀνάλωσα on account of the long vowel, why do we find ἠρίστησα, ἦθλησα (Soph. Oed. C. 564.), ᾖσα,
369 ᾖξα, instead of ἀρίστησα, ἄθλησα, ᾄσα, ᾄξα? If the long *α* had been supposed by the Athenians to supersede the augment, they would have written and pronounced ἆρα, ἀράμην, ἁλάμην, rather than ἦρα, ἠράμην, ἡλάμην, as the *α* is long in the oblique modes of these aorists. In the second place, we find ἀνήλωσα etc. in inscriptions which were engraved long before the Attic dialect began to decline from its purity. The following words occur in the Choiseul inscription, which was engraved in the same year (Olymp. XCII. 3.), in which the Philoctetes of Sophocles was acted: *ΑΘΕΝΑΙΟΙ ΑΝΕΛΟΣΑΝ ΕΠΙ ΓΛΑΥΚΙΠΠΟ ΑΡΧΟΝΤΟΣ ΚΑΙ ΕΠΙ ΤΕΣ ΒΟΛΕΣ ΕΙ ΚΛΕΓΕΝΕΣ ΗΑΛΑΙΕΥΣ ΠΡΟΤΟΣ ΕΓΡΑΜΜΑΤΕΥΕ.* That is: Ἀθηναῖοι ἀνήλωσαν ἐπὶ Γλαυκίππου ἄρχοντος, καὶ ἐπὶ τῆς βουλῆς ᾗ Κλεγενῆς Ἁλαιεὺς πρῶτος ἐγραμμάτευε [1]). In the Sandwich Inscription, which is preserved in the Library of Trinity College in this University, and which has been copiously illustrated by Taylor [2]),

1) See the Memoirs of the Academy of Inscriptions, T. XLVIII. p. 337. In this inscription, as in others of the same age, the γάμμα has the modern form of the λάμβδα, and the λάμβδα nearly resembles the Latin L. In the seventh line we find the words *ΔΙΥLLΟΙ ΗΕΡΧΙΕΙ ΚΑΙ ΣΥΝΑΡΧΟΣΙΝ*, i. e. Διύλλῳ Ἑρχιεῖ καὶ συνάρχουσι. We vehemently suspect, that instead of *ΔΙΥLLΟΙ*, we ought to read *ΓΡΥLLΟΙ* (Γρύλλῳ), and that this Gryllus the Herchian was the father of Xenophon. Diog. Laërt. II. 48. Ξενοφῶν Γρύλλου μὲν ἦν υἱὸς Ἀθηναῖος, τὸν δῆμον Ἑρχιεύς. As the Choiseul marble is preserved at Paris, it will not be difficult at some future time to confirm or confute our conjecture by referring to the original.

2) Although Taylor has in general been very successful in filling up the *lacunae* of this inscription, he has missed the true reading in

we find the word *ΑΝΗΛΩΘΗ* in the thirty-first line of the anterior face. This inscription, although less ancient than the former, was set up while Demosthenes was a little boy, and, in our judgment, vastly outweighs the authority of Libanius, which is produced by that judicious grammarian Thomas Magister, in favour of *ἀνάλωσεν*.

(Mus. crit. Cantabrig. IV. p. 469—488.)

V. 879. STROPHE.

1.	*Τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων*	*τὶς ἂν δή μοί,* 469
2.	*ἁλιαδᾶν ἔχων ἀΰπνους ἄγρας,*	*ἀΰπνους ἕδρας,*
3.	*ἢ τίς Ὀλυμπιαδᾶν θεῶν,*	*ὀλυμπιάδων*
4.	*ἢ ῥυτῶν βοσπορίων ποταμῶν ἴδρις,*	
5.	*τὸν ὠμόθυμον εἴποθι πλαζόμενον*	
6.	*λεύσσων ἀπύοι; σχέτλια γὰρ*	
7.	*ἐμέ γε τὸν μακρῶν ἀλάταν πόνων,*	
8.	*οὐρίῳ μὴ πελάσαι δρόμῳ,*	
9.	*ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου.*	

V. 925. ANTISTROPHUS.

1.	*Ἔμελλες τάλας, ἔμελλες χρόνῳ*	
2.	*στερεόφρων ἄρ' ἐξανύσειν κακὰν*	*στερεόφρον*
3.	*μοῖραν ἀπειρεσίων πόνων.*	
4.	*τοῖά μοι πάννυχα καὶ φαέθοντ', ἄναξ,*	*Deest ἄναξ*
5.	*ἀνεστέναζες ὠμόφρον', ἐχθοδόπ' Ἀ-*	*ὠμόφρων*
6.	*τρείδαις, οὐλίῳ ξὺν πάθει.*	*σὺν*
7.	*μέγας ἄρ' ἦν ἐκεῖνος ἄρχων χρόνος*	
8.	*πημάτων, ἦμος ἀριστόχειρ*	
9.	* * * * *ὅπλων ἔκειτ' ἀγὼν πέρι.*	*Nulla lacuna*

We believe that there is hardly any portion of the tragedies of Sophocles, which has suffered so much from the violence of conjectural emendation, as the preceding strophe and antistrophe. It is not easy to decide, whether Triclinius or Brunck has been most successful in waging war against the common text. The recent editors, Bothe, Lobeck and Erfurdt, have also exerted their

two or three places in which it does not appear to be irrecoverably lost. In the thirty-seventh and thirty eighth lines of the anterior face, read as follows: [*Εἰσκομ*]*ιδὴ τῶν τριπόδων καὶ τῶν βοῶ*[*ν*, *καὶ πε*]*ντηκόστη*, *καὶ τρο*[*φὴ τοῖς βοσ*]*ί*, *καὶ ξύλων τιμὴ τῶν ἐπ*[*ὶ*] — In this inscription the diphthong *ου* is constantly written o.

470 emendatory powers very conspicuously [1]). We have given our own arrangement, adding in the margin the various readings of the Aldine edition. As several of them do not affect the metre, we pass them over without particular remark, and proceed to animadvert on the rest. In the first verse of the strophe, δῆτα is the emendation of Hermann (*de Metris*, p. 441.) and is adopted by Bothe, Lobeck, and Erfurdt. It is surprizing, that so simple and easy a correction did not occur to Brunck, and even to Triclinius. In the second verse, the second syllable of ἀΰπνους is short. This verse is composed of a trochaic *dipodia* and a single dochmiac. Compare v. 903. Ὦ τάλας, ὦ ταλαίφρων γύναι. If Hermann (*ubi supra*), Bothe, Lobeck, and Erfurdt had been aware of this fact, they would have been spared the necessity of torturing the second verse of the antistrophe into a double dochmiac. In the fourth verse, Erfurdt omits ἴδρις on the authority of the two Moscow manuscripts. We prefer the addition of a word in the antistrophe. In the second verse of the antistrophe, the manuscripts and editions fluctuate between στερεόφρον and στερεόφρων. The latter reading is required by the metre, and is exhibited by the Scholiast. In the fourth verse, we have added the word ἄναξ from conjecture. Compare vv. 166. 191. 510. 593. 901. It is remarkable, that the Triclinian copies omit ἄναξ in the first of these passages: Χἠμεῖς οὐδὲν σθένομεν πρὸς ταῦτ' | ἀπαλέξασθαι, σοῦ χωρὶς, ἄναξ. As Triclinius, however, acknowledges
471 that the omission was made by himself, in his tender care of the metre, we do not insist on it as an argument in favour of the addition of ἄναξ in the verse before us. It is somewhat more to our purpose, to mention that the same word has disappeared from the common copies of Euripides, Herc. 1178. It is supplied by Hermann in his note. The omission is much less easy to account for in this passage, than in the passage before us, in which we ought to mention, that several copies read ἀναστέναζες for ἀνεστέναζες. In the fifth verse, the manuscripts are divided between

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1) In the Preface to the small edition of Sophocles, published by Schaefer in 1810, the licentiousness of the modern editors of that poet is censured in the following terms. After lamenting that Valckenaer did not execute his intention of editing Sophocles, Schaefer adds: *Qui enim postea, Valckenario succenturiati, in Sophoclis Σωματείῳ Criticen factitarunt, viri sane docti et ingeniosi, quamquam, ut mihi quidem videtur, paullo calidiores——sed praestat tacere, quam in argumentum ingredi, quod cum olim obiter tetigissem, sensi me ambustum.* We have seldom seen a neater example of the figure of rhetoric called ἀποσιώπησις. Schaefer's edition, which we had not an opportunity of examining before the first part of these Notes was printed off, is little else than a mere repetition of Brunck's text.

ὠμόφρων and *ὠμόφρον*. We read *ὠμόφρον'*. The metre of this verse is the same as that mentioned in Porson's preface to the Hecuba, p. xii. See vv. 911. 957. In the last line, all the modern editions, except that of Bothe, insert *'Αχιλλέως* from the emendation of Triclinius. The last verse of the strophe seems to be compounded of a dochmiac, and the second hemistich of a trimeter iambic. Compare Ant. 1275. 1298. The same description may be given of the verse before us, if we consider *'Αχιλλέως* as a trisyllable. We should prefer some addition which would produce a more exact syllabic resemblance between the two verses. We may read, *'Εν Δαναοῖς ὅπλων ἔκειτ' ἀγὼν πέρι*. The safest course, however, is to mark the defect by asterisks, as we have done.

V. 900. *'Ιώ μοι ἐμῶν νόστων. | ἰώ μοι, κατέπεφνες ἄναξ | τόνδε συναύταν. | ἰὼ τάλας. ἰὼ ταλαίφρων γύναι.* So these lines are written and divided in the Aldine edition. For the manner in which they are represented by Triclinius, Brunck, and Brunck's successors, we must refer to their respective editions. We read, *Οἴμοι ἐμῶν νόστων. | οἴμοι, κατέπεφνες, ἄναξ, | [με] τόνδε συνναύταν. | ὦ τάλας, ὦ ταλαίφρων γύναι.* We prefer *οἴμοι* to *ὤμοι*, which we wish to see entirely banished from Attic poetry. See Soph. Oed. Col. 820. with Brunck's note. As the metre requires the insertion of a short syllable between *ἄναξ* and *τόνδε*, we have inserted *με* with some hesitation. Compare Eurip. Heracl. 434. *Οἴμοι, τί δῆτ' ἔτερψας ὦ τάλαινά με 'Ελπὶς τότ', οὐ μέλλουσα διατελεῖν χάριν;* another instance of the omis- 472
sion of *με* occurs in the present tragedy, v. 1008. All monosyllables, however, are so liable to be omitted by the transcriber, that we are at liberty to insert that which best agrees with the sense and the metre, without assigning any particular cause for the omission. See vv. 384. 951. 1028. 1211. If the corresponding syllable in the antistrophe were long, we should insert *καὶ* in the present passage. [1])

V. 921. See the third Number of the M. C. p. 366.

V. 950. See the third Number of the M. C. p. 367.

V. 957. *Γελᾷ δὲ τοῖς μαινομένοις ἄχεσιν.* The modern editors read *τοῖσι* on account of the metre. The true reading is probably *τοῖσδε*. So *τῷδ' ἄχει* v. 948. Aldus reads *ταῖσι* for *ταῖσδε*, Oed. C. 458.

V. 964. *Οἱ γὰρ κακοὶ γνώμαισι, τἀγαθὸν χεροῖν Ἔχοντες οὐκ ἴσασι, πρίν τις ἐκβάλῃ.* In the ancient editions, and in

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1) Read Ant. 948. *Καίτοι [καὶ] γενεᾷ τίμιος, ὦ παῖ, παῖ, | καὶ Ζηνὸς ταμιεύεσκε γονὰς χρυσορύτους.* Compare Aj. 552. *Καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω*, etc.

those of Brunck, Lobeck, Schaefer, and Erfurdt, a comma is very improperly interposed between *ἔχοντες* and *οὐκ ἴσασι*. These three words signify, *do not know that they have.* Bothe omits the comma, but retains Brunck's version: *Nam stulti bonum tenentes manibus, non ante id animadvertunt, quam amiserint.* We should not have noticed tho error in the punctuation of this passage, if we did not wish to call the attention of the reader to the construction of *οἶδα*, to which we shall have occasion to advert in our Note on v. 1081. See vv. 1155. 1316. See also Oed. C. 797. with Brunck's note.

V. 966. *'Εμοὶ πικρὸς τέθνηκεν, ἢ κείνοις γλυκὺς, Αὑτῷ δὲ τερπνός. ὧν γὰρ ἠράσθη τυχεῖν*, etc. *Schol. 'Εμοὶ πικρὸς τέθνηκε. μᾶλλον ἐμοὶ πικρὸς τέθνηκεν, ἤπερ ἐκείνοις γλυκύς.* Musgrave compares, *Βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι.* Brunck and his successors are silent. Would not a better sense be produced by reading *εἰ κείνοις γλυκύς*? We have already proposed the same correction in v. 179.

473 V. 969. *Τί (al. πῶς) δῆτα τοῦδ' ἐπεγγελῷεν ἂν κάτα;* Schaefer is the only editor who has adopted Porson's emendation, *τοῦδέ γ' ἐγγελῷεν. At nihil mutandum est*, says Erfurdt, *tum quod hujusmodi versus non nimis infrequentes sunt, tum propter citatum a Lobeckio locum El.* 833. *Εἰ τῶν φανερῶς οἰχομένων | εἰς 'Αΐδαν ἐλπίδ' ὑποί | σεις, κατ' ἐμοῦ τακομένας | μᾶλλον ἐπεμβάσει.* Verses like that before us can hardly be said to occur not unfrequently, unless Porson's enumeration of them is defective. See the Preface to the Hecuba, p. xxx. In the Electra, *κατ' ἐμοῦ* (*f. κατά μου*) *τακομένας* is equivalent to *ἐμοῦ κατατακομένας*. Compare v. 187. *"Ατις ἄνευ τοκέων κατατάκομαι.* See Markland, *ad Suppl.* 829. (*Κατά με πέδον γᾶς ἕλοι.*) We find *κατὰ δὲ τακόμενοι* for *κατατακόμενοι δὲ*, Ant. 977.

V. 970. *Θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ.* This use of the negative particle is *elegant.* See our observation on v. 469. The second *οὐ* is commonly followed by *ἀλλά*. So Aristoph. Ach. 421. *ΕΤ. Τὰ τοῦ τυφλοῦ Φοίνικος; ΕΙ. οὐ Φοίνικος, οὔ· 'Αλλ' ἕτερος ἦν Φοίνικος ἀθλιώτερος.* Demosthenes *περὶ Παραπρεσβείας*, p. 372, 13. *Οὐ γὰρ Αἰσχίνης ὑπὲρ τῆς εἰρήνης κρίνεται, οὔ· ἀλλ' ἡ εἰρήνη δι' Αἰσχίνην διαβέβληται.* So also pp. 399, 24. 413, 16. 421, 17. etc. Sometimes, however, as in the passage before us, this is not the case. So Aristoph. Ran. 1308. *Αὕτη ποθ' ἡ Μοῦσ' οὐκ ἐλεσβίαζεν, οὔ.* Menander *apud Athen.* p. 434. C. p. 108. *Cler. A. κοτύλας χωροῦν δέκα 'Εν Καππαδοκίᾳ κόνδυ χρυσοῦν, Στρουθία, Τρὶς ἐπέπιον*[1] *μεστόν*

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1) The common reading is *ἔπιον*. Bentley (*Emendd.* p. 44.) reads *ἐξέπιον*. We prefer *ἐπέπιον*, respecting which compound the reader

*γ'. B. 'Αλεξάνδρου πλέον Τοῦ βασιλέως πέπωκας. Α. οὐκ ἔλατ-*474
τον, οὔ, Μὰ τὴν 'Αθηνᾶν. B. μέγα γε.

V. 985. 994. See the third Number of the M. C. p. 367.

V. 998. 1047. 1049. See the third Number of the M. C. p. 368.

V. 1050. *Δοκοῦντ' ἐμοὶ, δοκοῦντά θ' ὃς κραίνει στρατοῦ. Sic scriptum in C. T. quod aliorum librorum lectioni praestat δοκοῦντα δ'.* Brunck. This alteration, which is adopted by Bothe, Lobeck, Schaefer, and Erfurdt, is the very reverso of an improvement. When the same word is repeated in this manner in both members of a sentence, the particle *τε* ought not to be admitted into the latter member, unless it appears in the former. The following passages, among others, may be produced in defence of the common reading of this verse: Oed. T. 312. 1224. 1489. Oed. C. 1342. 1389. 1399. Ant. 807. Phil. 633. 779. El. 105. 267. 987. 1171. 1446. In all these passages, *μὲν* is understood in the first member. In those which follow, it is expressed: Oed. T. 4. 25. 66. 219. 259. 521. Oed. C. 141. 279. 610. Ant. 93. 200. 897. 1068. Trach. 791. 1197. Aj. 506. Phil. 1370. El. 88. 193. 959. When *τε* is contained in the first member, it ought to be repeated in the second. So Aj. 835. *Καλῶ δ' ἀρωγοὺς τὰς ἀεί τε παρθένους, 'Αεὶ θ' ὁρώσας πάντα τἀν βροτοῖς πάθη.* See Brunck's Note. El. 1098. *'Αρ', ὦ γυναῖκες, ὀρθά τ' εἰσηκούσαμεν, 'Ορθῶς θ' ὁδοιποροῦμεν ἔνθα χρῄζομεν;* This reading is silently exhibited by Brunck. The preceding editions read δ' instead of θ' in both passages.

V. 1081. *"Οπου δ' ὑβρίζειν, δρᾶν θ' ἃ βούλεται, πάρα, Ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ 'Εξ οὐρίων δραμοῦσαν,*
εἰς βυθὸν πεσεῖν. The sense requires *πεσεῖν ἂν*, or *πεσεῖσθαι*.475

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may consult his Lexicon. It occurs as well in other places, as in a fragment of Eupolis (*apud Athen.* p. 17. E.) part of which is commonly represented as follows: *"Ος δὲ πρῶτος ἐξεῦρε τὸ πρῷτ' ἐπιπίνειν, Πολλήν γε λακκοπρωκτίαν ἐπίσταθ' ἡμῖν εὑρών.* Read, *Α. * * * τίς δὲ πρῶτος ἐξηῦρεν τὸ πρῷ 'πιπίνειν; Β. Πολλήν γε λακκοπρωκτίαν ἡμῖν ἐπίστασ' εὑρών.* See the following lines. According to Casaubon, *ἐπιπίνειν* signifies *majora pocula poscere finita coena.* The adverb *πρῷ*, which we have restored, shews that breakfast rather than supper is here spoken of. Compare the complaint of the old man in the *Συνεξαπατῶν* of Bato (not Plato): *'Απολώλεκας τὸ μειράκιόν μου παραλαβὼν, 'Ακάθαρτε, καὶ πέπεικας ἐλθεῖν εἰς βίον 'Αλλότριον αὐτοῦ· καὶ ποτοὺς ἑωθινοὺς Πίνει διὰ σὲ νῦν, πρότερον οὐκ εἰθισμένον* (*Athen.* pp. 103. C. 279. A.) When the Athenians wished to display great hospitality, they invited their friends *ἐλθεῖν πρῷ λελουμένους*, or, as we should say in English, *to come to breakfast, drest for all day.* See Aristoph. Av. 131. Lys. 1064.

Compare v. 1077. *'Αλλ' ἄνδρα χρὴ, κἂν σῶμα γεννήσῃ μέγα, Δοκεῖν πεσεῖν ἂν, κἂν ἀπὸ σμικροῦ κακοῦ.* Read, therefore, *χρόνῳ πότ' ἂν 'Εξ οὐρίων δραμοῦσαν.* This correction has the additional merit of filling up a disagreeable *hiatus.* But we must not dissemble, that the necessity of inserting ἂν in passages like that before us, is not universally admitted. See Brunck *ad Aesch. Pers.* 738. *Soph. El.* 442. *Eurip. Phoen.* 899. *In re notissima*, says Brunck, *exemplorum multitudine supersedendum est.* The number of examples will be very much reduced, if we pass over all those in which the infinitive of the aorist can be converted into the infinitive of the future by the alteration of a single letter, as *δέξασθαι* Soph. El. 442. If we scruple to make this alteration, how are we to get rid of such barbarous infinitives as *συγκαταβιώσασθαι* and *προσάξασθαι*? See Hemsterhuis (*Miscell. Observatt.* vol. IV. p. 286.) quoted by Brunck *ad Pers.* 738. The two following examples, which we have never seen noticed, are more formidable to us than any others which we have observed in the tragedies. I. Aesch. Theb. 433. *Θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν, Καὶ μὴ θέλοντος, φησὶν, οὐδὲ τὴν Διὸς "Εριν πέδῳ σκήψασαν ἐμποδὼν σχεθεῖν. Σχεθεῖν* is the infinitive of *ἔσχεθον*, a poetical form of *ἔσχον*, the aorist of *ἔχω* and *ἴσχω*. We know not how to dispense with ἂν, or to insert it without violating the metre. II. Eurip. Or. 1527. *Μῶρος, εἰ δοκεῖς με τλῆναι σὴν καθαιμάξαι δέρην. Stultus es, si putas me cruentaturum tuum collum.* So Portus. If this were a comic verse, we would read without hesitation *τλῆναι ἂν* as two syllables, comparing Aristoph. Eq. 1175. Lys. 116. But we have no authority for introducing this *crasis* into a tragedy. Leaving these two passages to the consideration of our sagacious readers, we proceed to animadvert upon a third, which requires a physician as much as either of the others. Soph. Phil. 1329. *Καὶ παῦλαν ἴσθι τῆσδε μήποτ' ἐντυχεῖν Νόσου βαρείας, ὡς ἂν αὐτὸς ἥλιος* [1]).
476 *Ταύτῃ μὲν αἴρῃ, τῇδε δ' αὖ δύνῃ πάλιν.* This is the common reading. Even if *ἐντυχεῖν* were the infinitive of the future, it

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1) Brunk reads *ἕς τ' ἂν οὗτος ἥλιος*, and is rather angry with Hoogeveen for quoting the Gospels in his observations on the particle ὡς. *Exempla e libris sacris*, says Brunck, *quibus sanctiores non doctiores simus, non attingo.* If he had happened to cast his eye upon the following passage in the Greek Bible, perhaps it would have induced him to admit, that a verbal critic might derive some advantage even in the way of his trade from the perusal of the Scriptures, II. Sam. 12. 12. *"Οτι σὺ ἐποίησας κρυβῇ, κἀγὼ ποιήσω τὸ ῥῆμα τοῦτο ἐναντίον παντὸς 'Ισραὴλ, καὶ ἀπέναντι τοῦ ἡλίου τούτου.* Compare Demosthenes *περὶ Στεφάνου*, p. 516, 15. *Εἰ μὲν γὰρ ἔχεις, Αἰσχίνη, τῶν ὑπὸ τουτονὶ τὸν ἥλιον εἰπεῖν ἀνθρώπων, ὅστις ἀθῷος* etc.

would still cause a double solecism. In the first place, ἐντυγχάνω does not govern the accusative. Secondly, ἴσθι ought not to be joined to the infinitive, but to the participle. See our observation on v. 964. The true reading is, Καὶ παῦλαν ἴσθι τῆσδε μήποτ' ἂν τυχὼν etc. The expression ἴσθι μήποτ' ἂν τυχὼν is equivalent to ἴσθι ὅτι οὔποτε ἂν τύχοις. Compare v. 407. of the same play: Ἔξοιδα γάρ νιν παντὸς ἂν λόγου κακοῦ Γλώσσῃ θιγόντα, etc. Before we conclude, we think it necessary to observe, that we do not object to such expressions as μέλλων θανεῖν (Eurip. Iph. T. 484.), νόστον ἐλπίζω λαβεῖν (ibid. 1016.), etc. in which the notion of futurity is contained in the governing verb. The passages to which we wish to direct the reader's attention, are those of which the governing verb is δοκῶ, νομίζω, οἶμαι, φημὶ, or some other verb which is equally applicable to the past, the present, and the future.

V. 1100. *Ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λεῶν Ἔξεστ' ἀνάσσειν, ὧν ὅδ' ἡγεῖτ' οἴκοθεν; Haec minime adducor, ut cum Porsono praefat. ad Hec. p.* xl. *vitiosa esse credam: efficit enim elisio, ut duo postrema vocabula in unum coëant. Nec verendum, ne, si hoc modo statuamus, aliis cadentibus nova subnascantur vitia, velut ὥστ' εἴτις δύο Trach.* 945. *ἀλλ' ἢ νῦν κακός. Trach.* 347. [1]) *quae cum similibus propterea non offendunt, quod inter-* 477
punctione in medium quartum pedem incidente, spatium pulmonibus ad renovandas vires relinquitur. Vid. quae monui ad Phil. 22. [*El.* 350.] Erfurdt. Erfurdt's defence of the common reading of the present passage deserves to be attentively considered. We all know, since we have been instructed by Porson, that v. 435. of this tragedy, *Τὰ πρῶτα καλλιστεῖ' ἀριστεύσας στρατοῦ*, is a better verse than v. 1091. *Μενέλαε, μὴ γνώμας ὑποστήσας σοφὰς*, and that the fault of the latter verse is the want of the elision after the third foot. It is evident, that if Erfurdt's doctrine were true, the want of the elision would be rather a merit than a fault, inasmuch as whatever has a tendency to unite the third and fourth feet of the tragic *senarius* in one word, is injurious to the rhythm of the verse. See Porson, p. xxix. If the two words καλλιστεῖ' ἀριστεύσας are to be considered as more closely connected than the two words γνώμας ὑποστήσας, the

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1) The former of these examples in nothing to the purpose, as the enclitic τις exempts this verse from the operation of Porson's Canon. See Porson, p. xxxiv. In the latter example, it appears to us, that if the two monosyllables ἀλλ' ἢ are to be considered as one disyllable, on account of the elision, the opportunity of taking a long breath in the middle of the fourth foot, will not justify the spondee in the fifth place.

verse which contains the latter pair of words ought to be regarded as better than that which contains the former pair. We believe the truth to be, that the Attic poets, in the matter of the *caesura*, occasionally take the liberty of treating the vowel or diphthong which causes an elision, as if it appertained to the preceding word. If we suppose, v. 435. to have been pronounced, *Τὰ πρῶτα καλλιστεῖα ῥιστεύσας στρατοῦ*, we shall immediately perceive the use of the elision after the third foot of a *senarius* which has neither the penthemimeral nor the hephthemimeral *caesura*. Tho elision producea a kind of hephthemimeral *caesura*. In this instance, the elided and the eliding vowels are the same, but this circnmstance is not material. See our remark on v. 382. In confirmation of our hypothesis, it may be mentioned, that the comic as well as the tragic poets, exhibit verses, the *caesura* of which would be much more offensive without the elision, than it is with it. So Aristoph. Ach. 830. *Θάῤῥει, Με-*
478 *γαρίκ'. ἀλλ' ἧς τὰ χοιρίδι' ἀπέδου Τιμῆς, λαβὲ ταυτὶ τὰ σκόροδα καὶ τοὺς ἅλας.* If we read, *ἀλλ' ἧς τὸ χοιρίον ἀπέδου*, the verse will be hardly endurable. ¹) It may be presumed, that the pronuuciation was, *ἀλλ' ἧς τὰ χοιρίδια πέδου.* The same consideration applies to the following verses of the same poet: Vesp. 967. *Ὦ δαιμόνι', ἐλέει ταλαιπωρουμένους.* Av. 1523. *Εἰ μὴ παρέξει τἀμπόρι' ἀνεῳγμένα.* Ran. 488. *Οὔ ταν ἕτερός γ' αὔτ' εἰργάσατ' ἀνήρ. ἀλλὰ τί.* So also Eupolis *apud Erotianum v. Μυττωτόν: Τὰ συκάρι' ἐποίησε μυττωτὸν πολύν.* The two following verses of Aristophanes do not offend against Dawes's Canon: Nub. 29. *'Εμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους.* Vesp.

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1) See Dawes, *Misc. Crit.* p. 211. ed. 1781. Dawes's Canon is violated in the eighth fragment of the second Thesmophoriazusae of Aristophanes. The conclusion of this fragment is thus exhibited by Brunck: *Διόπας, διάλιθον, πλάστρα, μαλάκιον. βότρυν, Χλιδῶνα, περόνας, ἀμφιδέας, ὅρμους, πέδας, Σφραγῖδας, ἁλύσεις, δακτυλίους, καταπλάσματα, Πομφόλυγας, ἀποδέσμους, ὀλίσβους, σάρδια, 'Υποδερίδας, ἑλικτῆρας. ἀλλ' οὐδ' ἂν λέγων 'Ανύσαιμ'.* The reading of these lines, as far as relates to the present question, is subject to no uncertainty. We do not pretend to be well versed in the histrionic art; yet, from what we have observed in an English theatre, we conjecture that an Athenian actor, in pronouncing this long list of female ornaments, would recite the whole as if it were one word, in imitation of a child saying his lesson by heart. Pronounced in this manner, the two words *ὑποδερίδας ἑλικτῆρας* would sound like one word of nine syllables. There are a few verses in the surviving comedies of Aristophanes, which it is not easy to reconcile with Dawes's Canon. As Nub. 884. (*Ὃς τἄδικα λέγων ἀνατρέπει τὸν κρείττονα*) is wanting in many copies, it cannot be insisted on. If it is genuine, it must be compared with Lys. 52. *Μηδ' ἀσπίδα λαβεῖν. Κιμβερικὸν ἐνδύσομαι.*

69. *Οὗτος φυλάττειν τὸν πατέρ' ἐπέταξε νῷν.* Yet even in these, we suspect that an Athenian ear would hardly have tolerated *φίλον*, or any similar word, instead of *πατέρ'*. To return to the tragedians, it is obvious, that our hypothesis respecting the elision, although very different from that of Erfurdt, is equally applicable to the verse under consideration, *"Εξεστ' ἀνάσσειν, ὧν ὅδ' ἡγεῖτ' οἴκοθεν*, and to two others which resemble it. Soph. Phil. 22. *'Αμοὶ προσελθὼν σῖγα, σήμαιν' εἴτ' ἔχει.* Eurip. Heracl. 530. *Καὶ στεμματοῦτε, καὶ κατάρχεσθ', εἰ δοκεῖ* [1]). If we suppose the first syllable of *οἴκοθεν* to be attracted by the elision 479
to the preceding word, the verse will cease to be an exception to Porson's Canon. At the same time, we frankly confess, that we are not satisfied with this solution of the difficulty. Among the verses of this tragedy to which Porson's Canon applies, we find fifteen which have an elision after the first syllable of the fifth foot. See vv. 7. 111. 272. 285. 328. 463. 535. 593. 1100. 1119. 1122. 1128. 1144. 1365. 1370. If fifteen may be considered as the average number of each tragedy, the whole thirty-two tragedies must contain almost five hundred such verses. Supposing the number to be only three hundred, we cannot persuade ourselves, that if the tragic poets had had a free choice between the iambus and the apondee in three hundred instances, they would have employed the iambus two hundred and ninety-seven times, and the apondee only three times. The smallness of the latter number compared with the former, plainly evinces, that the general rule applies to those verses which have the elision, as well as to those which want it, although it is not improbable that *ἡγεῖτ'* in the verse before us, was not quite so offensive to the ear as *ἥκεις* would have been. This verse, therefore, must either be corrected, or be allowed to pass as one of seven or eight instances of the violation of Porson's Canon. *"Ηγετ'* has been proposed, and *ἡγεῖτ'* has been attributed, with some appearance of probability, to stupid transcribers, who did not understand the middle form *ἄγεσθαι*, especially when connected

1) In the last of these three verses, the active form, *κατάρχετ'*, would suit the metre admirably, if any authority could be produced for the use of it in this sense. It is somewhat remarkable, that this is not the only passage in Euripides, in which the middle form of this verb appears to rebel against the metre. Androm. 1198. *ΧΟ. 'Οτοτοῖ, ὀτοτοῖ, | θανόντα δεσπόταν γόοις | νόμῳ τῷ νερτέρων κατάρξομαι. ΠΗ. 'Οτοτοῖ, ὀτοτοῖ, | διάδοχα δ', ὦ τάλας ἐγὼ | γέρων καὶ δυστυχὴς, δακρύω.* There is some appearance, that the words of Peleus are antistrophic to those of the chorus. In that case, we must read *κατάρξω*. A few lines afterwards (v. 1218.) the copies fluctuate between *διαντλήσομαι* and *διαντλήσω*.

with the genitive ὧν. We are not satisfied, however, with ἦγετ' as applied to the conduct of an army, and we prefer the active 480 form ἤγαγ'. Eurip. Suppl. 13. οὓς ποτ' Ἀργείων ἄναξ Ἄδραστος ἤγαγ', Οἰδίπου παγκληρίας Μέρος κατασχεῖν φυγάδι Πολυνείκει θέλων. The expression οἴκοθεν ἄγειν occurs in the Ajax, v. 1052. Whether we read ἦγετ' or ἤγαγ', the genitive ὧν is liable to no objection on account of the interposition of two words been λεῶν and it. Compare Oed. T. 147. τῶνδε γὰρ χάριν Καὶ δεῦρ' ἔβημεν, ὧν ὅδ' ἐξαγγέλλεται. Before we terminate this long note, we must take the liberty of expressing our surprize, that Erfurdt, whose words we have prefixed to it, should adopt Hermann's mode of accounting for the observation of Porson's Canon. The lungs of an Athenian must have been constituted very differently from those of an Englishman, if they would have been fatigued and exhausted by pronouncing the verse in question as it is commonly written. See Hermann *ad Hec.* 347. p. 109.

V. 1120. Ὁ τοξότης ἔοικεν οὐ σμικρὰ φρονεῖν. The true reading, οὐ σμικρὸν φρονεῖν, is thrown away by Lobeck, and carefully picked up by Erfurdt. Lobeck properly compares Eurip. Heracl. 387. Ἐστὶν, σάφ' οἶδα, καὶ μάλ' οὐ σμικρὸν φρονῶν.

V. 1126. *ME.* Δίκαια γὰρ τόνδ' εὐτυχεῖν, κτείναντά με; *TET.* Κτείναντα; δεινόν γ' εἶπας, εἰ καὶ ζῇς θανών. If the former of these two verses stood alone, we should be inclined to read κτείνοντα, comparing the following passage of Euripides, in which Lascaris and Musgrave read κτείνασα: Androm. 809. Πόσιν τρέμουσα, μὴ ἀντὶ τῶν δεδραμένων Ἐκ τῶνδ' ἀτίμως δωμάτων ἀποσταλῇ, Ἢ κατθάνῃ, κτείνουσα τοὺς οὐ χρῆν (*vulgo* χρὴ) θανεῖν (*alii* κτανεῖν). See the annotations on this passage. But the criticism of Teucer, which savours more of comedy than of tragedy, as the Scholiast justly remarks, would hardly be applicable to κτείνοντα. There are also some passages in the tragedies, in which an attempt or wish to kill is expressed by the aorist ἔκτεινα instead of the imperfect ἔκτεινον. In the Ion of Euripides, Creusa says to her son, v. 1291. Ἔκτεινά δ' ὄντα πολέμιον δόμοις ἐμοῖς. So also v. 1500 Ἔκτεινά σ' ἄκουσα.

481 V. 1129. Μή νυν ἀτίμα θεοὺς, θεοῖς σεσωσμένος. The only commentator, to the best of our knowledge, who has animadverted on the imperative ἀτίμα, is the author of the following *scholium*, which was first published in the Florentine edition of 1522. Ἀτίμα. ἤγουν ἀτίμους ποίει. ἀτιμάζω τὸ κατα φρονῶ, ἀτιμῶ τὸ ἄτιμον ποιῶ. καὶ ἠτιμωμένος ἐπὶ τοῦ αὐτοῦ κατὰ τὸν παθητικὸν παρακείμενον ἐν τῇ τρίτῃ συζυγίᾳ. It i probable that the author of these words found, in his copy o

Sophocles, ἄτιμον the imperative of ἀτιμοῦν, which we apprehend to be the true reading. Ἀτιμᾶν is not an Attic verb, although it occurs in Homer. Instead of ἀτιμῶσι, which is quoted from Xenophon (*de Rep. Athen.* 1, 14.) by H. Stephanus (*Thes. L. G.* III. p. 1554.), Stephanus himself, in his edition of Xenophon, properly reads ἀτιμοῦσι from Stobaeus. At the end of the same treatise (3, 12.), ἀτιμῶνται is a manifest error for ἠτίμωνται. In Attic prose, the verb ἀτιμοῦν never has any other signification than that of inflicting the legal punishment of infamy, called ἀτιμία. The tragic poets sometimes confound ἀτιμοῦν with ἀτιμάζειν. So Aesch. Suppl. 651. Οὐδὲ μετ' ἀρσένων | ψῆφον ἔθεντ', ἀτιμώ | σαντες ἔριν γυναικῶν. So Robortellus and the modern editors. Aldus and Turnebus read ἀτιμάσαντες, which form does not suit the metre so well as ἀτιμώσαντες in this passage, and has been improperly substituted for it in other passages. In a passage of Plato (*Apol. Socr.* p. 30. D.) quoted by H. Stephanus (*ubi supra*), the common copies read ἀτιμάσειεν to the injury of the sense, but the true reading, ἀτιμώσειεν, is exhibited by Stobaeus, and is justly preferred by Forster. Of the two following verses of Euripides, we suspect that the former ought to be corrected from the latter: Iph. A. 943. Θαυμαστὰ δ' ὡς ἀνάξι' ἠτιμασμένη. Hel. 462. Ὦ δαῖμον, ὡς ἀνάξι' ἠτιμώμεθα. It is by no means immaterial to the present question to observe, that the words πατρὸς ἀτίμωσιν are used by Aeschylus (Choëph. 433.) in a sense which they could not bear, if ἀτιμῶσαι were incapable of being used instead of ἀτιμάσαι. If what we have said, fails of satisfying the 482
reader, that ἄτιμον is the true reading in the passage before us, we have something to urge in favour of ἄτιζε. This verb is applied to the denial of burial to the dead in the following passage of Euripides. Suppl. 18. Εἴργουσι δ' οἱ κρατοῦντες, οὐδ' ἀναιρεσιν Δοῦναι θέλουσι, νόμιμ' ἀτίζοντες θεῶν. The manuscripts read ἀτιμάζοντες. The same variety occurs in the Alcestis, where Aldus reads, v. 1040. Οὔτοι σ' ἀτιμάζων, οὐδ' ἐν αἰσχροῖσι τιθείς. In the verse under consideration, we may suppose ἄτιζε to have been corrupted into ἀτίμαζε by a careless transcriber, and ἀτίμαζε to have been turned into ἄτιμα by a diligent one. It is to be hoped, that few of the readers of the *Museum Criticum* are so ill versed in our art, as not to be aware, how often the common reading is two degrees removed from the true reading. We mean no disrespect to Reiske, when we assert, that if he had found the following reading in his copy of Sophocles, Μὴ νῦν ἀτίμαζε θεούς, θεοῖς σεσωσμένος, he would have been at least as likely to propose ἄτιμα as ἄτιζε. Upon the whole, however, we prefer ἄτιμον.

V. 1145. *Χειμῶνος εἴχετ', ἀλλ' ὑφ' εἵματος κρυφεὶς.* The modern editions, without any exception, read *κρυβεὶς.* The manuscripts are divided. We believe that *κρυφεὶς* is the true reading. This question has been discussed elsewhere.

V. 1180. *Ἔχ' αὐτὸν, ὦ παῖ, καὶ φύλασσε, μηδέ σε Κινησάτω τις, ἀλλὰ προσπεσὼν ἔχου.* v. 1334. *Μηδ' ἡ βία σε μηδαμῶς νικησάτω Τοσόνδε μισεῖν, ὥστε τὴν δίκην πατεῖν.* We request the reader to consider what we are about to say, as a continuation of Porson's note on Hec. 1166. Although the imperative of the aorist is hardly ever subjoined to the prohibitive particle *μὴ* in the second person, it is sometimes so employed in the third person, as in the two passages before us. We also find *μελησάτω* Aesch. Prom. 332. *εἰσελθέτω* ibid. 1001. *δοκησάτω* Theb. 1044. *ἐπελθέτω* Suppl. 587. *ἀξιωθήτω* Soph. Oed. T. 1449. *εἰσβήτω* Eurip. Tro. 1049. etc. The subjunctive, however, occurs much more frequently than the imperative, especially in prose, and is often misunderstood by the commen-
483 tators and translators. Thus, in v. 388. of the Prometheus, *Μὴ γάρ σε θρῆνος οὑμὸς εἰς ἔχθραν βάλῃ*, Brunck informs us that *δέδοικα* is understood. It is not necessary to resort to this mode of interpretation. If the metre would admit *βαλέτω*, the reading might be changed, without the slightest alteration in the sense. In the same manner, we might read *κινήσῃ* and *νικήσῃ* in the two passages which have given occasion to this note, if the metre did not require *κινησάτω* and *νικησάτω*. Aeschylus introduces the expressions *μὴ δοκησάτω τινὶ* and *μηδέ τῳ δόξῃ* into the same speech, Theb. 1044. 1048. These two expressions are as perfectly synonymous, as the solecism *μὴ νόμισον*, which is mentioned in Porson's note on Hec. 1166. and the correct expression *μὴ νομίσῃς.* [1])

V. 1182. *Ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας Παρέστατ', ἀλλ' ἀρήγετ', ἔς τ' ἐγὼ μόλω, Τάφου μεληθεὶς τῷδε, κἂν μηδεὶς ἐᾷ. Apud Etymol. M. in ἔς τε hic locus ita legitur: ἔς τ' ἐγὼ μολὼν τάφου μεληθῶ, quam scripturam praeferenti*

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1) Aristoph. Eccl. 285. *Ὥρα προβαίνειν, ὦνδρες, ἡμῖν ἐστι. τοῦτο γὰρ χρὴ Μεμνημένας ἀεὶ λέγειν, ὡς μήποτ' ἐξολίσθῃ, Ἡμᾶς.* Aristophanes seldom, if ever, prefixes *ὡς* to the subjunctive, in the sense of *ἵνα*, without adding *ἂν*. Read, *καὶ μήποτ' ἐξολίσθῃ* (i. e. *ἐξολισθέτω*) *Ἡμᾶς.* Concerning the confusion of *καὶ* and *ὡς*, see Markland *ad Iph. A.* 173. and Schaefer's notes on Gregorius Corinthius, pp. 24. 25. An example occurs in the Gorgias of Plato, p. 449. A. *Μᾶλλον δὲ, ὦ Γοργία, αὐτὸς ἡμῖν εἰπὲ τίνα σε χρὴ καλεῖν, ὡς τίνος ἐπιστήμονα τέχνης.* The translators treat this passage as if the common reading were *καὶ τίνος.*

Schaefero meo non ausim accedere. Participio μεληθεὶς causa indicatur τοῦ μολεῖν. Sic Oed. Col. 732. *ἥκω γὰρ οὐχ ὡς δρᾶν τι βουληθείς. El.* 1096. [1100.] *τί βουληθεὶς πάρει.* ERFURDT. Erfurdt appears to believe, that the words ἕς τ' ἐγὼ μόλω signify *while I am gone; in my absence.* We cannot reconcile the common reading with this interpretation, which seems to require the future participle μελησόμενος; not to mention, that as μόλω is the subjunctive of an aorist, the words ἕς τ' ἐγὼ μόλω cannot possibly signify *while I am gone*, although they might be rendered *until I go*, if the context admitted that interpretation. In this passage, however, μολεῖν does not signify *to go*, but *to come* 484 or *to return*, as in vv. 688. 804. 921. etc. Johnson's translation of the words ἕς τ' ἐγὼ μόλω, τάφου μεληθεὶς τῷδε, is perfectly correct: *Donec ego rediero, sepulcrum huic curavero.* Compare the expression τάφου μεληθεὶς with σίτων μέλεσθε, *see after dinner*, Eurip. Hippol. 109.

V. 1217. *Γενοίμαν ἵν' ὑλᾶεν ἔπεστι πόντου | πρόβλημ' ἁλίκλυστον, ἄκραν | ὑπὸ πλάκα Σουνίου, | τὰς ἱερὰς ὅπως προσείποιμεν Ἀθάνας. Omnino cum Johnsono legendum est προσείποιμ' ἄν.* HEATH. Brunck has adopted this emendation, taking the credit of it to himself, according to his usual practice. Bothe, Lobeck, Schaefer, and Erfurdt also read προσείποιμ' ἄν. We wish that one of these seven critics had pointed out the fault of the common reading. We will not allow ourselves to suppose, that any person to whom the language of the tragedians is familiar, can object to the transition from the singular γενοίμαν to the plural προσείποιμεν. We are equally unwilling to suppose, that so many learned men were offended by the use of the optative προσείποιμεν instead of the subjunctive προσείπωμεν. Compare Phil. 324. *Θυμὸν γένοιτο χειρὶ πληρῶσαί ποτε, Ἵν' αἱ Μυκῆναι γνοῖεν, ἡ Σπάρτη θ', ὅτι Χἠ Σκῦρος ἀνδρῶν ἀλκίμων μήτηρ ἔφυ.* Alexis *apud Athen.* p. 340. C. *εἴτινας μᾶλλον φιλῶ ξένους ἑτέρους ὑμῶν, γενοίμην ἔγχελυς, Ἵνα Καλλιμέδων ὁ Κάραβος πρίαιτό με.* So also Aristoph. Av. 1337. *Γενοίμαν αἰετὸς ὑψιπέτας, | ὡς ἂν ποταθείην | ὑπὲρ ἀτρυγέτου | γλαυκᾶς ἐπ' οἶδμα λίμνας.* We give these lines as they are written in Brunck's *membranae* and the Ravenna manuscript. According to the Scholiast, they are taken from the Oenomaus of Sophocles. As we do not believe that an Attic writer, even in a choral ode, would have prefixed ὡς ἂν to the optative in the sense of ἵνα, we suspect that the passage in question is borrowed from Simonides, or one of the other lyric poets. Admitting, however, ὡς ἂν ποταθείην to be a genuine Atticism, and to signify *ut volarem*, it will not justify ὅπως προσείποιμ' ἂν in the passage before us, although it might justify ὅπως ἂν προσείποιμι. When the particles

485 ὡς ἂν or ὅπως ἂν signify *in order that*, they must not be separated by the verb which they govern. See Eurip. Iph. A. 171. with the remark of the Quarterly Reviewer, vol. VII. p. 455. If all the copies read προσείποιμ' ἂν, we would propose προσείποιμεν without hesitation.

V. 1225. *Δῆλος δέ μοι 'στὶ (δ' ἐμοί 'στι Br.) σκαιὸν ἐκλύσων στόμα.* Read, *Δῆλος δὲ μοὖστί.* The nature of this *crasis* is now so well understood, that we attribute it to mere inadvertence, that Lobeck, Schaefer, and Erfurdt have not introduced it.

V. 1227. *Τλῆναι καθ' ἡμῶν ὧδ' ἀνοιμωκτὶ χανεῖν.* So Brunck, Bothe, and Schaefer, with the consent of several manuscripts and Eustathius. We prefer this orthography to the other form, ἀνοιμωκτεὶ, which Lobeck and Erfurdt have recalled. The fullest and best account of these adverbs which we have seen, is given by Mr. Blomfield, in his note on Aesch. Prom. 216. [208.] *Ωἴοντ' ἀμοχθὶ πρὸς βίαν τε δεσπόσειν.* To Mr. Blomfield's enumeration may be added ἀνωμοτὶ (Herod. II. 108.), παγγενὶ (Euseb. Hist. Eccl. V. 21.), and perhaps a few others. In the remains of the Attic poets we find, ἀνατὶ, ἀστενακτὶ, ἀστακτὶ, πανδημὶ, πανομιλὶ, ἀμοχθὶ, ἀκλητὶ, ἐγερτὶ, Σκυθιστὶ, Δωριστὶ, etc. The reader will observe, that most of these words are of such a form, that the last syllable can hardly be necessarily long in a *senarius*, especially a tragic *senarius*. It would be difficult to construct a tragic *senarius* in which the last syllable of ἀμοχθὶ, for example, could not be considered as short. This is the reason why we find so few verses which can be compared with that now before us.

V. 1228. *Σέ τοι τὸν ἐκ τῆς αἰχμαλωτίδος λέγω.* Brunck is silent. One of Erfurdt's manuscripts (*Dresd. B.*) reads, *Σέ τοι, σὲ τὸν τῆς αἰχμαλωτίδος λέγω.* Three others exhibit traces of the same reading, either by adding the second σὲ (*Aug. B.*) or by omitting ἐκ (*Aug. C. Mosq. B.*) One Oxford manuscript (*Dorvill. B.*) adds the second σὲ, and omits the words ἐκ τῆς, which are supplied between the lines. The reading in question
486 is certainly much more elegant than that of all the editions. So Ant. 441. *Σὲ δή, σὲ τὴν νεύουσαν εἰς πέδον κάρα.* El. 1445. *Σέ τοι, σὲ κρίνω, καὶ σὲ τὴν ἐν τῷ πάρος Χρόνῳ θρασεῖαν.* Aristoph. Ran. 171. *Οὗτος, σὲ λέγω μέντοι, σὲ τὸν τεθνηκότα.* [1])

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1) Perhaps, *Οὗτος, σέ τοι λέγω, σὲ τὸν τεθνηκότα.* See a note on the expression *σέ τοι λέγω*, in the Quarterly Review, vol. IX. p. 360. Compare Aristoph. Av. 274. *Οὗτος, ὦ σέ τοι* — Ibid. 406. *Ἰὼ Ἔποψ, σέ τοι καλῶ.* Plut. 1099. *σέ τοι λέγω, Ὁ Καρίων, ἀνάμεινον.*

V. 1293. *'Ατρέα δ', ὅς αὖ σ' ἔσπειρε, δυσσεβέστατον, Προθέντ' ἀδελφῷ δεῖπνον οἰκείων κρεῶν. Δυσσεβέστατον* does not agree with *'Ατρέα*, but with *δεῖπνον*. The comma, therefore, must be expunged. This observation is made by the Quarterly Reviewer, vol. VII. p. 455.

V. 1338. *'Αλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοὶ, Οὔκουν ἀτιμάσαιμ' ἂν, ὥστε μὴ λέγειν*, etc. *Sio bene membr. [Laud. Bodl. Barr. Harl. Mosq. A. Dresd. B.] et Aldus. In reliquis veteribus οὐκ ἂν ἀτιμάσαιμ' ἂν, labante metro, cui fulciendo Triclinius γε inseruit.* Brunck. The manuscript which Brunck calls *membranae* possesses very high authority, inasmuch as the text which it exhibits, although exceedingly corrupt, has been less tampered with by the transcribers, in their awkward attempts at emendation, than that of any other manuscript which has yet been examined. In the present instance, however, *οὔκουν*, the reading of the *membranae* and of many other manuscripts, appears to be a conjectural emendation of *οὐκ ἂν*, the reading of the remainder of the manuscripts, which offends against the metre. The true reading is probably, *Οὔ τὰν ἀτιμάσαιμ' ἄν. Οὐ τὰν* (*οὔτοι ἂν*) is always confounded in manuscripts with *οὔτ' ἂν* (*οὔτε ἂν*), and in passages where the particle *τε* is improper, is frequently corrupted into *οὐκ ἄν. Οὐκ ἂν*, again, when the metre requires it, is changed into *οὔκουν* or *οὐκ ἄν γ'*. We subjoin a few examples of parts of this process. I. Aesch. Suppl. 306. *Οὐκοῦν πελάζει Ζεὺς ἐπ' εὐκραίρῳ βοΐ;* The context appears to require us to read without the interrogation, *Οὐκ* 487
ἂν (or *οὐ τὰν*) *πελάζοι*. II. Soph. Ant. 747. *Οὐκ ἄν γ' ἕλοις ἥττω γε τῶν αἰσχρῶν ἐμέ.* So Aldus. The Augsburg manuscript reads, *Οὐκ ἂν ἕλοις*. The true reading is exhibited in Erfurdt's first edition. In his second edition, he injudiciously recalls the Aldine lection. III. Eurip. Med. 867. [863. *Pors.*] *Οὐκ ἄν γ' ἁμάρτοις τοῦδέ γ', ἀλλ' ἀκούσομαι.* See the various readings in Porson's note. He reads, *Οὔ τ'ἂν ἁμάρτοις τοῦδέ γ'*. IV. Aristoph. Ran. 488. *Οὔκουν ἕτερος ταῦτ' εἰργάσατ' ἀνήρ. ἀλλὰ τί. Another man would not have done so.* Brunck reads from conjecture, *Οὐκ ἂν ἕτερος ταῦτ'*. The Ravenna manuscript reads, *Οὔκουν ἑτερός γ' αὔτ'*. We suspect that Aristophanes wrote, *Οὐ τὰν ἑτερός γ' αὔτ'*.

V. 1368. *Σόν γ' ἄρα τοὔργον, οὐκ ἐμὸν, κεκλήσεται. Sic scripsi cum Porsono ad Phoen.* 1366. *et Hermanno ad Orph. Argon.* 1176. *Vulgo σὸν ἄρα. Σὸν γὰρ ἄρα MS. Trin. apud Porson. l. c. [Laud. Bodl.] August. C.* et *utraque Juntina. Σὸν γὰρ ἄρ' Mosq. A. Σὸν γὰρ Dresd. B.* Erfurdt. The true reading is, *Σὸν τἄρα τοὔργον*. The propriety of introducing *τοι* will be made evident by comparing the following passages. Aesch.

Choëph. 923. *Σύ τοι σεαυτὴν, οὐκ ἐγὼ, κατακτενεῖς.* Soph. El. *Σύ τοι λέγεις νιν, οὐκ ἐγώ.* Eurip. Heracl. 733. *Σύ τοι βραδύνεις, κοὐκ* (*f.* *οὐκ*) *ἐγὼ, δοκῶν τι δρᾶν.* It is to be observed, that in the two Oxford manuscripts which read *σὸν γὰρ ἆρα τοὔργον*, *δὴ* is written over *γάρ.* *Δὴ* is not the interpretation of *γὰρ*, but of *τοι.* It is well known that *δὴ* and *τοι* are frequently interchanged. See Porson, *ad Or.* 476. *Med.* 1115.

V. 1379. *Καὶ ξυμπονεῖν, καὶ μηδὲν ἐλλείπειν, ὅσον Χρὴ τοῖς ἀρίστοις ἀνδράσιν πονεῖν, βροτούς.* Ought we not to read *ὅσων*? So v. 115. *Χρῶ χειρὶ. φείδου μηδὲν, ὧνπερ ἐννοεῖς.* Trach. 1123. *Οὐδὲν ξυνίημ', ὧν σὺ ποικίλλεις πάλαι.* El. 319. *Φησίν γε, φάσκων δ', οὐδὲν, ὧν λέγει, ποιεῖ.* Ibid. 1048. *Φρονεῖν ἔοικας οὐδὲν, ὧν ἐγὼ λέγω.*

488 V. 1402. *Ἅλις. ἤδη γὰρ πολὺς ἐκτέταται | χρόνος. ἀλλ' οἱ μὲν κοιλὴν κάπετον | χερσὶ ταχύνετε. τοὶ δ' ὑψίβατον | τρίποδ' ἀμφίπυρον λουτρῶν ὁσίων | θέσθ' ἐπίκαιρον. μία δ' ἐκ κλισίας | ἀνδρῶν ἴλη τὸν ὑπασπίδιον | κόσμον φερέτω.* We doubt wheter the Attic poets, except in the Doric parts of the tragedies, ever use *τοὶ* as the nominative plural of either *ὁ* or *ὅς*. The licence which they take, seems to consist in using those cases of the prepositive article which begin with *τ*, instead of the corresponding cases of the relative article, as *τὸν* for *ὃν*, etc. In the present passage, Suidas (v. *Ἀμφίπυρον*) reads *τὸν δ' ὑψίβατον.* This reading, although preferable to that of the common text, is not quite correct. The answer to *ἀλλ' οἱ μὲν* is not *τὸν δ' ὑψίβατον*, but *μία δ' ἐκ κλισίας.* Read, therefore, *τόν θ' ὑψίβατον.* We have remarked, that *δ'* and *θ'* are much more frequently confounded than *δ'* and *τ'*. See vv. 428. 831. 836. of the present tragedy.

ἑστηκὼς φόνου, as if the poet had written *οὔπω διέφθορας* in the passive sense. Harsh as the construction appears, which is produced by this emendation, the following passage, which Mr. Elmsley has not mentioned, proves that the emendation is not entirely destitute of probability. Hel. 294. *Τὸ δ' ἔσχατον τοῦτ', εἰ μόλοιμεν εἰς πάτραν, Κλῄθροις ἂν εἰργοίμεσθα, τὴν ὑπ' Ἰλίῳ Δοκοῦντες Ἑλένην Μενέλεω μ' ἐλθεῖν μέτα.* In translating the participle *δοκοῦντες*, we must suppose the preceding words to be *Κλῄθροις ἂν εἴργοιέν με, τὴν ὑπ' Ἰλίῳ.* We hope that future editors of Aristophanes will restore the old reading of Av. 46. *Ὁ δὲ στόλος νῷν ἐστι παρὰ τὸν Τηρέα, Τὸν ἔποπα, παρ' ἐκείνου πυθέσθαι δεομένω. κ. τ. ἑ.* Kuster first adopted *δεομένων* from the Vatican MS. and has been tacitly followed by Brunck and Invernizius. In the tragedy now before us, the common copies read, perhaps rightly, v. 1843. *τέλος δὲ πᾶσιν ἦν αὐτὸς* (*αὐτὸς recte Gaisf.*) *λόγος, Στείχειν ἵν' ἦσαν, καίπερ οὐκ ἑωμένοις.* We should prefer *ἑώμενοι*, if that reading were found in any MS. In the following passage, we do not require the authority of MSS. Heracl. 836. *Τὸ δεύτερον δὲ, ποὺς ἐπαλλαχθεὶς ποδὶ, Ἀνὴρ δ' ἐπ' ἀνδρὶ στὰς, ἐκαρτέρει μάχη.* Read *ἐκαρτέρει μάχη*, that is to say, *μάχη ἦν καρτερά.* So Soph. Ant. 259. *Λόγοι δ' ἐν ἀλλήλοισιν ἐῤῥόθουν κακοὶ, Φύλαξ ἐλέγχων φύλακα.*

V. 766. *Καλῶς ἔλεξας τῶν θεῶν τ' ἐμοῦ θ' ὕπερ. Σήμαινε δ' ᾧ χρὴ τάσδ' ἐπιστολὰς φέρειν πρὸς Ἄργος, ὅτι τε χρὴ κλύοντά σου λέγειν.* Can ὅς be used in this kind of interrogation instead of *τίς* or *ὅστις*? Read, *Σήμαινε τῷ χρή.* So v. 256. *Ἐκεῖσ' δὴ 'πάνελθε, πῶς νιν εἵλετε, Τρόπῳ θ' ὁποίῳ.*

V. 806. *ΙΦ. Ἀλλ' ἡ Λάκαινα Τυνδαρὶς σ' ἐγείνατο; ΟΡ. Πέλοπός τε παιδὶ παιδὸς ἐκπέφυκ' ἐγώ.* Is *ἐκπέφυκα παιδὶ* good Greek? We should rather have expected, *Πέλοπός γε παιδὶ παιδὸς ἐξέφυσέ με.* *Yes, she bore me to the son of the son of Pelops.* Or perhaps, *Πέλοπός γε παιδὶ παιδὸς, οὗ πέφυκ' ἐγώ.* It may be observed, that in the answer to a question, *γε* signifies *yes*, as in the preceding example. See Suppl. 122, 146, 294, 575, 755, 766. Iph. Aul. 326, 721, 1362, etc. In the following passages we have changed *T* into *Γ*. Suppl. 135. *ΘΗ. Ἀλλὰ ξένοις ἔδωκας Ἀργείας κόρας; ΑΔ. Τυδεῖ γε, Πολυνείκει τε τῷ Θηβαγενεῖ.* *Yes, to Tydeus and Polynices the Theban.* Iph. Taur. 75. *ΟΡ. Θριγκοῖς δ' ὑπ' αὐτοῖς σκῦλ' ὁρᾷς ἠρτημένα; ΠΥ. Τῶν κατθανόντων γ' ἀκροθίνια ξένων.* The particle *γε* also signi- 465 fies *yes*, when the second speaker assents to some observation made by the first speaker, and enlarges it. So Suppl. 161. *ΘΗ. Εὐψυχίαν ἔσπευσας ἀντ' εὐβουλίας. ΑΔ. Ὃ δή γε πολλοὺς ὤλεσε στρατηλάτας.* *Yes, which has been the ruin of many generals.* Mr. Gaisford has adopted an emendation of Mr. Porson's, ὃ δῆτα

πολλοὺς, the propriety of which we do not perceive. The particle δὴ is to be joined with πολλούς. For examples of this use of γε, see Iph. Aul. 334, 521, 661, 737, 1356, etc.

V. 905. Ὅπως τὸ κλεινὸν ὄνομα τῆς σωτηρίας Λαβόντες, ἐκ γῆς βησόμεσθα βαρβάρου. Read, τὸ κλεινὸν ὄμμα τῆς σωτηρίας. Compare Iph. Aul. 354. where Markland has restored ὄμμα for ὄνομα on the authority of all the MSS. See *Porson ad Hec.* 435. *Or.* 1080.

V. 918. Οὐδ' ἔστι γ' Ἀτρέως θυγατρὸς, ὁμογενὴς ἐμοί. *Omnes Gallici* ἐμός. *Bene, quamquam vulgata non male.* M. After the nominative case ὁμογενὴς, a transcriber is much more likely to convert ἐμοὶ into ἐμὸς, than ἐμός into ἐμοί. See our observation on Iph. Aul. 1266. For this reason, among others, we prefer the common reading of this passage. In the following instance, the construction is injured by the use of the possessive pronoun instead of the primitive: Heracl. 417. Τῶν μὲν λεγόντων, ὡς δίκαιον ἦν (*vulgo* ᾖ) ξένοις Ἱκέταις ἀρήγειν· τῶν δὲ, μωρίαν ἐμὴν Κατηγορούντων. Read, μωρίαν ἐμοῦ Κατηγορούντων, *accusing me of folly*; not, as according to the common reading, *accusing my folly*. It is well known that κατηγορῶ governs the genitive of the person accused, and the accusative of the accusation. So Or. 28. Φοίβου δ' ἀδικίαν μὲν τί δεῖ κατηγορεῖν. *Why should I accuse Apollo of injustice?*

V. 937. *OP.* Φοίβου κελευσθεὶς θεσφάτοις ἀφικόμην. *IΦ.* Τί χρῆμα δράσειν; ῥητὸν, ἢ σιγώμενον; Κελευσθεὶς δράσειν is not Greek. Read therefore, Τί χρῆμα δρᾶσαι; So Ion. 1347. *ΠΤ.* Ἐνθύμιόν μοι τόδε τίθησι Λοξίας. *IΩ.* Τί χρῆμα δράσειν, λέγε. πέραινε σοὺς λόγους. Here δρᾶσαι, which is proposed by Musgrave, is absolutely necessary.

V. 1044. *OP.* Σοὶ δὴ τίς ἄλλος ἐν χεροῖν οἴσει βρέτας; *IΦ.* Ἐγώ. θιγεῖν γὰρ ὅσιόν ἐστ' ἐμοὶ μόνῃ. Read, Σὺ δ' ἤ τις ἄλλος.

V. 1173. *IΦ.* Μητέρα κατειργάσαντο κοινωνῷ ξίφει. *ΘΟ.* Ἄπολλον, οὐδ' ἐν βαρβάροις τόδ' ἔτλη τις ἄν. *Anapaestum in quinta sede Editores intactum reliquerunt. Equidem τόδ' delendum putavi.* G. We are afraid that the word which Mr. Gaisford has expunged can hardly be spared without some other alteration of the verse. Hel. 95. *TET.* Οἰκεῖον αὐτὸν ὤλεσ' ἅλμ' ἐπὶ ξίφος. *EΛ.* Μανέντ'; ἐπεὶ τίς σωφρονῶν τλαίη τόδ' ἄν; Med. 1339. Οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνὶς γυνὴ Ἔτλη ποθ'. If it were certain, that the two particles ὃ οὐ could coalesce into one syllable, we should not hesitate to propose, Ἄπολλον, οὐδ' ἐν βαρβάροις ἔτλη τις ἄν. The disposition of ὃ to unite with the following word (as οὑγὼ, οὑφοβεῖτο, etc.) and of οὐ to unite with the preceding word (as μὴ οὐ, ἐγὼ οὐ, ἐπεὶ οὐ, etc.) renders it not improbable that the crasis which we propose is legiti-

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X.

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Ω.

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ὥστε subintelligitur A. 1350. ὥστε μὴ saepe omittuntur T. 1380.

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